סדר קינות השלם
לתשעה באב

עם

תפלת ערבית שחרית ומנחה, קרובות קריאת־התורה וברכת הלבנה

כמנהג אשכנז

ונוספו עליהם קינות על קדושי יורק

וקינה מיוחדת לנשמות שואת תרצ״ט־תש״ה

מוגה ומדויק היטב מתרגם ומבאר

ע״י

אברהם יצחק יעקב רוזנפלד

בהסכמת

הרב הכולל דמלכות בריטניה ומדינותיה

מוהר״ר ישראל ברודי שליט״א

לונדון

שנת תמהר ישועה ותחיש גאולה

THE AUTHORISED

KINOT

FOR THE NINTH OF AV

including

the Prayers for the Evening, Morning and Afternoon Services, Reading of the Law and the Blessing of the New Moon

According to the Ashkenazic rite

also

TWO ELEGIES ON THE YORK MASSACRES

and

A SPECIAL ELEGY IN MEMORY OF OUR SIX MILLION MARTYRS WHO PERISHED DURING THE NAZI REGIME

Translated and Annotated

by

REV. ABRAHAM ROSENFELD

With the Sanction of the Chief Rabbi

THE VERY REV. DR. ISRAEL BRODIE

LONDON 5725—1965

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The following equivalents have been used in transliteration:

(Familiar nouns are left unaltered, *e.g.* "Cherubim" and not "Kerubim," "Esther" and not "Ester," "Reuben" and not "Reuven", "Zephaniah" and not "Zephanyah.")

בּ = b,	ו, ב = v,
ח = ch,	ט = t,
י = y,	כּ = c, cc, k,
כ = ch,	פ = f, ph,
צ = ts,	ת, תּ = t.

Long and short vowels

(ַ) פַּתָּח, (ָ) קָמַץ = a

(ֶ) סֶגֹּל, (ֵ) צֵירֶה = e

(ִי), (ִ) חִירִק = i

(ֳ) חֲטַף קָמַץ, (וֹ) חוֹלָם = o

(ֻ) קֻבּוּץ, (וּ) שׁוּרֶק = u

Dedicated to the Revered Memory

of

ISRAEL and ROSE MINTZ

ר׳ ישראל יצחק ב״ר אברהם פנחס זעליג ז״ל

(מגזע הגר״א מווילנא)

ומרת רחל בת ר׳ בעריש ע״ה

and of

MAURICE and RACHEL FEINMESSER

ר׳ משה ב״ר יעקב ז״ל

ומרת רחל בת ר׳ אשר יהודה ע״ה

Beloved Parents of

Mr. & Mrs. LOUIS J. MINTZ

LIST OF ABBREVIATIONS

A.P.B. The Authorised Daily Prayer Book
A.S. The Authorised Selichot
a. and, also
Antiq. Antiquities
Ar. Arachin (Talmud)
Av. Pirke Avot (Talmud)
Av. Zar. Avodah Zarah
B. Book
b. ben
B.B. Bava Batra (Talmud)
B.C.E. Before the Common Era
B.K. Bava Kamma (Talmud)
B.M. Bava Metsia (Talmud)
B.Y. Ben Yehuda's Dictionary & Thesaurus of the Hebrew Language
Ber. Berachot (Talmud)
Bic. Biccurim (Talmud)
Bot. Bottom of page
C.A.P.B. Companion to the Authorised Prayer Book (by I. Abrahams)
C.E. Common Era
C.G. Charles Gore
C.R.H. Chief Rabbi Hertz
c. around (about the year)
cf. compare, refer to
Cant. Canticum (Song of Songs)
cent. century
Ch. Chapter
C.R. Chief Rabbi
Chag. Chagigah (Talmud)
Chu. Chumash (5 Books of Moses)
Chron. Chronicles, Book of
Chul. Chullin (Talmud)
Cong. Congregation
d. died
Dan. Daniel, Book of
Deut. Deuteronomy, Book of
E. Ezra, Abraham ibn
Eccl. Ecclesiastes, Book of
Ed. Edition
e.g. for example
Eruv. Eruvin (Talmud)
Esth. Esther, Book of
etc. and other things
Ex. Exodus, Book of
Ez. Ezra, Book of
Ezek. Ezekiel, Book of
F. Frumkin, Aryeh Leib
f. following verse of chapter
Fu. Fuerst's Hebrew & Chaldee Lexicon
ft. feet
Gen. Genesis, Book of
Gitt. Gittin (Talmud)
Gk. Greek
H. Hertz, Chief Rabbi
Hab. Habbakkuk, Book of
Hos. Hosea, Book of
ib., ibid in the same place
i.e. that is
I.K. First Kings, Book of
Introd. Introduction
Is. Isaiah, Book of
J.E. Jewish Encyclopedia
Jer. Jeremiah, Book of
Jon. Jonah, Book of
Jos. Joshua, Book of
Jud. Judges, Book of
J.Q.R. Jewish Quarterly Review
K. King, Kings, Book of
Kel. Kelim (Mishnah)
Ker. Keritot (Talmud)
Kid. Kidushin (Talmud)
Lam. Lamentations, Book of
Lam. R. Lamentations Rabbah (Midrash)
Lev. Leviticus, Book of
Lit. Literally
L.S.P. Literaturgeschichte der Synagogale Poesie (by L. Zunz)
Mal. Malachi, Book of
MS. Manuscript
Maasr. Maasrot (Mishnah & Talmud Yerushalmi)
Meg. Megillah (Talmud)
Men. Menachot (Talmud)
Mic. Micah, Book of
Mid. Middot (Talmud)
Midr. Midrash (Homilies of the Rabbis)
M.D. Metsudat David (Commentary on the Bible)
M.K., M. Kat. Moed Katan (Talmud)
M.Z. Metsudat Zion (Commentary on the Bible)
Nah. Nahum, Book of
Naz. Nazir (Talmud)
Ned. Nedarim (Talmud)
Neh. Nehemiah, Book of
Num. Numbers, Book of
o.v. other version
Oxen. Oxford
P. Page
pp. pages
Ps. Psalms, Book of
Pes. Pesachim (Talmud)
Pesik. Pesikta
Prov. Proverbs, Book of
R. Rav. Rabbi, Rabbah (Midrash)

R. Hash. Rosh Hashanah (Talmud)
s. section (Parashah)
Sam. Samuel, Book of
San. Sanhedrin (Talmud)
Shab. Shabbat (Talmud)
Shav. Shavuot (Talmud)
Shek. Shekalim (Talmud)
Sonc. Soncino (Press Edition)
Sot. Sotah (Talmud)
S.P.M. Die Synagogale Poesie des Mittelalters (by L. Zunz)
Succ. Succot (Talmud)
Syr. Syrian
Taan. Taanit (Talmud)
Tam. Tammid (Talmud)
Tan. Tanchumah (Midrash)
Targ. Targum
Till. Tillim (Midrash on Psalms)
Tos. Tosaphot
Tosef. Tosefta
Tur. Code of Jewish Laws
v. (vide) see
Viz. Namely
Vol. Volume
Y. Yerushalmi
Yalk. Yalkut (Collections from Talmudim, Midrashim, etc.)
Yev. Yevamot (Talmud)
Yoch. Yochanan, Rabbi
Zech. Zechariah, Book of
Zeph. Zephaniah, Book of

תכן הענינים
CONTENTS

תכן הקינות בשחרית

Those Kinot marked with an asterisk can be omitted if time is lacking

PREFACE

THE PURPOSE of this edition is to present a clear text of the Book of Lamentations (*Echah*) and of the *Kinot* (Elegies), together with a straightforward translation and notes, for the use of worshippers in the Synagogue on *Tisha B'Av*. In doing so, I have adopted the same pattern as in my edition of the *Selichot*: indeed, it was this edition of the *Selichot* which led to numerous requests from this and other English-speaking countries, for a companion volume for *Tisha B'Av*.

The publication of a volume of this kind must lead to the raising, once again, of the question so often heard in recent years: Do we still need to observe the fast of the Ninth of Av? *Tisha B'Av* commemorates the destruction, not only of the Temples, but also of the Jewish State. Now, however, there is once again a Jewish State on the soil of the Holy Land, with an independent nation and language of its own. Is not *Tisha B'Av* therefore out-dated? This is not, of course a new question. For instance, the Talmudic explanation of Zech. 8, 19 prophesies that the four fast days will become feasts in time of peace (R. Hash. 18b); Rashi's comment on this is that "*Peace* means when the oppression of the Jews on account of their religion shall have ceased." But the long chronicle of persecution since the destruction of the second Temple has added to the original reading of the Book of Lamentations a whole volume of Elegies (*Kinot*). As Zunz wrote: "The sorrow for departed glory would probably have been satisfied with these Biblical chapters if new sufferings had not constantly caused the production of fresh plaints" (Ritus, p. 88). The poets and the *Payyetanim* therefore remind us not only of past sufferings but also that, while redemption has begun by the attainment of the independence of the State of Israel, this is not yet the completion of the *Geulah*. As the sages have said: "Only those who mourn the destruction of our Temple will merit the privilege of beholding its rebuilding" (*Taan.* 30b).

We can also see another reason for the continued observance of *Tisha B'Av*, when we look at its observance in the State of Israel. There it is not only for the religious Jew a day of mourning, but also for those who are not religiously observant. The latter wish to associate themselves with the rest of their people and their tragic past. They

can see with their own eyes the historic city of Jerusalem still lost and its "Jewish quarter" ravaged by war; and they have among them, as living witnesses of Jewish martyrdom, the survivors of the Nazi Holocaust in Europe.

No Jewish family in the world today can regard itself as unaffected by this tragedy; and indeed, after the story has been made plain to the world and some at least of those responsible have been judged, feeling against the Jewish people has again been aroused in various countries. The Talmud says that, at the time of the destruction of the Temple, the complete annihilation of the Jewish people was not effected; for the Almighty preferred to exile the remainder of the people and to destroy the Temple, rather than to destroy the Jewish people completely. Now history seems to have brought about a reversal of this situation. Millions of Jews were sacrificed but the nations of the world have agreed to the return of the remnant of Israel to their homeland. Even the dispersal after the destruction of the Temple has served the divine purpose in that it enabled the light of the Torah to be spread throughout the world.

Tisha B'Av therefore is still not out-dated, until all Israel can live in freedom and dignity, perfect redemption "גאולה שלמה" is achieved and universal peace reigns. I am therefore grateful to the Almighty for having enabled me, in such time as I had available from my congregational duties, to produce this edition of the *Kinot*. It is my prayer that the Almighty may cause peace, justice and true brotherhood to prevail amongst all the nations of the world, and may the prayer of comfort which we recite in the Minchah service of *Tisha B'Av* be fulfilled: "For thou, O Lord, didst consume Jerusalem with fire, and with fire thou wilt restore her! And rebuild Jerusalem soon, in our days, as an everlasting building, and speedily establish therein the Throne of David. AMEN."

ABRAHAM ROSENFELD

INTRODUCTION

The Origins of Tisha B'Av

This day of mourning and fasting commemorates the destruction of both the First and Second Temples. Two other fast days also recall the destruction of Jerusalem; the tenth of Tevet, when the siege of Jerusalem by Nevuchadnetsar began (586 B.C.E. *cf.* Jer. 3,4.), and the seventeenth of Tammuz, commemorating the breach of the walls of Jerusalem—the breach by Nevuchadnetsar was actually on the *ninth* (Jer. 39.2), but the fast was transferred to the *seventeenth*, because the breach by the Romans under Titus took place on that day in 70 C.E. (Taan. 26a; *Shulchan Aruch*, Orach Chayyim, 549). The fast days were discontinued during the period of the second Temple (*cf.* Zech. 7.5.). Many other tragedies occurred on the *ninth* of Av, such as the fall of Betar in 135 C.E., marking the end of the Bar Cochba revolt.

Customs of Tisha B'Av

The observance of Tisha B'Av has become progressively stricter since Talmudic times, perhaps because of the catastrophes which subsequently became associated with the date during the middle ages. In Palestine it was apparently the custom not to drink wine during the three weeks before the *Ninth* of Av (Y. Pes. 4, Rule 1. Y. Taan 1, Rule 5–6). But in the Babylonian Talmud, the rule is that merely from the beginning of Av, rejoicing is curtailed. During the week in which the *Ninth* of Av falls, it is forbidden to cut the hair and to wash clothes, etc. On the eve of Tisha B'Av one may not eat meat nor drink wine (Taan. 4.7). However, this Mishna is expounded in the *Gemara* (*ibid.* 29b–30b) in a discussion between Rabbi Meir, Rabbi Judah and Rabbi Simeon b. Gamaliel, whether mourning is observed from the beginning of the month, for the whole month, or forbidden only during that particular week of the *Ninth* of Av, and the rule there is followed "to observe mourning during the week of the *Ninth* of Av only". It seems that the custom of observance of mourning was less restricted in Jerusalem than in Babylon. In the time of Maimonides (12th Cent.) the custom was to cancel Shechitah from the first day of Av till after the Fast (v. *Hilchot Taaniyot*, 5.6). Maimonides also says in his code that the restrictions

as to eating of meat and drinking of wine refer only to the last meal before Tisha B'Av if taken after mid-day (Taan. 5.8). Maimonides does not mention the custom among the Gaonim, which is referred to by Simchah b. Samuel (d. 1105) "that there are some who do not eat meat or drink wine from the 17th of Tammuz" (Machzor Vitry, p. 225). R. Moses of Coucy, known as the SeMaG (13th Cent.), says that it is the universal custom to abstain from meat and wine during the whole day preceding Tisha B'Av (SeMaG, *Hilchot Tisha B'Av*).

The custom in Medieval Anglo-Jewry may be found in the *Etz Hayyim* of Jacob ben Judah (a Chazzan of London 1287), recently published by the Chief Rabbi. This quotes extensively the Mishneh Torah of Maimonides and the SeMaG, but presumably represents the actual practice of Anglo-Jewry in the 13th century. The author says "that on the eve of Tisha B'Av one should not eat meat or drink wine". He also says, quoting from Maimonides and the SeMaG, that "some of the sages made a practice of not putting on the Tefillin on the Fast of Av". The *Machzor Vitry* follows the Siddur of Rav Amram and does not mention the question of Tefillin at the morning or *Minchah* service on Tisha B'Av. The custom has, however, now been universally adopted of putting the Tefillin on at *Minchah* on Tisha B'Av. Thus, customs which were originally regarded as signs of special piety have become the general practice. Not to put on *Tefillin* in the morning is quite logical, since they are regarded as ornaments, and therefore inappropriate for a day of mourning. For a similar reason, some omit the blessing "עוטר ישראל בתפארה" on pp. 48 and 187 which may be a reference to the *Tefillin* (v. Ber. 11a, also Seder Avodat Yisrael, Baer. pp. 42 and 450) and, in that case, the blessing is said at *Minchah* after the *Tefillin* are put on. Such an instruction does appear in *Seder Tisha B'Av* or *Kol Bechi* by Furstenthal (B.M. Oriental Dept. 1971, aa. 14). There is likewise an instruction by Luzatto in his Machzor Mikol HaShanah (*ibid.* 1976, cc. 6) not to say "שעשה לי כל צרכי" in the morning, but to say it after the fast when putting on the shoes.

The custom among the Sephardim is to cover the Ark in black and to put black cloth on the Scrolls of the Law, and the pious put ashes on their head, as a sign of mourning dating from Biblical times. In Jerusalem (and in the old city in particular), one could see the women whitewashing the walls and scrubbing the floors, and making themselves ready for the Messiah who was said to arrive, or to be born, on Tisha B'Av.

THE BOOK OF LAMENTATIONS

Title: *Echah* (Lit. *Oh how!*) is the Hebrew name of the book, which takes its title from the initial word (as the portions of the week in the Pentateuch, and the Pentateuchal books themselves, are called after their first word, or one of their first words). In the Rabbinical literature, it is variously called *Kinot*, *Megillat Kinot*, *Echah* and *Megillat Echah*. In the Hebrew canon of the Bible it forms part of the third section of *ketuvim* or "writings", but in the Alexandrian canon (LXX) it follows the book of Jeremiah.[1]

Authorship: Tradition ascribes the authorship to Jeremiah. The Targum introduces the book with the words, "Jeremiah the prophet and chief priest said;" and there are similar allusions in the Talmud (*cf.* B.B, 15a). The LXX, in introductory verse almost exactly translated in the Vulgate, also ascribes it to Jeremiah. Modern critical scholarship questions this attribution, and indeed assigns parts to different authors.

Structure and Form: The *Megillat Echah* consists of five poetical elegies, all dealing with the destruction of the Temple and of the City of Jerusalem. Such elegies or dirges were originally composed on the death of famous individuals, such as King David's elegy on the death of Saul and Jonathan (2 Sam. 1.17; 3.33; Ezek. 2.10). Just as "King David's elegy is not only supremely great poetry, but stands out as the genuine outpouring of a noble heart" (Kennedy), so too Jeremiah's spirit was too great to dwell on any merely personal thoughts in this dark period of Israel's national humiliation. Jeremiah, like David, thinks of the misfortune that has befallen Israel as a nation (*cf.* 2 Sam. 1, 19–22). Among the ancient Hebrews a *Kinah* or dirge was sung by (hired) professional female musicians (Y. M.K. 1.5; Ket., 46a; Shab. 155a; *cf.* also references to the fragments of elegies of this period in *J.E.* on *Kinah*). Although in our time the funeral oration has replaced the *Kinah* of old, *Echah* still retains the alternative title of *Kinot* ("Lamentations"). The

1) "Echah," said R. Nehemiah, "is merely the expression for wailing, as it is written (Gen. 3.9): 'And the Lord God called unto Adam and said unto him „איכה",' which is interpreted 'Woe unto you'" (Lam. R. on 1.1). "Ben Azzai was asked, and they said unto him, 'say to us a word concerning the scroll of *Echah* (The Scroll of Lamentation)'; he said to them (with a play on the letters): 'The 'א of „איכה" means that Israel went into exile only after it had denied the Only One of the world. The 'י (used for the number 10) stands for the transgression of the Ten Commandments. The letter 'כ (20) for the abandonment of circumcision which God commanded Abraham, who lived 20 generations after Adam; and the letter 'ה (5) stands for the denial of the Torah (the Five Books of Moses)'" (v. Lam. R. *ibid.*).

Kinah sung by David for Saul and Jonathan was intended for recital as an individual oration, as was that of Amos (the earliest of the prophets whose writings have survived), who chanted in the midst of the people "The virgin of Israel is fallen" (Amos 5.2), with a vision of future disaster on the occasion of a harvest festival in Beth-El. The *Echah* composed by Jeremiah, however, was ordered in Talmudic times to be recited every year on the eve of the Ninth of Av, the anniversary of the destruction of the Temple and of the City of Jerusalem (Y. Shab. 16.15c; Lev. R. 15.4).

The metre of the book is described as "elegiac" or "limping metre", though now termed the "*Kinah* measure" (R. K. Roger). The book comprises five chapters or elegies, each self-contained although all dealing with the same general subject—the tragic consequences of the fall of Jerusalem in 586 B.C.E. The first four chapters are in the form of an alphabetical acrostic. Chapters 1 and 2 have *twenty-two* verses each, and each verse is of three lines. In chapter 4 the verse has two lines only. Chapter 3 contains *sixty-six* verses in a triple alphabetical acrostic. "The second and fourth chapters in particular manifest the exquisite pathos and cadence of which the Hebrew language and mind are capable" (Roper). The fifth chapter has a different structure, since though it has 22 verses, these are not alphabetical. The rhythm also differs from that of the other four chapters, probably because it is more of a prayer than a *Kinah*.[1]

Chapters, 2, 3 and 4 have an unusual arrangement of the alphabet. Normally the *sixteenth* letter is the "Ayen", and the *seventeenth* "Pe." In these three chapters, these two letters are transposed into one acrostic. All the commentators try to explain the reason for the transposition, none very convincingly. The Midrash states that Rabbah in the name of R. Yochanan said "Jeremiah transposed those two letters because of the spies, who spoke with their mouths what they had not seen with their eyes (Num. 13), thus putting the one before the other" (*cf*. note on p. יח).

1) It is usually assumed that the alphabetical acrostics were due to the need to memorise prayers or poems when manuscripts were rare and expensive. I suggest that they represent rather an ordered way of depicting a scene from different viewpoints, as the Psalmist does in Psalms 5, 34, 37, 111, 112, 119 and 145. "Rabbi Pinchas said that Jeremiah based his alphabetical acrostics on the figure 7 by reference to the chastisements in Lev. 26.18" (Introd. Lam. R.S.1. "רבי פנחס"). The last chapter is not alphabetical, but contains *twenty-two* verses. R. Judah said it was "because Israel transgressed all the letters with which the Torah is written" (Lam. R. on "שרתי במדינות"). For another view see Zangwill's Kinot to his translation of Gabriel (Schiff Classics).

The high literary quality of these elegies has long been recognised. They form part of the service for Matins during Holy Week. "Poems of this character," wrote John Sterling, "showing in their structure the dignity of design and the finish of perfect workmanship are not produced solely for the writer's benefit. Generally, they are prepared with a view to their public service. They are the noble monuments of a nation's spirit, often enough they arise from the pains of disaster, as these arose on the fall of Jerusalem." But such poems are not only memorials of historic events, but also, because of the living human spirit which inspires them, they form a memorial to those who died as martyrs; and we regard them as a memorial not only to the martyrs of ancient Jerusalem but also to all the martyrs of Jewish history.

The Kinot (Elegies)

There is no record of *Kinot* or elegies for the *Ninth of Av* composed in the Gaonic period. In the *Siddur* of Rav Amram (p. 268, Ed. Frumkin), it says merely that a mourner may read on the *Ninth of Av*, the book of Job, *Kinot* and the "Evil Tidings" in the Book of Jeremiah. The *Machzor Vitry* (p. 226) says that "After the Reader repeats the fifth chapter of *Echah* with the interjection of 'Oh!' at the end of each strophe, he recites more *Kinot* with a broken heart and full of grief". It adds (v. p. 227) that "After the morning service the *Kinot* are read . . . (and the Reader) should sit down for (the recitation of the) *Kinot* to move the congregation by his wailing, and they should occupy themselves with the book of Job and the 'Evil Tidings' in the Book of Jeremiah."

According to the *Machzor Vitry*, *Selichot* for the *Ninth of Av* were recited in Babylon by the congregation while sitting. The *Siddur* of Sa'adya calls the special prayers for the Ninth of Av '*Selichot*', though in content and form they are similar to the *Kinot* of Kalir, and some of them are found in the Sephardic ritual (J.E. VII, 498) v.a. Selichot Rav Hai for the Ninth of Av „בידיעות המכון לחקר השירה העברית",
Vol. 3, Introduction, pp. 10-11 (H. Brody).

Authors of the Kinot

Kalir

Eleazar Kalir (or Be-Rabbi Kalir), a Chazan of extensive learning, was one of the earliest and certainly one of the most prolific of the Payyetanim or Liturgical poets. There is still uncertainty about his period and country of origin, though he must have lived between the 7th and 10th centuries (J.E. Vol. 7, p. 418. The Machzor Vitri quotes the Midrash in Lev. R. 30, that Kalir may have been Eleazar b. Simon, the son of Rabbi Simon bar Yochai, a Tanna and Payyetan of the 2nd century, v.a. *ibid* vol. 5, p. 104). While his sources are the Talmud and Midrashim, his language is Biblical, but with many allegorical expressions and obscurities of style. His style of Piyyut however was followed by many later Payyetanim.

All rites, except some of the Sephardic, begin with Kalir's *Kinot* and they end with "Zionides", first among which is the famous Zionide poem of Judah HaLevi, the Spanish poet, philosopher and physician of the late 11th century, and first half of the 12th century. His love for the land of Israel, to which he travelled, and where he died—traditionally within sight of the Holy City—inspired his Zionide Odes. As a poet acquainted with the secular poetry of his age, his work has a remarkable lyric quality and clarity, almost simplicity, very different from the involved language and allusions of Kalir and many of the Franco-German school of Payyetanim. H. Shirman writes: "Yehudah HaLevi's Zionides gained the merit of becoming famous in the world over by its being translated in numerous languages," v.a. Kiryat Sepher, Vol. 15, p. 360.

1. „בליל זה״ (p. 36). There is uncertainty among earlier critics about the authorship, but both Brody and Davidson suggest it is by Kalir.

2. „שומרון קול תתן״ (p. 37). By Solomon ibn Gabirol, is recited by the Ashkenazim at the conclusion of the order of the Kinot at both the evening and the morning services; by Sephardim, only at the end of the morning service. This poem has been set to music by Abraham Baer, as sung in the Polish, North German and Anglo-Jewish rites. Francis L. Cohen (J.E. vi, 311) says that this melody bears a striking similarity to the Sephardic melodies brought from Spain before 1492.

3. "אז בחטאינו" (p. 38). Some are of the opinion that it is by Kalir (*cf.* H. Brody p. שלח, "מבחר השירה העברית"). Landshuth is not sure and suggests that it is by Abraham ibn Ezra. Davidson refers to a letter which Luzzatto wrote to Rabbi Jacob Reifman wherein he contradicts this view, and is of the opinion that it originates from Babylon (v. Thesaurus of Mediaeval Hebrew poetry Vol. 1, No. 2104). Bernstein refutes this and says that Luzzatto must have seen another version of this Kinah. That is why he thought that it dates much earlier (v. "על נהרות ספרד", p. 224).

The Kerovot (pp. 75–80). Each stanza consists of nine strophes, sub-divided into groups of six and three strophes. The second letter of the first strophes of each stanza follows through the alphabet until the letter ס׳, and the sixth strophe of each stanza begins with the word *Echah* followed by a verse from Scripture. The first word of the seventh strophe of each stanza repeats the last word of the previous strophe. The eighth strophe begins with a letter which through the Kerovah, makes up the acrostic of "אליעזר בירבי קליר" (v. L.S.P. p. 47-49). The ninth strophe ends with another verse from Scripture, most cleverly interwoven with a message of comfort to correspond to the previous verse of sorrow. There is, however, another composition of his, similarly arranged, which has been used by the Italian rite and some of the older Ashkenazic rites (*cf.* Luzzatto, Machzor mikol HaShanah) which has no connection with "שבת סורו" (p. 91; the Kinah chanted by the Reader soon after the scroll of the Law is returned to the Ark). Kalir probably composed it to be recited during another part of the service.

In addition to the above, another twenty-one of Kalir's poems are included in our rite for the Morning Service.

4. "שבת סורו" (p. 91) forms the conclusion of the Kerovah starting from the letter ס׳ in a sextuple arrangement, but instead of the nine strophes, it is based on the first word of each concluding verse of chapters four and three of Lamentations, ending with the acrostic of the name "אלעזר".

5. "איכה אצת" (p. 93) is likewise arranged so that the first strophe of each stanza has a quintuple alphabet, and the second strophe a sextuple one. Every stanza begins with the word "איכה" and after every third word "ביד" and at the beginning of the second strophe it has "ולא זכרת" after the third word "אשר" and before the last word of the stanza "ובכן" ending with "זכר ד׳ מה היה לנו".

6. „אאדה״ (p. 94) is arranged in *triplet* alphabet; up to the letter ל׳ each strophe begins with an א׳ and ends with the formation of „תשר״ק״ followed by a scriptural quotation beginning with the word „מי״. All the early (and some of the later) copies left out the word „מי״ in the tenth stanza, but Heidenheim and Baer added it to conform with the rest. In this Elegy the author describes the conditions that existed before and after the destruction of the Temple.

7. „איכה תפארתי״ (p. 96) has a *double* alphabet commencing with the first two words of each stanza. The first one is taken from the twenty-two verses of the second chapter of the Book of *Echah*, and the second word is counter-alphabetical „תשר׳ק״. The Stanzas end with the beginning of the 22 verses from the portion of the Chastisements in Lev. 26.3–25. Note that the letter פ׳ is transposed with the ע׳ as in the second, third and fourth chapter of the Book of *Echah*. The two verses in smaller type I copied from Baer's edition. I wonder whether these were erroneously omitted in some editions, as in one of the old MS., the same two verses are repeated as a refrain after each Stanza.

8. „איכה ישבה חבצלת״ (p. 99) Kalir based this elegy on the destruction of the *Twenty-four* watches to correspond to the *Twenty-four* letters (including the ש׳ (Sin) and the ת׳ (without dagesh) of the alphabet. The following list of the twenty-four places where the Wards were stationed (v. I Chron. 24), was compiled by Prof. S. Klein in his „ברייתא של ארבעה ועשרים משמרות״ מאמרים שונים לחקירת א״י, הוצאה עברית „מנורה״ וינה תרפ״ד:

1) יהויריב, מרון־מסרבי· 2) ידעיה, עמוק צפרים· 3) חרים, משפטה·
4) שעורים, עיתה לו· 5) מלכיה, בית־לחם· 6) מימין, יודפת· 7) הקוץ,
עילבו· 8) אביה, כפר־עוזיה· 9) ישוע, ארבל· 10) שכניה, חבורת כבול·
11) אלישיב, כהן קנה· 12) יקים, פשחור צפת· 13) חפה, בית־מעון·
14) ישבאב, חצפת שוחין· 15) מעדיה, בלגה יונית· 16) אמר, כפר־נמרה·
17) חזיר, ממלח· 18) הפיצץ, נצרת· 19) פתחיה, ערב· 20) יחזקאל, מגדל־
נוניא· 21) יכין, כפר־יוחנה· 22) גמול, בית־חביה· 23) דליה, גנתון צלמין·
24) מעזיה, חמת אריח·

9. „איכה אלי קוננו״ (p. 102) begins with the introduction "And Jeremiah lamented for Josiah". In this Elegy, the author relates all the incidents that happened to Josiah, king of Judah. Since Jeremiah commemorates the fourth chapter of the Book of *Echah* to Josiah, the author borrows the first word from each verse

of that chapter. He states at the end that God postponed the destruction of the Temple at the time of Menasseh (who adopted a foreign cult), because of Josiah's uprightness, *ibid.* Here he also transposed the letter פ׳ with ע׳ as in chapters 2, 3 and 4 in the Book of *Echah*.

10. "אהלי" (p. 104) is arranged counter-alphabetically, (תשר"ק—צצצפעעס); the words "למה לנצח ביד, אהלי אשר", and "ונהיית כ" are introduced before each letter of the alphabet, and each verse ends with a scriptural quotation. In Attenzasser's edition and in other Ashkenazic rites, the last stanza of this elegy ("אחור וקדם") precedes the Kinah of "איכה את אשר כבר עשוהו".

11. "איכה את אשר כבר עשוהו" (p. 105) is arranged in a *double* alphabet. Each stanza begins with a word from the second chapter of *Echah*, with the exception of every *third* stanza, which has a double acrostic of the Author's name in full, and the first word of the *third* stanza commences with the same word as that of the ending of the previous stanza.

12. "אי כה" (p. 109). The *first* strophe of each stanza begins with the words "אי כה" and the *third* strophe starts with "והן עתה" ending with a quotation from the Book of Proverbs.

13. "זכר את אשר עשה" (p. 111). Kalir arranged this also in alphabetical acrostic, starting after each first word of the twenty-two verses of the fifth chapter of *Echah*. Each stanza has only *two* strophes, with the exception of the last two which have *four* strophes with a double acrostic of the last two letters (of the alphabet).

14. "איכה אשפתו" (p. 113) is made up of a tenfold alphabet, four stanzas to each letter of the alphabet, and three strophes to each stanza. Each stanza begins with a double letter of the alphabet, borrowed from the 22 verses of chapters 1, 2 and 4 of the Book of *Echah*, with the exception of every fourth one, which is taken from the fifth chapter. Each of the first three stanzas concludes with the triplet alphabet taken from chapter 3, and every fourth stanza ends with a quotation from the commencement of the verses of the Chastisements in Lev. 26 (starting with verse 25), where the author left off in the Kinah of, "איכה תפארתי" (p. 96). In this elegy, the author also compares the extremity of the conditions before and after the destruction of the Temple. He interchanges the פ׳ with the ע׳ as in No. 7 "איכה תפארתי".

15. ״אם תאכלנה„ (p. 120). The alphabetical acrostic is preceded by the word ״אם־ת„ = ״אמת„.

16. ״אתה אמרת„ (p. 122). Kalir introduces before each letter of the alphabet the words ״אתה„ and ״ולמה„ with an introduction of the last stanza to the following Kinah.

17. ״לך ד׳ הצדקה„ (p. 123) is likewise introduced by the words of ״לך ד׳ הצדקה„ and ״ולנו בשת הפנים„ before each letter of the alphabet.

18. ״הטה אלהי אזנך„ (p. 124) has a counter alphabetical acrostic and is similarly arranged with the introduction of the words ״הטה אלהי אזנך„ and ״ושמע„ before each letter of the (counter) alphabet.

The following poems are now thought to be by Authors other. than Kalir:

19. ״ארזי הלבנון„ (p. 125) has an alphabetical acrostic up to the letter ״ר׳ with the full name of Rabbi Meir ben Yechiel. The author begins his Eulogy lamenting the death of the ten martyrs (based upon the Midrash on ״אלה אזכרה„) but he only mentions eight of the martyrs. It is my humble opinion that this Elegy may have been written by Meir b. Joseph (1144), as the acrostic which concludes the description of the martyr's death reads

מאחריו־יצתה־רבי־בן־רבי־יושב־ספוגין־חסיד־ואחריו־צדיק־יום־חרב־יצתה
[מאיר בן רבי יוסף חסיד וצדיק יחיה]

It may well be that the two stanzas (of the description) of the last two martyrs, *i.e.* ״רבי חנינה בן חכינאי„ and ״רבי יהודה בן דמה„ which make up the acrostic of ״חיה„ (from ״חנינא־יהודה„) are missing, and the last two stanzas in our text could have been added by some one else whose name was ״יחיאל„.

20. ״ואת נוי חטאתי„ (p. 129). According to Landshuth this Kinah is by Eleazar, and according to Zunz and Davidson it is by Yechiel, but the acrostics of the first three strophes ״אבל לב עת זה רעהו„ read ״אלעזר„. Note that both authors lived during 1460 (v. L.S.P., pp. 519–520).

21. ״תסתר לאלם„ (pp. 34 and 130) with the introduction of ״על חורבן בית המקדש„. Zunz says it is by Kalir (v. L.S.P., p. 49). It has a counter-alphabetical arrangement after the first stanza. In some editions, this Kinah has other introductions.

22. "מי יתן ראשי מים" (p. 132) written by Kalonymus ben Judah, the grandfather of Eleazar ben Judah ben Kalonymus (v. A.S., p. 407). He wrote this Kinah in commemoration of the persecution at the time of the second Crusade in the year 4856 A.M., corresponding to 1096, which took place at Spires, Mayence and Worms "גזרת תתנ"ו" (v. L.S.P., p. 319).

23. "אז בהלך ירמיהו" (p. 135) is arranged in an alphabetical acrostic. There are *three* strophes to each stanza, with the exception of the last one, and according to Zunz it is by Kalir (v. L.S.P., p. 51).

24. "אז במלאת ספק" (p. 136). According to Zunz this *Kinah* is also by Kalir. It has an alphabetical acrostic, and only *four* strophes to each stanza (*ibid*).

25. "איך תנחמוני" (p. 137) has *four* strophes to the stanza, and the addition of "ואיך אנחם" at the end of each stanza. It is alphabetically arranged, and according to Zunz it is by Kalir (v. L.S.P., p. 50).

26. "אמרתי שעו מני" (p. 139). This *Kinah* is, according to Zunz by Kalonymus b. Judah of Mayence (11th cent. v. L.S.P., p. 116), v. above No. 22. This *Kinah* also is dedicated to the victims of the second Crusade (v. J.E., Vol. VII, p. 499). It has an alphabetical acrostic, and *three* strophes to every stanza, with the exception of the second one. Each stanza ends with a scriptural quotation.

27. "מעוני שמים" (p. 142) is by Menachem b. Jacob of Worms (d. 1203). Its strophes are inconsistent. He introduces his name in a double acrostic, and concludes the stanzas with a scriptural quotation, ending with the word "בית" (v. L.S.P., p. 296).

28. "אש תוקד בקרבי" (p. 144). In this *Kinah* the author contrasts the glory of Israel's departure from Egypt with her degradation when exiled. He ends with a wish for the return to Jerusalem with rejoicing and gladness. The alphabet, which is in acrostics, starts after the first stanza; the Sephardim have marked it as the opening Kinah, and there it has the first instruction to sit down on the floor (v. Seder HaTefillot Letaaniyot, p. 121, printed in London in 5570—1809), after the recitations of the first Kinot which appear immediately after the Amidah.

29. "אצבעותי שפלו" (p. 146) is arranged in alphabetical acrostics and the author ends the Kinah with the first name ברוך.

„חזק". According to Zunz it is by Baruch b. Samuel who died in Mayence in 1221 (v. L.S.P., p. 307). Davidson follows his views, but Landshuth disagrees (v. Landshuth, p. 56).

30. „אבל אעורר" (p. 148) is by Menachem b. Machir of Regensburg (Ratisbon). He survived the first Crusade. It is an alphabetical acrostic and ends with his full name "I Menachem the humbled (or it may mean insulted) the son of Machir". It seems that he wrote it after witnessing the massacres of „תתנו" (v. L.S.P., p. 158, *cf.* a. No. 22 p. xxii).

31. „יום אכפי" (p. 150) is by Judah HaLevi (v. No. 35). This *Kinah* is not in alphabetical acrostic, but his name in acrostic heads every stanza. In the Ashkenazic rite the poem has only five stanzas, giving the name of „יהודה", but in the Sephardic rite there is an additional stanza with the acrostic of „הלוי" which has been added to this edition (v. Diwan on Judah HaLevi) a. „על נהרות ספרד" by S. Bernstein.

32. „שכרת לא מיין" (p. 151). The acrostic of „שלמה" heads this Kinah, which Zunz refers to Solomon b. Isaac Girondi, a pupil of Ramban (c. 1250–1270, v. S.P.M., p. 144, a. L.S.P., pp. 482–483).

33. „ציון הלא תשאלי" (p. 152). This is the well-known "Ode to Zion" by Judah HaLevi (v. p. xvii). Although this Elegy has no acrostic, his name is written on the manuscript. In some editions the word after „ולמחניך" has „וכל נגעי" or „וכל פגרי" but in „מבחר השירה העברית" (H. Brody, second ed., p. 179) it has „וכל פגעי", which means "and all places of worship", from „ויפגע" *i.e.* "and he has entreated", which concerns Jacob who in the same chapter is renamed "Israel" (v. Gen. 32,29). Note that "Peniel" and "Machanaim" are mentioned there, too, while Bet-El is mentioned in the previous chapter (*ibid.* 31-13). We could then translate „וכל פגעי טהוריך" "and (to) all the (meeting) places (of worship) of your pure ones".

34. „ציון קחי" (p. 154). The suffixes are on the same style as those of Judah HaLevi. Scholars agree that it is not his, but there is a conflict of three authorities. Zunz thinks it is by Abraham Hozeh (*i.e.* Astronomer, v. L.S.P., p. 490). Heidenheim says that it is definitely by Solomon Ibn Gabirol (1021–1058), and Baer, that he

saw written on the manuscript that it is by Elijah b. Menachem Hazzaken (flourished at Le Mans in the 11th cent). Davidson is dubious, but more recent scholars hold that it is by Ibn Ezra who was also called Abraham the Astronomer (v. Horeb, Vol. II, pp. 256–267).

35. "ציון עטרת צבי" (p. 155) has the suffixes as above. Baer states that on the MS is written the name "Eleazar b. Moshe HaDarshan of Wurzburg" (who died in 1221).

36. "ציון תקונני" (p. 157), is also of the same group, and Zunz ascribes it to Asher HaCohen, who lived c.1583 (v. Nachtrag S.P., p. 52, a. "אור הישר", Amst. 1769). Note that the last three stanzas bear the name of the author "אשר" from "אל-שרה-רחל", and I am rather surprised that neither Zunz nor Davidson who usually verify the name of the author through the acrostic, have done so here.

37. "ציון ידידות" (p. 158). According to Baer it is by Jacob. In many editions, the last six stanzas (after the acrostic "יעקב") are omitted.

38. "שאלי שרופה" (p. 161) was composed by Rabbi Meir b. Baruch of Rothenburg on the public burning of the Scrolls of the Law in Paris c. 1244. As it has the strophic system of the Zionides, it was placed amongst them (v. Zunz, L.S.P., p. 361). Baer confirms that on the MS. it is written "זאת הקינה יסד ר׳מאיר מרוטנבורג"

39. "ציון צפירת" (p. 163). It is arranged in alphabetical acrostic after the first stanza, with the name of Meir Chazak. Heidenheim says it is by Rabbi Meir b. Eleazar Lombard HaDarshan. The poem being a Zionide and the composition in the strophic rhyme of Judah HaLevi, it was inserted amongst the Zionides.

40. "ציון במשפט" (p. 165) is also alphabetically arranged, and at the end the acrostic reads "Joseph b. Rabbi (Chayim) Yaakov HaCohen". Zunz states that the author is Joseph b. (Chayim) HaCohen (not Chayim Yaakov), who lived c.1300–1500 (v. L.S.P., p. 576). Heidenheim thinks it is by Rabbi Joseph b. Jacob ibn Sahal 1070–1124), a disciple of Ibn Chayyat. But Landshuth disagrees, as nowhere is it mentioned that Ibn Sahal was a Cohen, and according to the Encyclopaedia Judaica, Joseph b. Jacob lived during the second half of the 11th cent. (v. p. 343).

41. "אלהים בלעונו" (p. 168). This poem is in alphabetical sequence, and it deals mainly with the martyrs of York. The poem deplores the massacre and extols the victims. Dr. C. Roth maintains that the author was unaware that Richard I did what he could to suppress the attack, otherwise he would not have broken out with such invectiveness against the king of the Isles. The York Jews took refuge in the castle, but found themselves betrayed by the Warden. R. Yomtov of Joigny the *Tosaphist* and a Synagogue Poet, the author of "Omnon Ken," met his death in these disorders. According to the chronicler, William of Newbury, the whole trouble started because a famous Doctor of Law came from abroad to teach the English Jews, and it seems that he was the main target of the assailants. For fuller details see "The Hebrew Elegy on the York Martyrs of 1190" (Transactions Sessions 1945–1951, Vol. XII, pp. 213–220, Jewish Historical Society), a. Zunz, S.G.M. 52, 100.

42. "מה תתהפכי" (p. 171). Dr. C. Roth writes (Transactions Sessions 1945–1951, Vol. XII), that a century ago, Zunz called attention to the two Hebrew elegies on the York massacre, at the beginning of the reign of Richard I. One of them is by Rabbi Menachem b. Jacob of Worms, and the other by R. Joseph of Chartres. The text in this volume relates mainly to the massacre in England, which was presented by Solomon Shechter at the very first meeting of the Jewish Historical Society of England. The full text appears in *Gezerot Ashkenaz veZorfat* revised by A. M. H. Haberman (Jerusalem, 1946, pp. 147–151), v.a. Joseph b. Joshua HaCohen's XVL century chronicle "Emek HaBacha" (Leipzig, 1858) on Ephraim of Bonn's description of the York massacre.

43. "איכה תפארתנו" (p. 173). This, my own Elegy, composed in memory of the martyrs of the Holocaust 1939–1945, needs no introduction, and it is my earnest hope that it will take its rightful place amongst the liturgy for the Day of Tishah B'Av.

44. "אלי ציון" (p. 176) is an alphabetical hymn which closes the series of our Kinot. The *first* strophe begins with "אלי", the second with "ועל" and each second strophe ends with "ריה". It is chanted in the traditional tune (as recorded by Sulzer and in Baer's "Ba-al Tefillah" and many others) while the congregation stand, for it comes as a comparative relief to the series of the dirges that precede it. The melody is the best known used by all the Ashkenazi congregations for the Hymn of *Lechah Dodi* during the three weeks (17th Tammuz

to 9th of Av), and in Congregations of the United Synagogue the melody is chanted for the Hymn of *Lechah Dodi* on the eve of Shabbat Chazon only with the exception of *Boi v'Shalom* (v. Voice of Prayer, pp. 15 and 19. v.a. F. L. Cohen in *J.E.*, vol. 5, p. 107).

Translations

The *Kinot*, like other *Piyyutim* of the *Selichot* and *Machzor*, have a timeless quality which makes them the possession of every generation. They are prayers of human beings who have to struggle to maintain an ordinary existence, and yet face hatred from without, with only their Creator as their hope in distress.

The *Kinot* are extremely difficult to translate because of their acrostic form, brevity of expression, use of Talmudic and Midrashic language and imagery, and their often involved construction. There have been many editions and translations in Hebrew, Yiddish and German. Among the earlier are those of Hayyim b. Isaac Lipschitz (1616), Asher b. Joseph (v. B.M. 1970, f. 23), and Aaron b. Uri Lipman (1708), and, of course, Jechiel b. Michael HaLevi (the *Matteh Levi*, 1827). S. Baer (1825–97), who was able to use Heidenheim's MS., translated the Kinot into German, but in a free translation. There are English translations of individual *Kinot* by Mrs. H. Lucas (*J.Q.R.*, v. 652, reprinted in the *Jewish Year*, p. 129), and Edward G. King (*J.Q.R.*, VII, 464). The most important English contribution was the 1920 translation, with notes, of 23 *Kinot* for a summer school of the Union of Hebrew and Religious Classes. This was prepared, under the editorship of the late Herbert Loewe, by a group which included Mrs. Redcliffe Saloman (Nina Davis), and some then young scholars who later achieved distinction, among them the present Chief Rabbi and Dr. Cecil Roth. The edition included metrical and historical notes, but expense prevented the use of a complete Hebrew text; and, in any case, the edition was privately printed, with some of the translations in a cyclostyled supplement, and is hard to obtain to-day.

This Edition

It can therefore be said that there is a clear case for an all-complete edition of the *Kinot* according to the Ashkenazi rite as used throughout the world, with Hebrew text, translations and notes, on the pattern already adopted in my edition of the *Selichot*. It can thus serve not only for the scholar but also the layman, who has been

handicapped when taking his turn in reading the *Kinot* in the service by the incorrect punctuation and poor printing of most of the copies of the *Kinot* now available in our Synagogues.

Biblical references have been included as an aid to the student. Rashi and Kimchi have been followed where the Hebrew and English versions of the scriptures differ in their enumeration of Chapter and Verse. Biblical passages have been quoted in the Revised Standard Version, except where the context shows that the poet had in mind a different rendering. Words not included in the original Hebrew are given in parentheses and the Archaic pronouns "thou" and "thee" are only used in the references to the Deity.

Because of its Anglo-Jewish interest, I have added the text of the Elegies on the York martyrs by Joseph of Chartres, and the massacres in the (British) Isle by Menachem b. Jacob of Worms as suggested by the Chief Rabbi, the very Rev. Dr. Israel Brodie, נ״י. The text of the former is by Dr. Cecil Roth (and the translation of the latter is by Solomon Schechter), whose permission to use I gratefully acknowledge, v. Introduction, Nos. 41–42.

I have also added my own Elegy as a lamentation to the memory of the Martyrs of the 1939–1945 war, whose annihilation is unparalleled by any previous tragic events in our history.

In conclusion, there is one thought that should be stressed, concerning the Haftara of Shabbat Nachamu. This chapter of Isaiah which we read immediately on the Shabbat after the Fast of Av, echoes the thoughts and sentiments of the people to whom these comforting words of the prophet came like the first bright streaks of a new era. In The Lamentations we have the cry of men whose belief leaves them no hope. They have sinned, and nothing now awaits them but the nemesis of doom, as the first blow was the destruction of the Temple and Zion, the annihilation of the kingdom of Israel, and no longer was there any hope left; for the prophet forewarned them "that if they will sin, God will sever all relations with them as his children". When that was the case, as it apparently had been in the fall of Jerusalem, there was no escape from the Divine retribution. Hence The Lamentations, and the message of Isaiah: "Comfort, comfort my people, says your God." Our hearts are therefore full of thanksgiving to the Creator of heaven and earth, the God of Israel, for having spared us to be privileged to witness the beginning of the "גאולה שלמה" ("Complete Redemption") of the children of Israel.

May this edition of the *Kinot* serve not only to help both student and layman to understand fully its contents, but also enhance their reverence for all the Martyrs of Jewish history, in the past and in our own times, for whom the *Kinot* of Tisha B'Av serve as a memorial.

ACKNOWLEDGMENTS

The labour involved in preparation of this work has been more difficult than the *Selichot*, and I am indebted to a number of my friends for their help. First of all I wish to express sincere thanks to Mr. Raphael Loewe, M.C., M.A. (Cantab.), and Dr. Leonard Victor Snowman, M.A., M.B., B.Chir. (Cantab.), M.R.C.P. (Lond.), for their painstaking reading of the manuscript, and for their valuable comments and suggestions. Also to Rabbi Dr. Simon Maurice Lehrman, M.A., for his enlightening suggestions. To Dr. Isidore Fishman, M.A., and Rabbi Dr. A. Melinek, B.A., for their valuable help and assistance with the notes. To Mr. V. D. Lipman, M.A. (Oxon.), D.Phil., and Dr. George Julius Webber, LL.D., for their practical assistance with the Introduction. To Mr. N. Weinberg and Mr. Gerald Slowe (of Williams Lea, printers), for their infinite care in correcting the Hebrew text, and to the late Dr. Solomon Fundaminsky, B.A., for eliminating grammatical errors found in the original text. To Dr. J. Rosenwasser (Department of the Oriental Printed Books and MSS of the British Museum), who has been most helpful in providing me with information. I am indeed grateful to my dear wife, and son Lionel for their valuable help and assistance in proof reading. I express my thanks to Mrs. M. Taubkin and Mrs. M. Ackerman, for their ever ready help in typing my manuscript. I would point out that the responsibility for text, translation and notes is, of course, my own, as is that for any errors which may have occurred. Finally, I have to mention that the accomplishment of this venture has been made possible by the generosity of Mr. Louis J. Mintz, who has materially assisted in meeting the cost of publication, and to Messrs. L. Lavy, F.C.A., Leonard Lever and S. Sebba, LL.B., whose initiative has enabled this book to be obtained for the price of ONE POUND STERLING. All those who use this volume with profit owe them gratitude.

Finally, I offer praise to the Heavenly Comforter for granting me wisdom and understanding to enable me to fulfil a dream which has become a reality. I hope and trust that this work will prove as widely used as my *Selichot*, and that my translation will succeed in giving increasing numbers a greater understanding of the fine poems and prayers expressed for the rebuilding of our Temple, speedily, in our time, AMEN. A.R.

FOREWORD

BY

THE VERY REV. THE CHIEF RABBI DR. ISRAEL BRODIE

Once again we are indebted to the Rev. Abraham Rosenfeld for making available a work which will be welcomed by all who are concerned with the Service of the Synagogue for all the significant occasions of the Jewish year.

His edition of the Selichot with its accurate Hebrew text, with its painstaking translation and useful notes, has been well received both in this country and overseas. It is not surprising that it has been found necessary to reprint it on three occasions; and now he has produced an edition of Kinot for the Ninth day of Av, which has the same excellences for which his previous book was acclaimed. Out of the many editions of the Kinot which have been in use over the years, very few of them have had regard to the needs of textual accuracy, and those which have been provided with translations, while helpful, have not been completely satisfactory.

Some years ago the late Herbert Loewe undertook the edition of a selection of Kinot in an English translation. It was prepared especially for the use of teachers who were participating in a Summer School at Oxford. I was among those invited to take on the task of translating some of the elegies. It was indeed a task requiring much effort and study. I can therefore appreciate the labour, the time, the perseverance and the research involved in the Author's undertaking in producing this full and complete edition of the Kinot according to the Ashkenazic rite. The total effort has been rewarding.

Those people will congratulate and be grateful to the Rev. Rosenfeld who have long wished for a reliable Order of Service for the Day of National Mourning when we lament the destruction of Zion's glory and all the subsequent misfortunes which befell our nation in the lands of exile.

The inclusion in this edition of elegies lamenting the massacres and martyrdom in York in 1190 is unique and fitting.

The Rev. A. Rosenfeld has also included an elegy for the victims of the Nazi Holocaust composed by himself. It is highly to be commended both for its structure and content: it is in the style and has the pathos of the typical kinah. I was not surprised to learn that Israeli scholars who specialise in medieval religious verse have spoken of it in approving terms.

May this edition contribute to a wider understanding of the words and spirit of the elegies recited on Tisha B'Av.

"Those who mourn for Zion will experience the consolation of Zion."

ISRAEL BRODIE,
Chief Rabbi.

15th February, 1965—5725.

SELECTED LAWS RELATING TO THE EVE OF THE NINTH OF AV

When a circumcision or the redemption of a firstborn son is celebrated on the day preceding the Ninth of Av, the feast should be held before noon.

One should not walk for pleasure on this day, and one may study in the afternoon only the subjects permitted on the Fast of Av.

The main meal should be eaten before the Afternoon Service. *Tachanoon* is not said in the Afternoon Service. Towards the evening, we should sit on (the ground, or on) a low stool and eat the final meal before the Fast commences (the shoes should not be removed). Three adults should not sit down to eat together, in order to avoid the obligation of reciting Grace after Meals in company. Only bread and a cold hard-boiled egg should be eaten at this meal. A piece of bread (or egg, or both) should be dipped in ashes and eaten, and the meal should be finished while it is still daytime.

All that is forbidden to be done on the Ninth day of Av, is also forbidden in the twilight; one should, therefore, remove the shoes immediately before twilight. If the Fast occurs on a Sunday, the shoes are removed (on Saturday night), at the beginning of the Evening service, after the congregation has recited *Blessed be the Lord, who is blessed for ever and ever*. The Reader, however, removes his shoes before saying *Vehoo rachoom* (And he, being merciful), but he must first say the Blessing *Hamavdil ben Kodesh lechol* (see p. 221), omitting the words *Hashem melech haolam*.

The curtains from the Ark and the covers from the Reader's Desk and Pulpit are removed, and the lights are reduced to a minimum sufficient to follow the reading of *Echah* (Lamentations) and *Kinot* (Elegies) by the Reader. The Evening Service is read in a slow mournful voice, like mourners. (This is the reason that a mourner during the week of Shira goes to the Synagogue on Tisha B'Av.) One who prays without a Minyan (without a quorum of ten male adults), should also recite the *Echah* and *Kinot*.

A man should deprive himself of some comfort when he goes to sleep on the night of the Fast of Av. If he is accustomed, for instance, to sleep on two pillows, he should sleep only on one.

SELECTED LAWS RELATING TO THE EVE OF THE NINTH OF AV

When the Ninth of Av occurs on the Sabbath or Sunday.

If the Ninth day of Av occurs on the Sabbath it is postponed to Sunday. On the Sabbath it is permissible to eat meat and drink wine, even at the third meal (which is customary to have after the *Minchah Service*), everything may be eaten, but not with outside company. The feast of a circumcision should take place before the *Afternoon Service*. However, one is permitted to eat the *Third Meal* with his own family, and *Grace after Meals* may be recited with a quorum of three. The meal must be finished while it is still daytime, as the ban on eating, drinking and bathing begins at twilight.

If the Ninth of Av occurs on the Sabbath, cohabitation is forbidden on the Friday night, unless it closely follows the ritual immersion of one's wife.

Although *Av Harachamim* and Memorial Prayers are recited on the Saturday morning, nevertheless, in the *Afternoon Service*, *Tsidkatcha Tsedek* is omitted. One should study only those subjects which may be studied on the Ninth of Av, therefore, the *Pirke Avot* (Ethics of the Fathers) are not read during the *Afternoon Service*, but one may read twice the *Sidrah* of the week, and the *Targum* once. It is especially permissible to do so in the morning.

Ledavid Baruch and *Lamenatseach* (Ps. 144 and 67) are not sung before *Maariv* (the Evening Service), nor is *Vihi Noam* (And let the pleasantness) said before *Veattah Kadosh* (And thou art Holy). *Veyitten lecha* (May God give you) is also not said.

The Havdalah over a cup of wine (or other beverage, see p. 221) should not be recited until the conclusion of the Fast. The Blessings over the spices and over the light are not said, but the Blessing over the light should be said immediately before the Reader intones the *Echah* (Lamentations). v. p. 12.

When the Ninth of Av occurs on the Sabbath, it is still forbidden to eat meat or drink wine on Sunday night after the fast—as is the case when the Ninth of Av falls on any other day, when mourning is extended to the tenth day—but on Monday morning everything is permissible (even early in the morning).

When a circumcision takes place on a Sunday, the Tenth of Av (on which day the postponed Fast is observed), the parents of the infant, the *Mohel*, and the *Sandak* (Godfather, i.e. he who holds the child on his knees for circumcision), are permitted to say the *Minchah Gedolah* (i.e. the *Afternoon Service* after half past twelve in the afternoon (G.M.T.). They then recite the *Havdalah* over a cup of wine, and thereafter may eat and even bathe, but the feast should not be held before night time. Likewise, when celebrating the Redemption of a firstborn son, which has not been postponed (i.e. on the Thirty-first day itself), the father and the *Cohen* should not complete the Fast.

THE AUTHORISED
KINOT

תפלת ערבית לתשעה באב

Ps. 78, 38. 20, 10

[1] וְהוּא רַחוּם | יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ: יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:

Reader:

בָּרְכוּ אֶת־יְיָ, הַמְבֹרָךְ:

Cong. and Reader:

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

**While the Reader says "ברכו" the congregation say the following in an undertone:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל־מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן וּמִבַּלְעָדָיו אֵין אֱלֹהִים. סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו. וּשְׁמוֹ מְרוֹמָם עַל־כָּל־בְּרָכָה וּתְהִלָּה: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד: יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

[2] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עִתִּים, וּמַחֲלִיף אֶת־הַזְּמַנִּים, וּמְסַדֵּר אֶת־הַכֹּכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ. בּוֹרֵא יוֹם וָלָיְלָה, גּוֹלֵל אוֹר מִפְּנֵי־חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי־אוֹר. וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. *Reader* אֵל חַי וְקַיָּם, תָּמִיד יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֲרָבִים: [*Cong.* אָמֵן]

[3] אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ, תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ, עַל־כֵּן יְיָ אֱלֹהֵינוּ, בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ, וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד, כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ, וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה. *Reader* וְאַהֲבָתְךָ אַל־תָּסִיר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל: [*Cong.* אָמֵן]

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*) This is said by the Congregation only when the Reader prolongs the chanting of the בָּרְכוּ.

1) It is the opinion of the Rokeach (c. 1160-1238), that this was introduced since there were no evening sin-offerings in the Temple. v. Seder Rav Amram p. קצא (Frumkin Ed.), a. Israel Abrahams (C.A.P.B.). 2) v. Ber. 1,4., a. *ibid.* 12a. 3) *ibid.* 11b.

EVENING SERVICE FOR THE NINTH OF AV

Ps. 78, 38. 20, 10

And he, being merciful, forgives iniquity, and does not destroy! Indeed, many a time he turns his anger away, and does not cause all his wrath to be aroused. Save (us), O Lord! May the King answer us on the day we call.

Reader:

Bless the Lord who is blessed!

Cong. and Reader:

Blessed be the Lord, who is blessed for ever and ever.

* *While the Reader says "Bless the Lord" the congregation say the following in an undertone:*

Blessed and praised, glorified, exalted and extolled be the name of the supreme King of kings, the Holy One, blessed be he, who is the first and the last, and beside him there is no God; extol him who rides on the clouds by his name YAH, and exult before him; indeed his name is extolled above all blessing and praise. Blessed be the name whose glorious kingdom is for ever and ever. Let the name of the Lord be blessed from this time forth, and for evermore.

Blessed art thou, O Lord our God, King of the universe, who at (thy)[1] word bringest on the evenings, openest the gates of heaven with wisdom, changest the times with understanding and causest the seasons to alternate, and arrangest the stars in their watches in the sky according to thy[1] will; (thou) createst day and night, rollest away the light before the darkness, and darkness before light, causest the day to pass and the night to approach, and dividest the day from the night, the Lord of hosts is thy[1] name. *Reader:* O living and enduring God, mayest (thou) continually reign over us for ever and ever! Blessed art thou, O Lord, who bringest on the evenings! [*Cong.:* "Amen!"]

Thou hast loved the house of Israel, thy people, (with) an everlasting love; thou hast taught us a Law and commandments, statutes and judgments; therefore, O Lord our God, when we lie down and when we rise up, we will meditate on thy statutes, and we will rejoice in the words of thy Law and in thy commandments for ever and ever; for they are our life and the length of our days, and we will speak of them day and night. *Reader:* O mayest thou never take away thy love from us! Blessed art thou, O Lord, who lovest thy[1] people Israel. [*Cong.:* "Amen!"]

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*) This is said by the Congregation only when the Reader prolongs the chanting of "Bless the Lord who is blessed." [1]) The second person replaces the third of the original.

(*When Prayers are not said with the Congregation, add:*
אֵל מֶלֶךְ נֶאֱמָן)

Deut. 6, 4-9

[1] שְׁמַע יִשְׂרָאֵל, יְהֹוָה אֱלֹהֵינוּ, יְהֹוָה אֶחָד:

The following verse is said in an undertone:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהֹוָה אֱלֹהֶיךָ, בְּכָל־לְבָבְךָ, וּבְכָל־נַפְשְׁךָ, וּבְכָל־
מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל־לְבָבֶךָ:
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם. בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ,
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

Deut. 11, 13-21

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם. לְאַהֲבָה אֶת־יְהֹוָה אֱלֹהֵיכֶם, וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־
נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ, יוֹרֶה וּמַלְקוֹשׁ. וְאָסַפְתָּ דְגָנֶךָ
וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ, וְאָכַלְתָּ וְשָׂבָעְתָּ:
הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם, וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהֹוָה בָּכֶם, וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־
יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ. וַאֲבַדְתֶּם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהֹוָה נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־
לְבַבְכֶם וְעַל־נַפְשְׁכֶם. וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם, וְהָיוּ
לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם. בְּשִׁבְתְּךָ
בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַּע יְהֹוָה לַאֲבֹתֵיכֶם, לָתֵת לָהֶם. כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

1) The emphasis of the letters ע׳ and ד׳ refers to the seventy nations and proclaims the Unity of God to the four corners of the globe.

(*When prayers are not said with the Congregation, add:*
God, faithful King !)

DEUT. 6, 4–9

HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE!

The following verse is said in an undertone:

Blessed be the name of his glorious Kingdom for ever and ever.

And you shall love the Lord your God with all your heart, with all your soul and with all your might. And these words, which I command you this day, shall be upon your heart. And you shall teach them properly to your children and speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall bind them as a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the door-posts of your house, and upon your gates.

DEUT. 11, 13–21

And it shall come to pass, if you will hearken earnestly to my commandments which I command you this day; to love the Lord your God, and to serve him with all your heart and with all your soul. Then will I grant rain on your land[1] in its season, the first rain and the last rain; and you will gather in your corn, and your wine, and your oil. And I will give grass in your field for your cattle, that you may eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and you turn away, and serve other gods, and bow down to them. Then the anger of the Lord will be kindled against you, and he will shut the heaven, that there be no rain, and the earth will not yield its produce; and you will perish quickly from off the good land which the Lord gives you. Therefore lay these my words upon your heart and upon your soul; and you shall bind them as a sign upon your hand, and they shall be for frontlets between your eyes. And you shall teach them to your children, to speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them upon the door-posts of your house and upon your gates. In order that your days, and the days of your children may be multiplied, upon the land which the Lord swore to your fathers to give to them, as the days of heaven are upon the earth.

[1]) Lit. *And I will grant the rain of your land.*

Num. 15, 37-41

וַיֹּאמֶר יְהוָֹה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם. וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָֹה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָֹה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְהוָֹה אֱלֹהֵיכֶם [וֶאֱמֶת]: [יְהוָֹה אֱלֹהֵיכֶם אֱמֶת *Reader repeats aloud*]

[1] וֶאֱמוּנָה כָּל־זֹאת וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין זוּלָתוֹ. וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ, הַפּוֹדֵנוּ מִיַּד מְלָכִים. מַלְכֵּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הֶעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ, וְהַמְשַׁלֵּם גְּמוּל לְכָל־אוֹיְבֵי נַפְשֵׁנוּ. הָעֹשֶׂה גְדֹלוֹת עַד־אֵין חֵקֶר, וְנִפְלָאוֹת עַד־אֵין מִסְפָּר. הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים, וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ. הַמַּדְרִיכֵנוּ עַל־בָּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קַרְנֵנוּ עַל־כָּל־שֹׂנְאֵינוּ. הָעֹשֶׂה־לָּנוּ נִסִּים וּנְקָמָה בְּפַרְעֹה, אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי־חָם. הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוּת עוֹלָם. הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם־סוּף, אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טִבַּע. וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ. *Reader* וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

Ex. 15.11 *Cong.* מִי־כָמֹכָה בָּאֵלִים יְהוָֹה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ. נוֹרָא תְהִלֹּת עֹשֵׂה־פֶלֶא:

Reader מַלְכוּתְךָ רָאוּ בָנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה. זֶה אֵלִי עָנוּ וְאָמְרוּ. ibid. 15.18 *Cong.* יְהוָֹה ׀ יִמְלֹךְ לְעוֹלָם וָעֶד:

Reader וְנֶאֱמַר כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ. בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל [אָמֵן *Cong.*]:

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[1]) cf. Ber. 12a.

NUM. 15, 37–41

And the Lord spoke to Moses, saying: "Speak to the children of Israel and tell them that they should make for themselves fringes[1] on the corners of their garments, throughout their generations, and they shall put on the fringe of each corner a thread of blue. And they shall be to you as fringes,[1] and you shall look upon them[1] and remember all the commandments of the Lord, and do them; and do not follow after your heart and after your eyes,[2] by which you go astray. In order that you shall remember and do all my commandments, and be holy to your God. I am the Lord your God who brought you out of the land of Egypt, to be your God! I am the Lord your God [of truth"!]. [*Reader repeats aloud:* "The Lord your God is true!"]

And all this is indeed faithfully established by us that he is the Lord our God, and there is none beside him, and that we, Israel, are his people, (it is he) who redeemed us from the power of the kings; it is our King, who delivered us from the grasp of the terrifying ones; the God who avenged us against our adversaries, and who requited all the enemies of our soul; who does great things beyond search, and wonders without number;[3] who has kept us alive, and has not suffered our feet to stumble;[4] who caused us to tread upon the high places of our enemies, and raised our power over all our foes; who wrought for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the children of Ham; who, in his wrath, smote all the first-born of Egypt, and brought forth his people Israel from their midst to everlasting freedom; who made his children pass between the divisions of the Red Sea, and drowned their pursuers and their enemies in the depths; when his children beheld his might, they offered praises and gave thanks to his name; *Reader:* Indeed they accepted his sovereignty willingly; Moses and the children of Israel sang a song to thee with great joy, and all of them responded:

Cong.: "Who is like thee, O Lord, among the mighty? Who is like thee, O Glorious in holiness, Revered in praises (and) doing wonders?"[5]

Reader: Thy children beheld thy sovereignty, as thou didst divide the sea before Moses: "This is my God!" They sang, and responded: *Cong:* "The Lord shall reign for ever and ever!"[6]

Reader: And it is said: "Indeed, the Lord has delivered Jacob, and redeemed him from the hand that was stronger than he!"[7] Blessed art thou, O Lord, who has redeemed Israel! [*Cong.:* "Amen!"]

1) The plural form replaces the singular of the original. 2) Viz. *the inclination of the* heart *and the wandering of the* eyes. 3) v. Job. 9, 10. 4) v. Ps. 66, 9. 5) v. Ex. 15.11. 6) *ibid.* 15, 18. 7) v. Jer. 31, 10.

הַשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים, וּפְרוֹשׂ
עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ. וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן
שְׁמֶךָ. וְהָגֵן בַּעֲדֵנוּ, וְהָסֵר מֵעָלֵינוּ, אוֹיֵב, דֶּבֶר, וְחֶרֶב, וְרָעָב וְיָגוֹן.
וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל
שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה. *Reader* וּשְׁמוֹר
צֵאתֵנוּ וּבוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם, בָּרוּךְ אַתָּה יְיָ,
שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד [*Cong.* אָמֵן]:

[1] בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן: בָּרוּךְ יְיָ מִצִּיּוֹן, שֹׁכֵן — Ps. 89.53 ib. 135.21
יְרוּשָׁלָיִם. הַלְלוּיָהּ: בָּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, — ib. 72.18-19
עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ: וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם. וְיִמָּלֵא
כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ, אָמֵן וְאָמֵן: יְהִי כְבוֹד יְיָ — ib. 104.31
לְעוֹלָם. יִשְׂמַח יְיָ בְּמַעֲשָׂיו: יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד־ — ib.113.2
עוֹלָם: כִּי לֹא יִטֹּשׁ יְיָ אֶת־עַמּוֹ, בַּעֲבוּר שְׁמוֹ הַגָּדוֹל. כִּי — I. Sam. 12.22
הוֹאִיל יְיָ, לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם: וַיַּרְא כָּל־הָעָם — I. K. 18.39
וַיִּפְּלוּ עַל־פְּנֵיהֶם, וַיֹּאמְרוּ. יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא
הָאֱלֹהִים: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא, — Zech. 14.9
יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד: יְהִי חַסְדְּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר — Ps. 33.22
יִחַלְנוּ לָךְ: הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־ — I. Chron. 16.35
הַגּוֹיִם. לְהוֹדוֹת לְשֵׁם קָדְשֶׁךָ, לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ: כָּל־ — Ps. 86.9-10
גּוֹיִם אֲשֶׁר עָשִׂיתָ, יָבוֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי. וִיכַבְּדוּ
לִשְׁמֶךָ: כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת. אַתָּה אֱלֹהִים
לְבַדֶּךָ: וַאֲנַחְנוּ עַמְּךָ וְצֹאן מַרְעִיתֶךָ, נוֹדֶה לְּךָ לְעוֹלָם. — ib. 79.13
לְדוֹר וָדֹר נְסַפֵּר תְּהִלָּתֶךָ:

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1) These *eighteen* verses (which contain the Divine name in each of them) were added by the heads of the Academy in Persia (v. Vitry, p. 78). According to Tosaphot (v. Ber 4b) these were added to enable latecomers to finish the service together, so that they should not be left alone praying at night. According to the RaSHBa (1235–1310), in his Responsum paragraph 14, these were instituted at the time of religious persecution, to replace the *eighteen* blessings of the Amidah. It is therefore omitted on Friday night, as its Amidah contains only *seven Blessings*. In Israel, these additions are omitted, and half Kaddish is said immediately after "שומר עמו ישראל לעד". v. the "ROSH" on Ber. 5, a. Seder Rav Amram p. קצב (Frumkin Ed.).

Cause us, O Lord our God, to lie down in peace, and raise us up, O our King, to life, and spread over us the canopy of thy peace; direct us with good counsel from before thee, and save us, for thy name's sake; be thou a shield about us, and remove from us every enemy, pestilence, sword, famine and sorrow; remove (also) the adversary from before us and from behind us, and shelter us beneath the shadow of thy wings, for thou, O God, art our Guardian and our Deliverer; indeed, thou, O God, art a gracious and merciful King! *Reader:* O guard our going out and our coming in, for life and peace, from this time forth and for evermore! Blessed art thou, O Lord, who guardest thy[1] people Israel for ever. [*Cong.:* "Amen!"]

Blessed be the Lord for ever, Amen and Amen! Blessed be the Lord from Zion, who dwells in Jerusalem; praise the Lord! Blessed be the Lord God, the God of Israel, who alone does wondrous things. And blessed be his glorious name for ever; and may his glory fill the whole earth, Amen and Amen! Let the glory of the Lord be for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed, from this time forth and for evermore. Indeed, the Lord, because of his great name, will not forsake his people; for it has pleased the Lord to make you a people for himself. And when all the people saw (the fire of the Lord), they fell on their faces, and said: "The Lord, he is God! The Lord, he is God!" And the Lord shall be King over all the earth; on that day the Lord will be one, and his name one. Let thy kindness, O Lord, be upon us, as we have hoped for thee. Save us, O Lord our God, gather us and deliver us from the nations, (that we may) give thanks to thy holy name, and glory in thy praise. All the nations which thou hast made, will come and bow down before thee, O Lord; and will honour thy name. For thou art great and performest wonders; thou alone art God! And as for us, thy people, and the flock of thy pasture, will give thanks to thee for ever; we will recount thy praise throughout the generations.

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1) Lit. *his people.*

בָּרוּךְ יְיָ בַּיּוֹם, בָּרוּךְ יְיָ בַּלָּיְלָה. בָּרוּךְ יְיָ בְּשָׁכְבֵנוּ,
Job. 12.10 בָּרוּךְ יְיָ בְּקוּמֵנוּ: כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר
Ps. 31.6 בְּיָדוֹ נֶפֶשׁ כָּל־חָי, וְרוּחַ כָּל־בְּשַׂר־אִישׁ: בְּיָדְךָ אַפְקִיד
רוּחִי. פָּדִיתָה אוֹתִי, יְיָ אֵל אֱמֶת: אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם, יַחֵד
שִׁמְךָ, וְקַיֵּם מַלְכוּתְךָ תָּמִיד. וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

יִרְאוּ עֵינֵינוּ, וְיִשְׂמַח לִבֵּנוּ, וְתָגֵל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בֶּאֱמֶת, בֶּאֱמֹר
לְצִיּוֹן, מָלַךְ אֱלֹהָיִךְ. יְיָ מֶלֶךְ, יְיָ מָלָךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:
Reader כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד, כִּי
אֵין לָנוּ מֶלֶךְ, אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ בִּכְבוֹדוֹ, תָּמִיד
יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו: [*Cong.* אָמֵן]

Reader יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ.
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְּכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן
קָרִיב, וְאִמְרוּ *Cong. & Reader* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא: *Reader* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל, שְׁמֵהּ דְּקֻדְשָׁא *Cong. & Reader* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא
וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

** The following* עֲמִידָה *to* "קַדְמוֹנִיּוֹת" *p.* י׳ *is said silently while standing, facing east and placing the feet together:*

[1] אֲדֹנָי, שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ:

[2] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל
חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת. וּמֵבִיא גוֹאֵל לִבְנֵי
בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה:

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[1]) This verse was introduced by R. Yochanan b. Nappacha (190-279) v. Ber. 9b. [2]) According to the Baraita (Meg. 17b), the Great Assembly have arranged the Amidah, and R. Jeremiah's view is that this was arranged by 120 Elders, among whom were also prophets. v. Y. Ber. 2,3, Ber. 28b, a. Meg. 17b.

* At the beginning and at the end of the first Blessing, one should bend the knees at "בָּרוּךְ", bow at "אַתָּה", and straighten up slowly at "יְיָ".

Blessed be the Lord by day! Blessed be the Lord by night! Blessed be the Lord when we lie down! Blessed be the Lord when we rise up! For in thy hand are the souls of the living and the dead, (as it is written):[1] "In his hand is the soul of every living thing, and the breath of all mankind". Into thy hand I commit my spirit; thou hast redeemed me, O Lord God of truth. Our God, who art in Heaven, declare the unity of thy name and establish thy Kingdom continually; and reign over us for ever and ever.

May our eyes behold, our hearts rejoice, and our souls be truly glad in thy salvation, when it shall be said to Zion: "Your God reigns! The Lord reigns, the Lord reigned, the Lord shall reign for ever and ever!" *Reader:* For the kingdom is thine, and thou wilt reign in glory to all eternity, for we have no other King except thee! Blessed art thou, O Lord, who reignest in thy[2] glory, wilt[2] continually reign over us, and over all thy[2] creatures. [*Cong.:* "Amen!"]

Reader: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader:* "Amen! May his great name be blessed for ever and to all eternity!" *Reader:* Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

The following Amidah to "As in former years" p. 10 is said silently while standing, facing east and placing the feet together:

O Lord, open my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; the Great, the Mighty and Revered God, the Most High God; who bestowest loving kindnesses and possessest all things, and rememberest the kind deeds of the patriarchs; and who wilt bring a redeemer to their children's children for the sake of thy[2] name in love.

1) v. Job 12, 10. 2) v. p. 2, note 1.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

In some Congregations, the following in parenthesis is added:

[מוֹרִיד הַטָּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ. מֶלֶךְ, מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.

On Saturday night, add the following in parenthesis:

[1](אַתָּה חוֹנַנְתָּנוּ לְמַדַּע תּוֹרָתֶךָ, וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ. וַתַּבְדֵּל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אָבִינוּ מַלְכֵּנוּ, הָחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם, חֲשׂוּכִים מִכָּל־חֵטְא, וּמְנֻקִּים מִכָּל־עָוֹן, וּמְדֻבָּקִים בְּיִרְאָתֶךָ:)

(וְ)חָנֵּנוּ מֵאִתְּךָ דֵּעָה, בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדָּעַת:

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ, וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ, הָרוֹצֶה בִּתְשׁוּבָה:

סְלַח־לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל־לָנוּ מַלְכֵּנוּ, כִּי פָשָׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יְיָ, חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ:

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1) v. Ber. 5, 2, a. *ibid* 33a.

O King, Helper, Saviour and Shield! Blessed art thou, O Lord, the Shield of Abraham. Thou, O Lord, art mighty for ever; thou revivest the dead (and) art mighty to save.

In some Congregations, the following in parenthesis is added:
[Thou causest the dew to fall.]

Thou sustainest the living with kindness, revivest the dead with great mercy, supportest the falling, healest the sick, releasest the bound, and fulfillest thy[1] faith to those who sleep in the dust; who is like thee, O Master of mighty acts, and who resembles thee, O King, who causest death and revivest, and causest salvation to spring forth? Indeed, thou art faithful to revive the dead! Blessed art thou, O Lord, who revivest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily, for time everlasting! Blessed art thou, O Lord, the Holy God.

Thou bestowest knowledge on man, and teachest understanding to mortals;

On Saturday night, add the following in parenthesis:

(Thou hast favoured us with the knowledge of thy Law, and taught us to perform the statutes of thy will; and thou, O Lord our God, hast made a distinction between holy and profane, between light and darkness, between Israel and (other) nations, between the seventh day and the six working days; O our Father, our King, grant that the days which are approaching us may begin for us in peace, (that we may be) witheld from all sin, cleansed from all iniquity, and firmly devoted to the reverence of thee.)

O grant us knowledge, understanding and intelligence from thee! Blessed art thou, O Lord, who bestowest knowledge.

Cause us to return, O our Father, to thy Law, and draw us near, O our King, to thy service, and bring us back in perfect repentance to thy presence! Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive! Blessed art thou, O Lord, who art gracious (and) dost abundantly forgive.

1) v. p. 2, note 1.

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חָזָק אָתָּה. בָּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל:

רְפָאֵנוּ יְיָ וְנֵרָפֵא. הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אָתָּה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ, *כִּי אֵל מֶלֶךְ, רוֹפֵא נֶאֱמָן, וְרַחֲמָן אָתָּה. [1]בָּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

[2]בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת, וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, [3]וְשַׂבְּעֵנוּ מִטּוּבֶךָ, וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים:

[4]תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

[5]הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה, וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה. וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

[6]וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד. וְכָל [7]אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ, וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר, וּתְשַׁבֵּר, וּתְמַגֵּר, וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים:

[8]עַל־הַצַּדִּיקִים, וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל־פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ רַחֲמֶיךָ יְיָ

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* *The following Prayer for a sick person may be offered here:*

וִיהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף,

Name here the patient's Hebrew name, and that of his/her mother

(*m*) לַחוֹלֶה......בֶּן...... *or* (*f.*) לַחוֹלָה......בַּת...... בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל:

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1) v. Shab. 12b. 2) v. Ber. 5, 2. 3) o.v. "וְשַׂבְּעֵנוּ מִטּוּבָהּ". 4) v. Y.Ber. 2, 4. 5) v. Y. Ber. 2, 3, a *ibid* 12b. 6) Samuel Ha-Katan (*c.* 125) composed this at the request of Gamliel 2nd, v. Ber. 28b. 7) o.v. "וְכָל אֹיְבֵי עַמְּךָ מְהֵרָה יִכָּרֵתוּ וְהַזֵּדִים מְהֵרָה וכו'". 8) v. Y. Ber. 2, 4, a. Meg. 17b.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake, for thou art a mighty Redeemer! Blessed art thou, O Lord, the Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us, and we shall be saved, for thou art our praise; and grant a perfect healing to all our wounds,* for thou, Almighty King, art a faithful and merciful Healer! Blessed art thou, O Lord, who healest the sick of thy[1] people Israel.

Bless for us, O Lord our God, this year, and all its varied produce for (our) good; O grant a blessing upon the face of the earth, and satisfy us with thy goodness, and bless our year like the (other) good years! Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; and lift up the banner to gather our exiles, and gather us together from the four corners of the earth! Blessed art thou, O Lord, who gatherest the banished ones of thy[1] people Israel.

Restore our judges as at first, and our counsellors as at the beginning; O remove from us sorrow and sighing, and reign over us, O Lord, thou alone, in kindness and mercy, and justify us in judgment! Blessed art thou, O Lord, the King who lovest righteousness and justice.

O let there be no hope for slanderers, and let all wickedness perish as in a moment; O may all thy enemies be speedily cut off, and the dominion of arrogance do swiftly uproot, crush, cast down and humble speedily in our time! Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy mercies, O Lord our God, be stirred towards the righteous and the pious, towards the elders of thy people of the house of Israel, towards the remnant of their scribes, towards the righteous

* *The following Prayer for a sick person may be offered here:*
May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body to the sick (*name here the patient's Hebrew name, and that of his/her mother*) among the other sick of Israel.

1) v. p. 2, note 1.

אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ, כִּי־בְךָ בָּטָחְנוּ. בָּרוּךְ אַתָּה יְיָ, מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

[1] וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלָיִם:

[2] אֶת־צֶמַח דָּוִד עַבְדְּךָ, מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, מַצְמִיחַ קֶרֶן יְשׁוּעָה:

[3] שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה. וּמִלְּפָנֶיךָ מַלְכֵּנוּ, רֵיקָם אַל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה:

[4] רְצֵה יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל. וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד, עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

[5] מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם, כִּי לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

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1) Meg. 17b. 2) v. Pes. 117b. 3) v. Ber. 4, 4. *ibid* 29a. 4) v. *ibid* 29b, a. Rashi *ibid* 11b, a. Yoma. 68b. 5) v. R. Hash. 4, 5, a. Ber. 4, 5. One should bend the knees and bow at "מודים" and straighten up slowly at "יי".

proselytes[1] and towards us; O grant a good reward to all who truly trust in thy name, and set our portion with them for ever, so that we may not be put to shame, for we trust in thee! Blessed art thou, O Lord, (who art) a support and trust of the righteous.

O return in mercy to Jerusalem thy city, and dwell therein as thou hast spoken;[2] O rebuild it soon, in our days, (as) an everlasting building, and speedily establish therein the throne of David! Blessed art thou, O Lord, the (Re)builder of Jerusalem.

Speedily cause the offspring of David thy servant to flourish, and exalt his pride by thy salvation, for we daily hope for thy salvation! Blessed art thou, O Lord, who causest the power of salvation to flourish.

Hear our voice, O Lord our God, take pity and have mercy upon us, and accept our prayer in mercy and favour, for thou art a God who hearkenest (to) prayer and supplications; turn us not empty away from thy presence, O our King, for thou dost hearken (to) the prayer of thy people Israel in mercy! Blessed art thou, O Lord, who hearkenest (to) prayer.

Be favourable, O Lord our God, with thy people Israel and with their prayer, and restore the Service and the Fire-offering of Israel to the Mercy-seat of thy House; O receive their prayer in love (and) in favour, and may the service of thy people Israel continually be pleasing (to thee); O may our eyes behold thy return to Zion in mercy! Blessed art thou, O Lord, who wilt restore thy[3] Divine Presence to Zion.

We give thanks to thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation throughout the generations; we will give thanks to thee and declare thy praise for our lives which are committed into thy hand, for our souls which are in thy charge, for thy miracles which are daily with us, and for thy wonders and thy favours which are (wrought) at all times, evening, morning and noon! O Beneficent One, whose mercies never fail; O Merciful One, whose kindnesses never cease, we for ever hope in thee.

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[1]) Lit. *the proselytes of righteousness.* [2]) v. Zech. 8, 3. [3]) v. p. 2, note 1.

וְעַל־כֻּלָּם, יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד. [1] וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. *בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ, וּלְךָ נָאֶה לְהוֹדוֹת:

[2] שָׁלוֹם רָב, עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ, לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת, וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

[3] אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי, וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיָי מִנְחַת יְהוּדָה וִירוּשָׁלָיִם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

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1) v. Y. Yoma 7,1. 2) This is not found in Rav Amram and Saadia's Siddur. 3) This prayer is by Mar the son of Rabina (5th cent.) v. Ber. 17a. *) One should bend the knees at "בָּרוּךְ", bow at "אַתָּה", and straighten up slowly at "יְיָ".

And for all these things, may thy name, O our King, continually be praised and exalted for ever and ever! And all the living shall for ever thank thee, and praise thy name in truth, O God, our Salvation and our Help for time everlasting! Blessed art thou, O Lord, whose name is good, and to whom it is proper to give thanks.

Grant abundant peace to Israel thy people for ever, for thou art the Sovereign Lord of all peace; O may it be good in thy sight to bless thy people Israel at all times and at every moment with thy peace! Blessed art thou, O Lord, who blessest thy[1] people Israel with peace.

O my God, guard my tongue from evil, and my lips from speaking falsehood; O let my soul be silent to those who curse me, indeed, let my soul be (silent) as the dust to all; open my heart to thy Law and let my soul pursue thy commandments; and if any plan evil against me, speedily frustrate their counsel and spoil their designs; do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law, so that thy beloved ones may be delivered; O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who makes peace in his high places, may he make peace for us and for all Israel; and say, Amen!

May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with reverence, as in the days of old, and as in former years. Then will the offering of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former years.

[1]) v. p. 2, note 1.

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה:

Reader[1] יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִּי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ *Cong. & Reader* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דִּי־קֻדְשָׁא *Cong. & Reader* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דִּי־כָל־יִשְׂרָאֵל, קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Reader יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים [טוֹבִים] עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Reader* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Reader עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Reader* אָמֵן:

[*On Saturday night, the Reader spreads out his hands towards the light and recites the following Blessing:*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ:]

The Reader descends from his Reading Desk and joins the worshippers who are seated on the floor or on low stools (like Mourners during the week of Shiva). The lights are dimmed, just sufficient to enable the reading of Echah (Lamentations) and Kinot (Elegies), which are read in a low and mournful voice. When the Reader intones the "Echah" he pauses briefly between each verse, and a little longer between each chapter. At the beginning of each chapter, the Reader raises his voice slightly, and ends the last verse of each chapter in a louder tone. When the verse „השיבנו" (of the last chapter) is reached, the Congregation say it aloud followed by the Reader. Likewise after the intervening verse „כי אם מאס".

1) v. A.S. p. ג, note 2.

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

And now, I pray thee, let the power of the Lord be great, as thou hast spoken, saying: Remember, O Lord, thy mercies and thy kindnesses, for they have been from of old.

Reader: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader:* "Amen! May his great name be blessed for ever and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

Cong.: Accept our prayer in mercy and in favour.

Reader: May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say, *Cong. & Reader:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Reader: May there be abundant peace from heaven, and [a good] life for us and for all Israel; and say, *Cong. & Reader:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Reader: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Reader:* "Amen!"

[*On Saturday night, the Reader spreads out his hands towards the light and recites the following Blessing:*

Blessed art thou, O Lord our God, King of the Universe, who createst the light of the fire.]

The Reader descends from his Reading Desk and joins the worshippers who are seated on the floor or on low stools (like Mourners during the week of Shiva). The lights are dimmed, just sufficient to enable the reading of Echah (Lamentations) and Kinot (Elegies), which are read in a low and mournful voice. When the Reader intones the "Echah" he pauses briefly between each verse, and a little longer between each chapter. At the beginning of each chapter, the Reader raises his voice slightly, and ends the last verse of each chapter in a louder tone. When the verse "Restore us" (of the last chapter) is reached, the Congregation say it aloud followed by the Reader. Likewise after the intervening verse "If thou hast utterly rejected us."

מגלת איכה

* *In some Congregations, the one who intones the Scroll of Echah says the following Blessing in an undertone:*

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על־מקרא מגילה:

פרק ראשון

א אֵיכָה ׀ יָשְׁבָה בָדָד הָעִיר רַבָּתִי עָם
הָיְתָה כְּאַלְמָנָה רַבָּתִי בַגּוֹיִם
שָׂרָתִי בַּמְּדִינוֹת הָיְתָה לָמַס:

ב בָּכוֹ תִבְכֶּה בַּלַּיְלָה וְדִמְעָתָהּ עַל לֶחֱיָהּ
אֵין־לָהּ מְנַחֵם מִכָּל־אֹהֲבֶיהָ
כָּל־רֵעֶיהָ בָּגְדוּ בָהּ הָיוּ לָהּ לְאֹיְבִים:

ג גָּלְתָה יְהוּדָה מֵעֹנִי וּמֵרֹב עֲבֹדָה
הִיא יָשְׁבָה בַגּוֹיִם לֹא מָצְאָה מָנוֹחַ
כָּל־רֹדְפֶיהָ הִשִּׂיגוּהָ בֵּין הַמְּצָרִים:

ד דַּרְכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָּאֵי מוֹעֵד
כָּל־שְׁעָרֶיהָ שׁוֹמֵמִין כֹּהֲנֶיהָ נֶאֱנָחִים
בְּתוּלֹתֶיהָ נּוּגוֹת וְהִיא מַר־לָהּ:

ה הָיוּ צָרֶיהָ לְרֹאשׁ אֹיְבֶיהָ שָׁלוּ
כִּי־יְהוָה הוֹגָהּ עַל־רֹב פְּשָׁעֶיהָ
עוֹלָלֶיהָ הָלְכוּ שְׁבִי לִפְנֵי־צָר:

ו וַיֵּצֵא מִבַּת־צִיּוֹן כָּל־הֲדָרָהּ
הָיוּ שָׂרֶיהָ כְּאַיָּלִים לֹא־מָצְאוּ מִרְעֶה
וַיֵּלְכוּ בְלֹא־כֹחַ לִפְנֵי רוֹדֵף:

א .v פתח בס״ף. ו .v מן בת כ׳.

*) v. Magen Avraham a. Mishna Berura on Orach Chayim סימן תצ״ סעיף ט׳.

LAMENTATIONS

AN ELEGY RECALLING THE FATE OF OUR PEOPLE BOUND TOGETHER BY SHARED SORROW

CHAPTER 1

1 O how the city[1] that was once so populous,[2]
Remained lonely like a widow! She that was great among nations,
A princess among the provinces, has become tributary.

2 She weeps[3] bitterly in the night,[4] and her tears are on her cheeks,
She has no comforter among all her lovers;[5]
All her friends have betrayed her,[6] they have become her enemies.

3 Judah went into exile because of affliction and great servitude,
She settled among heathens,[7] (and) finds no rest;[8]
Her pursuers have all overtaken her in the midst of her distress.

4 The roads of Zion mourn[9] because none come to the appointed season,
All her gates are desolate,[10] her priests moan;
Her maidens grieve while she herself suffers bitterly.

5 Her adversaries have become the head,[11] her enemies are at ease;
Her young children went into captivity before the enemy,
For the Lord has afflicted her because of the multitude of her sins.

6 And from the daughter of Zion has gone all her splendour,
Her princes have departed exhausted before her pursuers,
Like harts that find no pasture.[12]

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1) v. Preface concerning the meaning of "איכה". 2) v. Book of Josephus, 2, 14. 3) The Talmud says: "The double expression in the Hebrew text refers to the destruction of both Temples." v. San. 104b. 4) At night the sound is more disturbing, *ibid*, v.a. Yoma, 20b. 5) *i.e.* her allies. v. Jer. 27, 3. 6) *cf.* Ps. 41, 10. 7) They thought that they would exile themselves into Egypt to escape the hardship at home, but the ruin was made complete by foreign attack, v. Jer. 42, 15–22, 43, 5-13. 8) In witnessing the rebirth of Medinat Yisrael, the present generation appreciate fully the view of R. Simeon b. Lakish (Lam. R. on 1, 3): "If Israel would have found rest in exile, she would not have longed to return." 9) The roads that were once full of pilgrims are now deserted. 10) The gates of the city where the people used to meet. 11) *cf.* Gitt. 56b, a. San. 104b. 12) *Viz.* like starving stags that have no strength to flee.

ז זָֽכְרָ֣ה יְרוּשָׁלַ֗͏ִם יְמֵ֤י עָנְיָהּ֙ וּמְרוּדֶ֔יהָ
כֹּ֚ל מַחֲמֻדֶ֔יהָ אֲשֶׁ֥ר הָי֖וּ מִ֣ימֵי קֶ֑דֶם
בִּנְפֹ֧ל עַמָּ֣הּ בְּיַד־צָ֗ר וְאֵ֤ין עוֹזֵר֙ לָ֔הּ
רָא֣וּהָ צָרִ֔ים שָׂחֲק֖וּ עַל־מִשְׁבַּתֶּֽהָ׃

ח חֵ֤טְא חָֽטְאָה֙ יְר֣וּשָׁלַ֔͏ִם עַל־כֵּ֖ן לְנִידָ֣ה הָיָ֑תָה
כָּל־מְכַבְּדֶ֤יהָ הִזִּיל֙וּהָ֙ כִּי־רָא֣וּ עֶרְוָתָ֔הּ
גַּם־הִ֥יא נֶאֶנְחָ֖ה וַתָּ֥שָׁב אָחֽוֹר׃

ט טֻמְאָתָ֣הּ בְּשׁוּלֶ֗יהָ לֹ֤א זָֽכְרָה֙ אַחֲרִיתָ֔הּ
וַתֵּ֣רֶד פְּלָאִ֔ים אֵ֥ין מְנַחֵ֖ם לָ֑הּ
רְאֵ֤ה יְהוָה֙ אֶת־עָנְיִ֔י כִּ֥י הִגְדִּ֖יל אוֹיֵֽב׃

י יָדוֹ֙ פָּ֣רַשׂ צָ֔ר עַ֖ל כָּל־מַחֲמַדֶּ֑יהָ
כִּֽי־רָאֲתָ֤ה גוֹיִם֙ בָּ֣אוּ מִקְדָּשָׁ֔הּ
אֲשֶׁ֣ר צִוִּ֔יתָה לֹא־יָבֹ֥אוּ בַקָּהָ֖ל לָֽךְ׃

יא כָּל־עַמָּ֤הּ נֶאֱנָחִים֙ מְבַקְּשִׁ֣ים לֶ֔חֶם
נָתְנ֧וּ מַחֲמַדֵּיהֶ֛ם בְּאֹ֖כֶל לְהָשִׁ֣יב נָ֑פֶשׁ
רְאֵ֤ה יְהוָה֙ וְֽהַבִּ֔יטָה כִּ֥י הָיִ֖יתִי זוֹלֵלָֽה׃

יב ל֣וֹא אֲלֵיכֶם֮ כָּל־עֹ֣בְרֵי דֶ֒רֶךְ֒ הַבִּ֣יטוּ וּרְא֗וּ
אִם־יֵ֤שׁ מַכְאוֹב֙ כְּמַכְאֹבִ֔י אֲשֶׁ֥ר עוֹלַ֖ל לִ֑י
אֲשֶׁר֙ הוֹגָ֣ה יְהוָ֔ה בְּי֖וֹם חֲר֥וֹן אַפּֽוֹ׃

יג מִמָּר֛וֹם שָֽׁלַח־אֵ֥שׁ בְּעַצְמֹתַ֖י וַיִּרְדֶּ֑נָּה
פָּרַ֨שׂ רֶ֤שֶׁת לְרַגְלַי֙ הֱשִׁיבַ֣נִי אָח֔וֹר
נְתָנַ֙נִי֙ שֹֽׁמֵמָ֔ה כָּל־הַיּ֖וֹם דָּוָֽה׃

יא מחמודיהם כ׳. יב v. ל׳ זעירא.

7 Jerusalem recalls (in) the days of her affliction and her miseries,
All her precious things that were hers of old;
When her people fell into the hand of the oppressor,
The enemies gazed, gloating on her desolation, and there was none to help her.

8 Jerusalem sinned grievously, therefore she became impure;[1]
All who honoured her despise her, for they have seen her shame;
Moreover, she herself moans and turns away.

9 Her uncleanliness[2] she made public, she was not mindful of her end,
And she fell astonishingly with none to comfort her;
Behold, O Lord, my affliction, for the enemy has become increased.

10 The enemy has laid his hands upon all her pleasant things;[3]
Indeed, she has seen heathens enter her Sanctuary,
Whom thou didst command not to enter into thy assembly.[4]

11 All her people are moaning, (as) they search for bread,
They gave away their treasures for food to revive the soul;
See, O Lord, and behold, how I have become worthless.

12 All of you who pass along the road, let it not happen to you![5]
Behold, and see, if there is any pain like my pain, which has been dealt out to me;
Which the Lord inflicted on the day of his fierce anger.

13 From above he has hurled fire in my bones, and caused it[6] to become master;
He has spread a net for my feet, he has turned me back,
He has made me desolate (and) faint all day long.

1) Lit. *her nakedness*, *viz.* they have seen her sinful behaviour. 2) Lit. *her uncleanliness was in her skirt*, *viz.* as a skirt is noticeable so were her sins. 3) *i.e.* the treasures of the Temple, *viz.* Crassus plundered its treasury in 54 B.C.E. 4) *cf.* Deut. 23.4. 5) "לא אליכם„ is a colloquial expression among the older generation, *i.e.* "May this not befall you!" v. San. 104b. 6) *i.e.* the fire, v. Targum on this verse, a. Fu. on "רדה„.

יד נִשְׂקַד עֹל פְּשָׁעַי בְּיָדוֹ

יִשְׂתָּרְגוּ עָלוּ עַל־צַוָּארִי הִכְשִׁיל כֹּחִי

נְתָנַנִי אֲדֹנָי בִּידֵי לֹא־אוּכַל קוּם׃

טו סִלָּה כָל־אַבִּירַי ׀ אֲדֹנָי בְּקִרְבִּי

קָרָא עָלַי מוֹעֵד לִשְׁבֹּר בַּחוּרָי

גַּת דָּרַךְ אֲדֹנָי לִבְתוּלַת בַּת־יְהוּדָה׃

טז עַל־אֵלֶּה ׀ אֲנִי בוֹכִיָּה

עֵינִי ׀ עֵינִי יֹרְדָה מַּיִם

כִּי־רָחַק מִמֶּנִּי מְנַחֵם מֵשִׁיב נַפְשִׁי

הָיוּ בָנַי שׁוֹמֵמִים כִּי גָבַר אוֹיֵב׃

יז פֵּרְשָׂה צִיּוֹן בְּיָדֶיהָ אֵין מְנַחֵם לָהּ

צִוָּה יְהוָה לְיַעֲקֹב סְבִיבָיו צָרָיו

הָיְתָה יְרוּשָׁלַםִ לְנִדָּה בֵּינֵיהֶם׃

יח צַדִּיק הוּא יְהוָה כִּי־פִיהוּ מָרִיתִי

שִׁמְעוּ־נָא כָל־הָעַמִּים וּרְאוּ מַכְאֹבִי

בְּתוּלֹתַי וּבַחוּרַי הָלְכוּ בַשֶּׁבִי׃

יט קָרָאתִי לַמְאַהֲבַי הֵמָּה רִמּוּנִי

כֹּהֲנַי וּזְקֵנַי בָּעִיר גָּוָעוּ

כִּי־בִקְשׁוּ אֹכֶל לָמוֹ וְיָשִׁיבוּ אֶת־נַפְשָׁם׃

כ רְאֵה יְהוָה כִּי־צַר־לִי מֵעַי חֳמַרְמָרוּ

נֶהְפַּךְ לִבִּי בְּקִרְבִּי כִּי מָרוֹ מָרִיתִי

מִחוּץ שִׁכְּלָה־חֶרֶב בַּבַּיִת כַּמָּוֶת׃

יח .v עמים כ׳. כ .v קמץ בז״ק.

14 The yoke of my transgression became bent in his hand,
They have come up interwoven upon my neck,[1] (and) caused my strength to fail;
The Lord delivered me into the hands of those whom I cannot withstand.

15 The Lord flouted all my mighty men in my midst,
He summoned an assembly against me to crush my young men;
The Lord has trodden as in a wine press, the virgin daughter of Judah.[2]

16 For these things I weep, my eyes[3] shed tears,
For the comforter[4] to restore my soul is removed from me;
My children are desolate, for the enemy has prevailed.

17 Zion spreads out her hands (for help),[5] but there is none to comfort her,
The Lord has commanded concerning Jacob (that) his oppressors shall be round about him;
Jerusalem has become as (a woman) unclean among them.

18 The Lord is righteous, for I have rebelled against his word;
Hear, I pray, all you peoples, and behold my pain;
My maidens and youths have gone into captivity.

19 I called to my allies,[6] (but) they deceived me;
My priests and elders perished in the city,
When they sought food for themselves to revive their souls.[7]

20 Behold, O Lord, for I am in distress, my spirits[8] are troubled,
My heart is turned within me, for I have grievously rebelled;
In the street the sword bereaves, in the house it is like death.

1) v. A.S. p. 280, note 1. 2) *i.e.* Jerusalem; none believed that the holy city was violable, v. Lam. 4, 12. 3) Lit. *my eye, my eye runs down (with) water.* 4) *i.e. Messiah* whose name is "מנחם„, v. San. 98b. 5) *i.e.* like a drowning man spreads out his hands crying for help, v. A.S. p. 317, note 5. 6) Lit. *to my lovers, cf.* p. 12, note 5. 7) When Nevuchadnetsar led the Israelites into captivity, they passed through the borders of Arabia, where they were offered salty food and empty inflated bottles (having the appearance of being filled with water) which caused their death, v. Rashi on this verse, a. Midr. Tan. Jethro, 5, a. Lam. R. 2, 2. 8) Lit. *my bowels.* The bowels represent the centre of emotion; in English it is mostly translated "heart." In the following line the Hebrew idiom uses *heart* as the centre of intellectual activity, the will and reasoning powers, v. a. commentary on Holy Scriptures by C.G.

כא שָׁמְע֞וּ כִּ֣י נֶאֱנָחָ֣ה אָ֗נִי אֵ֤ין מְנַחֵם֙ לִ֔י
כָּל־אֹ֨יְבַ֜י שָׁמְע֤וּ רָֽעָתִי֙ שָׂ֔שׂוּ כִּ֥י אַתָּ֖ה עָשִׂ֑יתָ
הֵבֵ֥אתָ יוֹם־קָרָ֖אתָ וְיִהְי֥וּ כָמֹֽנִי׃

כב תָּבֹ֨א כָל־רָעָתָ֤ם לְפָנֶ֙יךָ֙ וְעוֹלֵ֣ל לָ֔מוֹ
כַּאֲשֶׁ֥ר עוֹלַ֛לְתָּ לִ֖י עַ֣ל כָּל־פְּשָׁעָ֑י
כִּֽי־רַבּ֥וֹת אַנְחֹתַ֖י וְלִבִּ֥י דַוָּֽי׃

פרק שני

א אֵיכָה֩ יָעִ֨יב בְּאַפּ֤וֹ ׀ אֲדֹנָי֙ אֶת־בַּת־צִיּ֔וֹן
הִשְׁלִ֤יךְ מִשָּׁמַ֙יִם֙ אֶ֔רֶץ תִּפְאֶ֖רֶת יִשְׂרָאֵ֑ל
וְלֹֽא־זָכַ֥ר הֲדֹם־רַגְלָ֖יו בְּי֥וֹם אַפּֽוֹ׃

ב בִּלַּ֨ע אֲדֹנָ֜י וְלֹ֣א חָמַ֗ל
אֵ֚ת כָּל־נְא֣וֹת יַעֲקֹ֔ב הָרַ֧ס בְּעֶבְרָת֛וֹ
מִבְצְרֵ֥י בַת־יְהוּדָ֖ה הִגִּ֣יעַ לָאָ֑רֶץ
חִלֵּ֥ל מַמְלָכָ֖ה וְשָׂרֶֽיהָ׃

ג גָּדַ֣ע בָּֽחֳרִי־אַ֗ף כֹּ֚ל קֶ֣רֶן יִשְׂרָאֵ֔ל
הֵשִׁ֥יב אָח֛וֹר יְמִינ֖וֹ מִפְּנֵ֣י אוֹיֵ֑ב
וַיִּבְעַ֤ר בְּיַעֲקֹב֙ כְּאֵ֣שׁ לֶֽהָבָ֔ה אָכְלָ֖ה סָבִֽיב׃

ב v. לא כ׳.

21 They hear how I moan, (and) there is none to comfort me,
All my enemies have heard of my trouble, (and) are glad that thou hast done it;
Mayest thou bring the day[1] which thou didst proclaim (upon) me[2] and let them be as I am.[3]

22 Let all their wickedness come before thee,
And deal with them as thou hast dealt with me for all my transgressions;
For my sighs are many and my heart is faint.

Chapter 2

In the following chapter, Jeremiah depicts Zion's suffering because God has turned against Israel. Verse *six* describes the climax of the destruction of the Temple. In verse *nineteen*, the poet exhorts Zion to entreat God for the sake of her young children.

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1 How the Lord in his anger brought darkness[4] upon the daughter of Zion!
He has cast down from heaven to earth the glory of Israel;
And has not remembered his footstool[5] in the day of his anger.

2 The Lord has destroyed and has had no pity,
He has broken down in his wrath all the habitations of Jacob,
He has struck to the ground the strongholds of Judah;[6]
He has profaned the kingdom and its princes.[7]

3 He has cut down in fierce anger all the strength of Israel,
He has withdrawn his right hand (that shielded Israel) from the enemy;[8]
And he has burned through Jacob like a flaming fire, consuming all around.

---

1) Lit. *Thou has brought the day*, *i.e.* the day of evil. v. Rashi, a. Targum. 2) The prophetic promise of Israel's return to the Holy Land. 3) *viz.* let them suffer as we are suffering. 4) The Lord has brought disgrace upon Jerusalem. Jeremiah uses the metaphor of the cloud for darkness. At a time when we expect the sun to shine, we are disappointed by an overcast sky. 5) *i.e.* the Temple, v. A.S. p. 4, note 1. 6) Lit. *the strongholds of the daughter of Judah*. 7) Israel, the people destined to become a kingdom of priests and a holy nation, became profaned, v. Rashi. 8) *i.e.* God's right hand was a symbol of his help to Israel, *cf.* Ex. 15, 6.

ד דָּרַךְ קַשְׁתּוֹ כְּאוֹיֵב נִצָּב יְמִינוֹ כְּצָר
וַיַּהֲרֹג כֹּל מַחֲמַדֵּי־עָיִן
בְּאֹהֶל בַּת־צִיּוֹן שָׁפַךְ כָּאֵשׁ חֲמָתוֹ׃

ה הָיָה אֲדֹנָי ׀ כְּאוֹיֵב בִּלַּע יִשְׂרָאֵל
בִּלַּע כָּל־אַרְמְנוֹתֶיהָ שִׁחֵת מִבְצָרָיו
וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה וַאֲנִיָּה׃

ו וַיַּחְמֹס כַּגַּן שֻׂכּוֹ שִׁחֵת מֹעֲדוֹ
שִׁכַּח יְהוָה ׀ בְּצִיּוֹן מוֹעֵד וְשַׁבָּת
וַיִּנְאַץ בְּזַעַם־אַפּוֹ מֶלֶךְ וְכֹהֵן׃

ז זָנַח אֲדֹנָי ׀ מִזְבְּחוֹ נִאֵר מִקְדָּשׁוֹ
הִסְגִּיר בְּיַד־אוֹיֵב חוֹמֹת אַרְמְנוֹתֶיהָ
קוֹל נָתְנוּ בְּבֵית־יְהוָה כְּיוֹם מוֹעֵד׃

ח חָשַׁב יְהוָה ׀ לְהַשְׁחִית חוֹמַת בַּת־צִיּוֹן
נָטָה קָו לֹא־הֵשִׁיב יָדוֹ מִבַּלֵּעַ
וַיַּאֲבֶל־חֵל וְחוֹמָה יַחְדָּו אֻמְלָלוּ׃

ט טָבְעוּ בָאָרֶץ שְׁעָרֶיהָ אִבַּד וְשִׁבַּר בְּרִיחֶיהָ
מַלְכָּהּ וְשָׂרֶיהָ בַגּוֹיִם אֵין תּוֹרָה
גַּם־נְבִיאֶיהָ לֹא־מָצְאוּ חָזוֹן מֵיְהוָה׃

ט v. ט' זעירא.

4 He has bent his bow like an enemy, standing (with) his right hand as an adversary,
And he has slain all the notables;[1]
In the tent of the daughter of Zion he has poured out his fury like fire.

5 The Lord has become like an enemy, he has destroyed Israel,
He has destroyed all its palaces, laid in ruins its strongholds,
And he increased mourning and lamentation on the daughter of Judah.

6 He stripped his Tabernacle[2] like that of a garden, and laid in ruins his Meeting-place;
The Lord has caused to be forgotten in Zion the Festival and Shabbat (offerings),
And in his fierce indignation has spurned king and priest.

7 The Lord has rejected his altar, he has abhorred his Sanctuary,
He has delivered into the hand of the enemy the walls of her palaces;
They raised a clamour in the House of the Lord, as on a day of a festival.

8 The Lord determined to destroy the wall of the daughter of Zion,
He stretched out a line[3], (but) he did not restrain his hand from destroying;
Indeed, he caused rampart[4] and wall to mourn, (and) they languish together.

9 Her gates are sunk into the ground,[5] he has ruined and broken her bars;
Her kings and princes are (exiled) among the heathens (and) there is no more teaching,
Moreover, her prophets obtain no vision from the Lord.

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1) Lit. *he has slain all who were pleasant to the eye.* 2) Cities fell, sages, priests, women and children were slain, but the deadliest blow was the destruction of the Temple, v. Lam. R. on this verse. 3) Although a line is usually drawn by the builder, to mark out the ground for the structure, God used it here for destruction, v. Alshich on this verse. 4) The personification of the abstract form was frequently used by the prophets. 5) The enemies had no power over the works of King David, *viz.* the gates of the Temple, v. Sota, 9a.

י יֵשְׁבוּ לָאָרֶץ יִדְּמוּ זִקְנֵי בַת־צִיּוֹן
הֶעֱלוּ עָפָר עַל־רֹאשָׁם חָגְרוּ שַׂקִּים
הוֹרִידוּ לָאָרֶץ רֹאשָׁן בְּתוּלֹת יְרוּשָׁלִָם׃

יא כָּלוּ בַדְּמָעוֹת עֵינַי חֳמַרְמְרוּ מֵעַי
נִשְׁפַּךְ לָאָרֶץ כְּבֵדִי עַל־שֶׁבֶר בַּת־עַמִּי
בֵּעָטֵף עוֹלֵל וְיוֹנֵק בִּרְחֹבוֹת קִרְיָה׃

יב לְאִמֹּתָם יֹאמְרוּ אַיֵּה דָּגָן וָיָיִן
בְּהִתְעַטְּפָם כֶּחָלָל בִּרְחֹבוֹת עִיר
בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אִמֹּתָם׃

יג מָה־אֲעִידֵךְ מָה אֲדַמֶּה־לָּךְ הַבַּת יְרוּשָׁלִַם
מָה אַשְׁוֶה־לָּךְ וַאֲנַחֲמֵךְ בְּתוּלַת בַּת־צִיּוֹן
כִּי־גָדוֹל כַּיָּם שִׁבְרֵךְ מִי יִרְפָּא־לָךְ׃

יד נְבִיאַיִךְ חָזוּ לָךְ שָׁוְא וְתָפֵל
וְלֹא־גִלּוּ עַל־עֲוֹנֵךְ לְהָשִׁיב שְׁבוּתֵךְ
וַיֶּחֱזוּ לָךְ מַשְׂאוֹת שָׁוְא וּמַדּוּחִים׃

טו סָפְקוּ עָלַיִךְ כַּפַּיִם כָּל־עֹבְרֵי דֶרֶךְ
שָׁרְקוּ וַיָּנִעוּ רֹאשָׁם עַל־בַּת יְרוּשָׁלִָם
הֲזֹאת הָעִיר שֶׁיֹּאמְרוּ כְּלִילַת יֹפִי
מָשׂוֹשׂ לְכָל־הָאָרֶץ׃

יג v. אעודך כ׳. יד v. שביתך כ׳.

10 The elders of the daughter of Zion sit on the ground in silence,
They laid dust on their heads, (and) put on sackcloth;[1]
The maidens of Jerusalem have bowed their heads to the ground.

11 My eyes are spent with tears, my spirits are troubled;
My heart is poured out in grief[2] over the destruction of the daughter of my people,
While infants and babes faint in the streets of the city.

12 They say to their mothers: "Where is bread[3] and wine?"
As they faint like one wounded in the streets of the city,
While their soul ebbs away on their mothers' bosom.

13 What shall I testify for you? To what shall I compare you, O daughter of Jerusalem?
To what can I liken you, that I may comfort you, O virgin daughter of Zion?
For your ruin is as vast as the sea, who can repair you?[4]

14 Your prophets have seen false and deceptive visions,
And they have not exposed your iniquity to bring you back in repentance;[5]
But have prophesied for you false and misleading oracles.

15 All who passed along the road clapped their hands at you,
They hissed and wagged their heads at the daughter of Jerusalem;
"Is this the city that was called the perfection of beauty, the joy of all the earth?"[6]

---

1) In biblical times it was customary for people to put dust on their heads when in mourning, *cf.* Ezek. 27, 30–31, a. Job. 2, 12, a. A.S. p. 249, note 16. 2) Lit. *my liver is poured out to the ground*, an expression used for deep emotion, *cf.* p. 14, note 8. 3) Lit. *corn*. 4) According to the Zohar in Genesis, the meaning of this verse is: "Can I point to any other nation which has suffered a calamity equal to yours, and comfort you with the thought that you are not alone in your grief?" v.a. „לחם דמעה" on this verse. 5) Rashi interprets it *to correct your turning away*. 6) *cf.* Ps. 48, 3.

טז פָּצ֨וּ עָלַ֤יִךְ פִּיהֶם֙ כָּל־א֣וֹיְבַ֔יִךְ
שָׁרְקוּ֙ וַיַּֽחַרְקוּ־שֵׁ֔ן אָמְר֖וּ בִּלָּ֑עְנוּ
אַ֣ךְ זֶ֥ה הַיּ֛וֹם שֶׁקִּוִּינֻ֖הוּ מָצָ֥אנוּ רָאִֽינוּ׃

יז עָשָׂ֨ה יְהֹוָ֜ה אֲשֶׁ֣ר זָמָ֗ם בִּצַּ֤ע אֶמְרָתוֹ֙
אֲשֶׁ֤ר צִוָּה֙ מִֽימֵי־קֶ֔דֶם הָרַ֖ס וְלֹ֣א חָמָ֑ל
וַיְשַׂמַּ֤ח עָלַ֙יִךְ֙ אוֹיֵ֔ב הֵרִ֖ים קֶ֥רֶן צָרָֽיִךְ׃

יח צָעַ֥ק לִבָּ֖ם אֶל־אֲדֹנָ֑י חוֹמַ֣ת בַּת־צִ֠יּוֹן
הוֹרִ֨ידִי כַנַּ֤חַל דִּמְעָה֙ יוֹמָ֣ם וָלַ֔יְלָה
אַֽל־תִּתְּנִ֤י פוּגַת֙ לָ֔ךְ אַל־תִּדֹּ֖ם בַּת־עֵינֵֽךְ׃

יט ק֣וּמִי ׀ רֹ֣נִּי בַלַּ֗יְלָה לְרֹאשׁ֙ אַשְׁמֻר֔וֹת
שִׁפְכִ֤י כַמַּ֙יִם֙ לִבֵּ֔ךְ נֹ֖כַח פְּנֵ֣י אֲדֹנָ֑י
שְׂאִ֧י אֵלָ֣יו כַּפַּ֗יִךְ עַל־נֶ֙פֶשׁ֙ עֽוֹלָלַ֔יִךְ
הָעֲטוּפִ֥ים בְּרָעָ֖ב בְּרֹ֥אשׁ כָּל־חוּצֽוֹת׃

כ רְאֵ֤ה יְהֹוָה֙ וְֽהַבִּ֔יטָה לְמִ֖י עוֹלַ֣לְתָּ כֹּ֑ה
אִם־תֹּאכַ֨לְנָה נָשִׁ֤ים פִּרְיָם֙ עֹלְלֵ֣י טִפֻּחִ֔ים
אִם־יֵהָרֵ֛ג בְּמִקְדַּ֥שׁ אֲדֹנָ֖י כֹּהֵ֥ן וְנָבִֽיא׃

כא שָׁכְב֨וּ לָאָ֜רֶץ חוּצוֹת֙ נַ֣עַר וְזָקֵ֔ן
בְּתוּלֹתַ֥י וּבַחוּרַ֖י נָפְל֣וּ בֶחָ֑רֶב
הָרַ֙גְתָּ֙ בְּי֣וֹם אַפֶּ֔ךָ טָבַ֖חְתָּ לֹ֥א חָמָֽלְתָּ׃

כב תִּקְרָא֩ כְי֨וֹם מוֹעֵ֤ד מְגוּרַי֙ מִסָּבִ֔יב
וְלֹ֥א הָיָ֛ה בְּי֥וֹם אַף־יְהֹוָ֖ה פָּלִ֣יט וְשָׂרִ֑יד
אֲשֶׁר־טִפַּ֥חְתִּי וְרִבִּ֖יתִי אֹיְבִ֥י כִלָּֽם׃

טז v. האי בסגול. יט v. בליל כ׳.

1) According to the Midrash (v. Lam. R. 2), Jeremiah transposed the letters פ׳ and ע׳, as the פ׳ represents the mouth and the ע׳ the eyes, *viz.* the spies related things which they have never seen (v. Num. 13.32) v. a. San. 104b.

16 All your enemies have opened their mouth wide against you,
They hissed and gnashed their teeth (and) said: "We have engulfed her!
Indeed, this is the day we longed for, we have found it!"

17 The Lord has done what he devised,
He has carried out his word, which he decreed long ago, (and) has devastated without pity;
He has caused the enemy to rejoice over you, and exalted the might of your adversaries.

18 Their heart cries out to the Lord: "O Protector[1] of the daughter of Zion!
Let tears stream down like a torrent day and night,
Give yourself no respite, let your eyes[2] not rest!"[3]

19 Arise, cry out in the night, at the beginning of the watches![4]
Pour out your heart like water before the presence of the Lord;
Lift up your hands to him, (and pray) for the lives of your infants,
Who faint because of hunger at the head of every street.

20 See, O Lord, and behold, to whom (else) hast thou done thus![5]
Whether it be women devouring their own offspring, children that are petted,[6]
Or priest and prophet slain in the Sanctuary of the Lord.

21 In the streets, on the (bare) ground[7] lie (both) young and old,
My maidens and my young men have fallen by the sword;
Thou hast slain them in the day of their anger, thou hast slaughtered (them) without mercy.

22 Thou hast proclaimed my terrors on every side, as though it were a feast day,[8]
And on the day of the Lord's anger there was none that escaped or survived;
Those whom I dandled and reared, my enemy exterminated.

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1) Jeremiah directs his thoughts to God, and in the next verse he speaks to the city and then reverts to God. 2) The plural form replaces the singular of the original. 3) Lit. *Let not the pupil of your eye cease*, *cf.* a. M. Kat. 10a, where "בת עין" is translated *the hole in the millstone* (*through which the grain passes*), viz. which runs continually. 4) The third or the fourth hour of the night, according to whether the night was divided into three or four watches, v. Ber. 1, 1, a. A.S. p. 103, note 1. 5) Jeremiah pleads: "If as thou sayest we are thine own chosen children, why then has thou punished us so much?" 6) The Midr. relates that there was one woman who used to measure her new born babe every day, and donated the equivalent value in gold to the Temple, and at the time of the destruction that woman had to eat her own child because of famine, v. Lam. R. on "מעשה בדואג בן יוסף" a. Yoma, 38b. 7) *i.e.* they lie strewn dead in the open streets. 8) *viz.* the invasion had driven the surrounding villagers into the city, as if at a festival time, for protection, *cf.* C.G.

פרק שלישי

א אֲנִ֤י הַגֶּ֙בֶר֙ רָאָ֣ה עֳנִ֔י בְּשֵׁ֖בֶט עֶבְרָתֽוֹ׃

ב אוֹתִ֥י נָהַ֛ג וַיֹּלַ֖ךְ חֹ֥שֶׁךְ וְלֹא־אֽוֹר׃

ג אַ֣ךְ בִּ֥י יָשֻׁ֛ב יַהֲפֹ֥ךְ יָד֖וֹ כָּל־הַיּֽוֹם׃

ד בִּלָּ֤ה בְשָׂרִי֙ וְעוֹרִ֔י שִׁבַּ֖ר עַצְמוֹתָֽי׃

ה בָּנָ֥ה עָלַ֛י וַיַּקַּ֖ף רֹ֥אשׁ וּתְלָאָֽה׃

ו בְּמַחֲשַׁכִּ֥ים הוֹשִׁיבַ֖נִי כְּמֵתֵ֥י עוֹלָֽם׃

ז גָּדַ֧ר בַּעֲדִ֛י וְלֹ֥א אֵצֵ֖א הִכְבִּ֥יד נְחָשְׁתִּֽי׃

ח גַּ֣ם כִּ֤י אֶזְעַק֙ וַאֲשַׁוֵּ֔עַ שָׂתַ֖ם תְּפִלָּתִֽי׃

ט גָּדַ֤ר דְּרָכַי֙ בְּגָזִ֔ית נְתִיבֹתַ֖י עִוָּֽה׃

י דֹּ֣ב אֹרֵ֥ב הוּא֙ לִ֔י אֲרִ֖י בְּמִסְתָּרִֽים׃

יא דְּרָכַ֥י סוֹרֵ֛ר וַֽיְפַשְּׁחֵ֖נִי שָׂמַ֥נִי שֹׁמֵֽם׃

יב דָּרַ֤ךְ קַשְׁתּוֹ֙ וַיַּצִּיבֵ֔נִי כַּמַּטָּרָ֖א לַחֵֽץ׃

י ·v.   יב .v א' במקום ה'.

״תלאה״ refers to Nevuzardan who completed its destruction. v. Lam. R. on this verse. 4) An altar became profaned when made of hewn stones, similarly Israel became profaned when walled in by hewn stones. 5) Jeremiah uses a metaphor to compare God to the Bear.

CHAPTER 3

This Elegy is of particular interest, as some argue that Jeremiah describes here his personal experiences, but the majority of scholars maintain that he is speaking in the name of the people as a whole.

After bewailing grievous calamities Jeremiah turns to the contemplation of God's compassion and the justice of his providence. The theme ends with an appeal for vengeance.

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1 I am the man[1] who has seen affliction by the rod of his wrath.

2 He has led me and made me walk (in) darkness and not (in) light.

3 Only against me would he repeatedly turn his hand the whole day long.

4 He has made my flesh and my skin waste away, (and) broken my bones.

5 He has built up (camps of siege)[2] against me, and encompassed (me with) bitterness[3] and travail.

6 He has made me dwell in darkness like those who are for ever dead.

7 He has fenced me in, he has made my chains heavy, so that I cannot get out.

8 Though I call and cry for help, he shuts out my prayer.

9 He has walled up my roads with hewn stones,[4] he has made my paths crooked.

10 He is to me like a Bear[5] lying in wait, (like) a lion in hiding.

11 He led me off my ways, tore me to pieces, and made me desolate.

12 He bent his bow, and set me up as a target for the arrow.

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1) Jeremiah complains that of all the prophets that prophesied about the destruction of the Temple, none but he had to witness it! 2) *cf.* Targum. 3) "ראש" refers to Nevuchadnetsar who began the siege of Jerusalem, and

יג הֵבִיא֙ בְּכִלְיוֹתָ֔י בְּנֵ֖י אַשְׁפָּתֽוֹ׃

יד הָיִ֤יתִי שְּׂחֹק֙ לְכָל־עַמִּ֔י נְגִינָתָ֖ם כָּל־הַיּֽוֹם׃

טו הִשְׂבִּיעַ֥נִי בַמְּרוֹרִ֖ים הִרְוַ֥נִי לַעֲנָֽה׃

טז וַיַּגְרֵ֤ס בֶּֽחָצָץ֙ שִׁנָּ֔י הִכְפִּישַׁ֖נִי בָּאֵֽפֶר׃

יז וַתִּזְנַ֧ח מִשָּׁל֛וֹם נַפְשִׁ֖י נָשִׁ֥יתִי טוֹבָֽה׃

יח וָאֹמַר֙ אָבַ֣ד נִצְחִ֔י וְתוֹחַלְתִּ֖י מֵיְהוָֽה׃

יט זְכָר־עָנְיִ֥י וּמְרוּדִ֖י לַעֲנָ֥ה וָרֹֽאשׁ׃

כ זָכ֣וֹר תִּזְכּ֔וֹר וְתָשׁ֥וֹחַ עָלַ֖י נַפְשִֽׁי׃

כא זֹ֛את אָשִׁ֥יב אֶל־לִבִּ֖י עַל־כֵּ֥ן אוֹחִֽיל׃

כב חַֽסְדֵ֤י יְהוָה֙ כִּ֣י לֹא־תָ֔מְנוּ כִּ֥י לֹא־כָל֖וּ רַחֲמָֽיו׃

כג חֲדָשִׁים֙ לַבְּקָרִ֔ים רַבָּ֖ה אֱמוּנָתֶֽךָ׃

כד חֶלְקִ֤י יְהוָה֙ אָמְרָ֣ה נַפְשִׁ֔י עַל־כֵּ֖ן אוֹחִ֥יל לֽוֹ׃

כה ט֤וֹב יְהוָה֙ לְקוָֹ֔ו לְנֶ֖פֶשׁ תִּדְרְשֶֽׁנּוּ׃

כו ט֤וֹב וְיָחִיל֙ וְדוּמָ֔ם לִתְשׁוּעַ֖ת יְהוָֽה׃

כז ט֣וֹב לַגֶּ֔בֶר כִּֽי־יִשָּׂ֥א עֹ֖ל בִּנְעוּרָֽיו׃

יג-טז .v קמץ בז״ק. כ .v ותשיח כ׳. כב .v קמץ בז״ק.

13 He has caused the arrows of his quiver to enter into my heart.[1]

14 I have become the laughing stock of all peoples,[2] their song (of derision) all day long.

15 He has filled me with bitterness, he has sated me with wormwood.

16 Indeed he has made my teeth grind on gravel,[3] and made me cower in ashes.

17 And my soul is far removed from peace, I have forgotten (what) happiness is.

18 So I said: "Gone is my strength, and my expectation from the Lord."

19 Remember my affliction and my misery, wormwood and gall.[4]

20 My soul well remembers and is bowed down within me.

21 This I recall to my mind, therefore have I hope.

22 Verily, the kindnesses of the Lord never cease! Indeed, his mercies never fail!

23 They are new every morning; great is thy faithfulness.

24 "The Lord is my portion," says my soul: "Therefore will I hope in him."

25 The Lord is good to those who wait for him, to the soul that seeks him.

26 It is good that one should wait quietly for the salvation of the Lord.

27 It is good for a man that he bear the yoke in his youth.[5]

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1) Lit. *my kidneys*. 2) Lit. *my people*, but Driver suggests that it should read "עמים" and it is a printer's error, as this is supported by the grammatical form of "נגינתם" *their song*. 3) When they were led into captivity, no facilities were provided for them, and they were forced to knead their dough on the bare ground, hence the reason for being fed with gravel. v. Lam. R. Introd. (R. Yochanan 1), a. Lam. 2,21. 4) v. p. 19, note 3. 5) *i.e.* discipline, v. Ibn. Ezra, *viz.* a youth should always try to control his passions and desires.

כח יֵשֵׁב בָּדָד וְיִדֹּם כִּי נָטַל עָלָיו׃

כט יִתֵּן בֶּעָפָר פִּיהוּ אוּלַי יֵשׁ תִּקְוָה׃

ל יִתֵּן לְמַכֵּהוּ לֶחִי יִשְׂבַּע בְּחֶרְפָּה׃

לא כִּי לֹא יִזְנַח לְעוֹלָם אֲדֹנָי׃

לב כִּי אִם־הוֹגָה וְרִחַם כְּרֹב חֲסָדָיו׃

לג כִּי לֹא עִנָּה מִלִּבּוֹ וַיַּגֶּה בְּנֵי־אִישׁ׃*

לד לְדַכֵּא תַּחַת רַגְלָיו כֹּל אֲסִירֵי אָרֶץ׃

לה לְהַטּוֹת מִשְׁפַּט־גָּבֶר נֶגֶד פְּנֵי עֶלְיוֹן׃

לו לְעַוֵּת אָדָם בְּרִיבוֹ אֲדֹנָי לֹא רָאָה׃

לז מִי זֶה אָמַר וַתֶּהִי אֲדֹנָי לֹא צִוָּה׃

לח מִפִּי עֶלְיוֹן לֹא תֵצֵא הָרָעוֹת וְהַטּוֹב׃

לט מַה יִּתְאוֹנֵן אָדָם חָי גֶּבֶר עַל־חֲטָאָיו׃

מ נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקֹרָה וְנָשׁוּבָה עַד־יְהוָה׃

מא נִשָּׂא לְבָבֵנוּ אֶל־כַּפָּיִם אֶל־אֵל בַּשָּׁמָיִם׃

מב נַחְנוּ פָשַׁעְנוּ וּמָרִינוּ אַתָּה לֹא סָלָחְתָּ׃

לב .v חסדו כ׳. לג .v חצי הספר בפסוקים. לה .v קמץ בז״ק.
לו .v ע׳ זעירא. לט .v חטאו כ׳.

28 Let him sit solitary and keep silence,[1] for he has laid it upon him.

29 Let him drop his head in submission,[2] there may yet be hope.

30 Let him offer his cheek to the smiter,[3] (and) let him be filled with reproach.

31 For the Lord will not cast him off for ever.[4]

32 Though he cause grief, he will yet have compassion according to the abundance of his kindness.

33 For he does not willingly afflict, nor grieve the sons of men.[5]

34 (Nor) crush under foot all the prisoners of the earth.

35 (Nor) turn aside the right of a man in the presence of the Most High.

36 To subvert a man in his cause, the Lord does not approve.

37 Who has commanded and it came to pass, unless the Lord ordained it?

38 Is it not by command of the Most High, that good and evil come?

39 Why should a living man complain,[6] a man for (the punishment) of his sins?

40 Let us search and examine our ways, and return to the Lord.

41 Let us lift up our heart[7] and hands to God in heaven.

42 We have transgressed and rebelled (this we confess, but) thou hast not forgiven.[8]

1) He that experiences misfortune should not lose faith and become forlorn, for it is God who laid the chastisement upon him. He should therefore resign himself to his will and remain silent, v. Rashi. 2) Lit. *let him put his mouth in the dust.* 3) *i.e.* to be ready to receive punishment. 4) That is why we have to keep silence, *ibid.* 5) The translation of 33–35 is according to Rashi. 6) Abba Saul translates "why should he complain of his dispensation, has he then prevailed over his sins?" *Viz.* of what avail is grief (to subdue lust)? As long as man lives, he must strive to conquer his desire for sin, v. Kid. 80b. 7) *i.e.* to pray fervently. Prayer is not heard unless one puts one's soul into it, v. Taan. 8a, a. A.S. p. 204, note 3, a. p. 150, note 5. 8) God forgives repentant sinners (v. Yev. 21a), but he has not done so now.

מג סַכֹּתָה בָאַף וַתִּרְדְּפֵנוּ הָרַגְתָּ לֹא חָמָלְתָּ׃

מד סַכֹּתָה בֶעָנָן לָךְ מֵעֲבוֹר תְּפִלָּה׃

מה סְחִי וּמָאוֹס תְּשִׂימֵנוּ בְּקֶרֶב הָעַמִּים׃

מו פָּצוּ עָלֵינוּ פִּיהֶם כָּל־אֹיְבֵינוּ׃

מז פַּחַד וָפַחַת הָיָה לָנוּ הַשֵּׁאת וְהַשָּׁבֶר׃

מח פַּלְגֵי־מַיִם תֵּרַד עֵינִי עַל־שֶׁבֶר בַּת־עַמִּי׃

מט עֵינִי נִגְּרָה וְלֹא תִדְמֶה מֵאֵין הֲפֻגוֹת׃

נ עַד־יַשְׁקִיף וְיֵרֶא יְהוָה מִשָּׁמָיִם׃

נא עֵינִי עוֹלְלָה לְנַפְשִׁי מִכֹּל בְּנוֹת עִירִי׃

נב צוֹד צָדוּנִי כַּצִּפּוֹר אֹיְבַי חִנָּם׃

נג צָמְתוּ בַבּוֹר חַיָּי וַיַּדּוּ־אֶבֶן בִּי׃

נד צָפוּ־מַיִם עַל־רֹאשִׁי אָמַרְתִּי נִגְזָרְתִּי׃

נה קָרָאתִי שִׁמְךָ יְהוָה מִבּוֹר תַּחְתִּיּוֹת׃

נו קוֹלִי שָׁמָעְתָּ אַל־תַּעְלֵם אָזְנְךָ לְרַוְחָתִי לְשַׁוְעָתִי׃

נז קָרַבְתָּ בְּיוֹם אֶקְרָאֶךָּ אָמַרְתָּ אַל־תִּירָא׃

מו v. p. יח, note 1. נג v. קמץ בז״ק.

43 Thou hast enveloped thyself with anger and pursued us, thou hast slain without mercy.

44 Thou hast enveloped thyself in a cloud,[1] so that no prayer can pass through.

45 Thou hast made us (as) scum and refuse among the people.

46 All our enemies have opened wide their mouth against us.

47 Desolation and destruction brought upon us terror and pitfall.

48 My eyes shed torrents of water, over the downfall of the daughter of my people.

49 My eyes stream without intermission, without respite.

50 While the Lord looks down from the heavens, and beholds.

51 My eyes cause me pain,[2] because of all the daughters of my city.[3]

52 I have been hunted like a bird (by) my enemies without cause.

53 They have cut off my life in the pit,[4] and have cast stones upon me.

54 Water flowed over my head,[5] I thought: "I am lost."[6]

55 I called on thy name, O Lord, from the depths of the pit.

56 Thou didst hear my voice;[7] hide not thy ear from my sighing (and) from my crying.

57 Thou didst draw near when I called on thee, (and) thou didst say: "Do not fear."

1) *cf.* the Hebrew idiom of Ch. 2, 1, on P. 15, note 4. 2) v. Targum. Rashi however translates "My eyes affect me more than all the daughters of my city," *viz.* Jeremiah who came from a priestly family, was more grieved to lose his own statehood. 3) In the city of Bettar, there were hundreds of synagogues and many thousands of pupils, who, wrapped in their holy scrolls, were buried alive by the enemy, v. Gitt. 58a. 4) Although they threw them into the pit to die, the enemy still filled it with stones to ensure their complete extermination. 5) *i.e.* overrun by the enemy. 6) Lit. *I said "I am cut off,"* *viz.* although one gives up hope when one is sinking, we do not despair. 7) Targum translates, *In the past thou didst hear our voice, so do not hide thine ear now*, v.a. A.S. p. 252, note 2.

נח רַבְתָּ אֲדֹנָי רִיבֵי נַפְשִׁי גָּאַלְתָּ חַיָּי׃

נט רָאִיתָה יְהוָה עַוָּתָתִי שָׁפְטָה מִשְׁפָּטִי׃

ס רָאִיתָה כָּל־נִקְמָתָם כָּל־מַחְשְׁבֹתָם לִי׃

סא שָׁמַעְתָּ חֶרְפָּתָם יְהוָה כָּל־מַחְשְׁבֹתָם עָלָי׃

סב שִׂפְתֵי קָמַי וְהֶגְיוֹנָם עָלַי כָּל־הַיּוֹם׃

סג שִׁבְתָּם וְקִימָתָם הַבִּיטָה אֲנִי מַנְגִּינָתָם׃

סד תָּשִׁיב לָהֶם גְּמוּל יְהוָה כְּמַעֲשֵׂה יְדֵיהֶם׃

סה תִּתֵּן לָהֶם מְגִנַּת־לֵב תַּאֲלָתְךָ לָהֶם׃

סו תִּרְדֹּף בְּאַף וְתַשְׁמִידֵם מִתַּחַת שְׁמֵי יְהוָה׃

פרק רביעי

א אֵיכָה יוּעַם זָהָב יִשְׁנֶא הַכֶּתֶם הַטּוֹב

תִּשְׁתַּפֵּכְנָה אַבְנֵי־קֹדֶשׁ בְּרֹאשׁ כָּל־חוּצוֹת׃

ב בְּנֵי צִיּוֹן הַיְקָרִים הַמְסֻלָּאִים בַּפָּז

אֵיכָה נֶחְשְׁבוּ לְנִבְלֵי־חֶרֶשׂ מַעֲשֵׂה יְדֵי יוֹצֵר׃

א v. א׳ במקום ה׳.

58 Thou didst plead my cause, O Lord, thou didst redeem my life.

59 Thou hast seen wrong done to me; O Lord, judge thou my cause.

60 Thou hast seen all their (acts of) vengeance, all their devices against me.

61 Thou has heard their insults, O Lord, all their plots against me.

62 The utterances of my assailants and their thoughts are against me all day long.

63 Behold their sitting down and their rising, I am their song (of derision).

64 Requite them, O Lord, according to the work of their hands.

65 Give them a weakness of heart,[1] may thy curse be upon them.

66 Pursue them in anger, and destroy them from under the heavens, O Lord![2]

Chapter 4

This Elegy stands in close relation to that of the second chapter. Jeremiah compares Zion's former splendour with its present humiliation, and he blames the priests and the prophets for the downfall of Jerusalem. In his moment of distress he prophesies that although Edom rejoices now, he will ultimately be punished when Zion has expiated her guilt.

1 How dim the gold has become,[3] (how) changed is the pure gold;
The holy stones lie scattered[4] at the head of every street.

2 The precious children of Zion, (worth) their weight in fine gold;
How they are regarded as earthen pitchers, the work of a potter's hands.

1) o.v. *a broken heart* or *hardness of heart*, v. Rashi. 2) Lit. *from under the heaven of the Lord*. 3) It refers to the gold and treasures of the Temple. Rashi says this Elegy was composed in memory of Josiah, (v. 2 Chron. 35, 25) and Jeremiah included the children of Zion. 4) It refers to the nobles, *ibid.*

ג גַּם־תַּנִּים חָלְצוּ שַׁד הֵינִיקוּ גּוּרֵיהֶן
בַּת־עַמִּי לְאַכְזָר כַּיְעֵנִים בַּמִּדְבָּר׃

ד דָּבַק לְשׁוֹן יוֹנֵק אֶל־חִכּוֹ בַּצָּמָא
עוֹלָלִים שָׁאֲלוּ לֶחֶם פֹּרֵשׂ אֵין לָהֶם׃

ה הָאֹכְלִים לְמַעֲדַנִּים נָשַׁמּוּ בַּחוּצוֹת
הָאֱמֻנִים עֲלֵי תוֹלָע חִבְּקוּ אַשְׁפַּתּוֹת׃

ו וַיִּגְדַּל עֲוֺן בַּת־עַמִּי מֵחַטַּאת סְדֹם
הַהֲפוּכָה כְמוֹ־רָגַע וְלֹא־חָלוּ בָהּ יָדָיִם׃

ז זַכּוּ נְזִירֶיהָ מִשֶּׁלֶג צַחוּ מֵחָלָב
אָדְמוּ עֶצֶם מִפְּנִינִים סַפִּיר גִּזְרָתָם׃

ח חָשַׁךְ מִשְּׁחוֹר תָּאֳרָם לֹא נִכְּרוּ בַּחוּצוֹת
צָפַד עוֹרָם עַל־עַצְמָם יָבֵשׁ הָיָה כָעֵץ׃

ט טוֹבִים הָיוּ חַלְלֵי־חֶרֶב מֵחַלְלֵי רָעָב
שֶׁהֵם יָזֻבוּ מְדֻקָּרִים מִתְּנוּבוֹת שָׂדָי׃

י יְדֵי נָשִׁים רַחֲמָנִיּוֹת בִּשְּׁלוּ יַלְדֵיהֶן
הָיוּ לְבָרוֹת לָמוֹ בְּשֶׁבֶר בַּת־עַמִּי׃

יא כִּלָּה יְהוָה אֶת־חֲמָתוֹ שָׁפַךְ חֲרוֹן אַפּוֹ
וַיַּצֶּת־אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסֹדֹתֶיהָ׃

ג v. תנין כ׳. ג v. כי־ענים כ׳. ו v. קמץ בז״ק.

3 Even the sea-monsters offer the breast, (and) suckle their young;[1]
The daughter of my people (was left) to the cruel, like the ostriches in the wilderness.[2]

4 The tongue of the suckling child cleaves to his palate through thirst;
The young children beg (for) food, (but) no one gives it to them.

5 Those that used to eat dainties, are perishing in the streets;
They that were reared amid purple, clasp the heaps (of dust).

6 Indeed, the iniquity of the daughter of my people is greater than the sin of Sodom,[3]
That was overthrown as in a moment, and no (mortal) hands fell on her.[4]

7 Her princes were purer than snow, they were whiter than milk;
Their bodies were ruddier than coral, (and) sapphire was their outline.

8 (But now) their appearance has become blacker than coal, they are not recognised in the streets;
Their skin is shrivelled on their bones; it has become as dry as a stick.

9 Better off were the victims of the sword, than the victims of hunger;
For they, the stricken ones are pining away for (want) of the fruits of the field.

10 The hands of the compassionate women, have boiled their own children;
They became their food, at the destruction of the daughter of my people.

11 The Lord has spent his fury, he has poured out his fierce anger;
And he has kindled a fire in Zion, that has consumed her foundation.

1) Although they are cruel creatures, nevertheless they are eager to give suck to their young. Likewise, Jeremiah asks God to have mercy on his children. Rashi says: that "the sea-monsters were more kind to their children than the daughters of Zion." 2) The ostriches are cruel to their young (*i.e.* to their eggs), v. Job 39, 16. 3) The destruction of Sodom was by God himself (v. Gen. 19, 24) and there the punishment was swift, but here the destruction of Jerusalem was committed by mortal hands, and the punishment is still prolonged through the continual molestation of our people. 4) *ibid.*

יב לֹ֤א הֶֽאֱמִ֙ינוּ֙ מַלְכֵי־אֶ֔רֶץ כֹּ֖ל יֹשְׁבֵ֣י תֵבֵ֑ל
כִּ֤י יָבֹא֙ צַ֣ר וְאוֹיֵ֔ב בְּשַׁעֲרֵ֖י יְרוּשָׁלָֽם׃

יג מֵֽחַטֹּ֣את נְבִיאֶ֔יהָ עֲוֺנֹ֖ת כֹּהֲנֶ֑יהָ
הַשֹּׁפְכִ֥ים בְּקִרְבָּ֖הּ דַּ֥ם צַדִּיקִֽים׃

יד נָע֤וּ עִוְרִים֙ בַּֽחוּצ֔וֹת נְגֹֽאֲל֖וּ בַּדָּ֑ם
בְּלֹ֣א יֽוּכְל֔וּ יִגְּע֖וּ בִּלְבֻשֵׁיהֶֽם׃

טו ס֣וּרוּ טָמֵ֞א קָ֣רְאוּ לָ֗מוֹ
ס֤וּרוּ ס֙וּרוּ֙ אַל־תִּגָּ֔עוּ כִּ֥י נָצ֖וּ גַּם־נָ֑עוּ
אָֽמְרוּ֙ בַּגּוֹיִ֔ם לֹ֥א יוֹסִ֖פוּ לָגֽוּר׃

טז פְּנֵ֤י יְהוָה֙ חִלְּקָ֔ם לֹ֥א יוֹסִ֖יף לְהַבִּיטָ֑ם
פְּנֵ֤י כֹהֲנִים֙ לֹ֣א נָשָׂ֔אוּ וּזְקֵנִ֖ים לֹ֥א חָנָֽנוּ׃

יז עוֹדֵ֙ינוּ֙ תִּכְלֶ֣ינָה עֵינֵ֔ינוּ אֶל־עֶזְרָתֵ֖נוּ הָ֑בֶל
בְּצִפִּיָּתֵ֣נוּ צִפִּ֔ינוּ אֶל־גּ֖וֹי לֹ֥א יוֹשִֽׁעַ׃

יח צָד֣וּ צְעָדֵ֔ינוּ מִלֶּ֖כֶת בִּרְחֹבֹתֵ֑ינוּ
קָרַ֥ב קִצֵּ֛ינוּ מָלְא֥וּ יָמֵ֖ינוּ כִּי־בָ֥א קִצֵּֽנוּ׃

יט קַלִּ֤ים הָיוּ֙ רֹדְפֵ֔ינוּ מִנִּשְׁרֵ֖י שָׁמָ֑יִם
עַל־הֶהָרִ֣ים דְּלָקֻ֔נוּ בַּמִּדְבָּ֖ר אָ֥רְבוּ לָֽנוּ׃

כ ר֤וּחַ אַפֵּ֙ינוּ֙ מְשִׁ֣יחַ יְהוָ֔ה נִלְכַּ֖ד בִּשְׁחִיתוֹתָ֑ם
אֲשֶׁ֣ר אָמַ֗רְנוּ בְּצִלּ֖וֹ נִחְיֶ֥ה בַגּוֹיִֽם׃

יב .ו וכל כ׳• טז .ו זקנים כ׳• יז .ו עודינה כ׳•

12 The kings of the earth did not believe,[1] nor any of the inhabitants of the world;
That the foe or enemy could enter the gates of Jerusalem.

13 (It was) for the sins of her (false) prophets, (and) the iniquities of her priests;
Who shed in her midst the blood of the righteous.

14 They stagger blindly through the streets, they are defiled with blood,
And none can touch their garments.[2]

15 They called out to them: "Depart, Unclean!"
"Depart, depart, do not touch!" for they are fugitives, even wanderers;
They said: "They shall no more sojourn among the nations."

16 The presence of the Lord divided them, he will regard them no longer;
They respected no more the presence of the priests, they favoured not the elders.

17 Our eyes still strain in vain (for the promise) "to help us;"
In our expectations we hoped for a nation[3] that cannot save (us).

18 They dogged our steps (and prevented us) from walking in the streets;
Our end drew near, our days were fulfilled, for our end had come.

19 Our pursuers were swifter than the eagles of the heavens;
They chased us on the mountains, they lay in wait for us in the wilderness.

20 The breath of our nostrils,[4] the Lord's anointed, was captured in their pits;
Of whom we had said: "Under his protection we shall live among the nations."

---

1) Jeremiah pictures the belief also of the surrounding nations "that Jerusalem was impregnable," until the corruption of the princes and the prophets shattered this credulity. 2) *i.e.* because they are defiled. 3) v. p. 12, note 5. 4) *i.e.* our life-blood. Josiah, king of Judah was thus called, as he destroyed all the idols, and he was a most religious king; he was killed because of the iniquities of his generation, v. 2 Kings, 22-23, a. 2 Chron. 34-35. The Targum expounds, "King Josiah was anointed with the oil of God's anointing." Ibn Ezra, however, refers it to Zedekiah. Although he was not the best of princes as events showed later, yet the hopes of the people centred upon him to keep the peace even after the destruction of the Temple, had he kept faith with Nevuchadnetsar, from whom he received the kingdom. *cf.* C.G.

כא שִׂישִׂי וְשִׂמְחִי בַּת־אֱדוֹם יוֹשֶׁבֶתי בְּאֶרֶץ עוּץ

גַּם־עָלַיִךְ תַּעֲבָר־כּוֹס תִּשְׁכְּרִי וְתִתְעָרִי׃

כב תַּם־עֲוֹנֵךְ בַּת־צִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתֵךְ

פָּקַד עֲוֹנֵךְ בַּת־אֱדוֹם גִּלָּה עַל־חַטֹּאתָיִךְ׃

פרק חמישי

א זְכֹר יְהוָה מֶה־הָיָה לָנוּ הַבִּיטָה וּרְאֵה אֶת־חֶרְפָּתֵנוּ׃

ב נַחֲלָתֵנוּ נֶהֶפְכָה לְזָרִים בָּתֵּינוּ לְנָכְרִים׃

ג יְתוֹמִים הָיִינוּ וְאֵין אָב אִמֹּתֵינוּ כְּאַלְמָנוֹת׃

ד מֵימֵינוּ בְּכֶסֶף שָׁתִינוּ עֵצֵינוּ בִּמְחִיר יָבֹאוּ׃

ה עַל צַוָּארֵנוּ נִרְדָּפְנוּ יָגַעְנוּ וְלֹא הוּנַח־לָנוּ׃

ו מִצְרַיִם נָתַנּוּ יָד אַשּׁוּר לִשְׂבֹּעַ לָחֶם׃

ז אֲבֹתֵינוּ חָטְאוּ וְאֵינָם וַאֲנַחְנוּ עֲוֹנֹתֵיהֶם סָבָלְנוּ׃

ח עֲבָדִים מָשְׁלוּ בָנוּ פֹּרֵק אֵין מִיָּדָם׃

כא .v יתיר י׳. א .v הביט כ׳. ג .v אין כ׳. ה .v קמץ בז״ק. ה .v לא כ׳.
ז .v אינם כ׳. ז .v אנחנו כ׳.

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upon access to rivers and wells during their occupation. 6) It refers to the barbarous practice of riding across the bodies of the conquered people (*cf.* Is. 51, 23). Rashi refers it to the heavy yoke of servitude placed upon their necks. 7) *i.e.* in hope to settle there, v. Jer. 43, 5-7.

21 Rejoice[1] and be glad, O Daughter of Edom, that dwells in the land of Uz;

To you also shall the cup pass, you shall become drunk, and strip yourself bare.

22 (The punishment of) your iniquity is complete, O daughter of Zion, he will no longer send you into exile;

(But) your iniquity, O daughter of Edom, he will punish, he will reveal your sins.

CHAPTER 5

In this chapter, Jeremiah calls upon God to behold Zion's affliction. The emphasis of God's eternity inspires fresh confidence, whereby he renews his pleading not to forget us for ever, and to renew our days as of old.

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1 Recall,[2] O Lord, what has befallen us; behold, and see our disgrace.

2 Our heritage has been turned over to strangers,[3] our homes to aliens.

3 We have become orphans and fatherless,[4] our mothers are like widows.

4 Our (own) water we have drunk for payment,[5] our wood must needs come by purchase.

5 We are pursued (with a yoke) on our necks,[6] we toil, and are given no rest.

6 We have stretched out our hands to Egypt,[7] (and to) Assyria, to get food enough.

7 Our fathers have sinned and are no more, and we have borne their iniquities.

8 Slaves rule over us, (and) there is none to deliver (us) from their hand.

---

[1]) Rejoice, only for a moment, as your end is near. [2]) *viz.* Recall the trouble of the past and the disgrace in which we find ourselves in at the present. [3]) Foreign nations now occupy our land. However, v. p. 12, note 8. [4]) *i.e.* fatherless orphans, v. Targum, a. Sonc. P. Ed. [5]) According to Grotius, the Babylonians placed a toll

ט בְּנַפְשֵׁנוּ נָבִיא לַחְמֵנוּ מִפְּנֵי חֶרֶב הַמִּדְבָּר:

עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ מִפְּנֵי זַלְעֲפוֹת רָעָב:

יא נָשִׁים בְּצִיּוֹן עִנּוּ בְּתֻלֹת בְּעָרֵי יְהוּדָה:

יב שָׂרִים בְּיָדָם נִתְלוּ פְּנֵי זְקֵנִים לֹא נֶהְדָּרוּ:

יג בַּחוּרִים טְחוֹן נָשָׂאוּ וּנְעָרִים בָּעֵץ כָּשָׁלוּ:

יד זְקֵנִים מִשַּׁעַר שָׁבָתוּ בַּחוּרִים מִנְּגִינָתָם:

טו שָׁבַת מְשׂוֹשׂ לִבֵּנוּ נֶהְפַּךְ לְאֵבֶל מְחֹלֵנוּ:

טז נָפְלָה עֲטֶרֶת רֹאשֵׁנוּ אוֹי־נָא לָנוּ כִּי חָטָאנוּ:

יז עַל־זֶה הָיָה דָוֶה לִבֵּנוּ עַל־אֵלֶּה חָשְׁכוּ עֵינֵינוּ:

יח עַל הַר־צִיּוֹן שֶׁשָּׁמֵם שׁוּעָלִים הִלְּכוּ־בוֹ:

יט אַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב כִּסְאֲךָ לְדוֹר וָדוֹר:

כ לָמָּה לָנֶצַח תִּשְׁכָּחֵנוּ תַּעַזְבֵנוּ לְאֹרֶךְ יָמִים:

The Congregation say the following aloud, which is then intoned by the Reader:

כא הֲשִׁיבֵנוּ יְהוָה ׀ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Reader only

כב כִּי אִם־מָאֹס מְאַסְתָּנוּ קָצַפְתָּ עָלֵינוּ עַד־מְאֹד:

Congregation and then Reader as before:

הֲשִׁיבֵנוּ יְהוָה ׀ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

כא v. ונשוב כ׳.

9 With (the peril of) our lives we win our bread,[1] because of the sword of the wilderness.

10 Our skin is parched as by a furnace, because of the heat of hunger.

11 They have outraged women in Zion, (and) maidens in the cities of Judah.

12 Princes are hanged by their hands,[2] elders are shown no respect.

13 Young men carry the millstones,[3] (and) youths stumble under (loads of) wood.

14 The elders have ceased from the (city) gate,[4] the young men from their music.

15 The joy of our heart has ceased, our dancing has been turned into mourning.

16 The crown of our head has fallen,[5] woe to us, for we have sinned.

17 For this our heart has become faint, for these things our eyes have grown dim.

18 For Mount Zion which (lies) desolate, foxes prowl over it.

19 But thou, O Lord, remainest for ever, thy Throne endures throughout the generations.

20 Why dost thou forget us for ever,[6] forsake us so long?

The Congregation say the following aloud, which is then intoned by the Reader:

21 Restore us to thee, O Lord, that we may be restored! Renew our days as of old.

Reader only:

22 For if thou hast utterly rejected us, thou hast (already) been exceedingly wrath against us.

Congregation and then Reader as before:

23 Restore[7] us to thee, O Lord, that we may be restored! Renew our days as of old.

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1) *viz.* in the past their servants brought food to them, but now they have to risk their lives to look for it. 2) *i.e.* there is no one to plead for us, as the princes themselves were hanged by their own servants, v. Ibn Ezra. This form of torture was common in England during the reign of Elizabeth I. (v. Roper, Lamentations of Jeremiah. 3) A method of forced labour in those days. 4) Justice was administered at the city gate. 5) *i.e.* the Temple. 6) Rashi refers this to the statement by R. Eleazar (v. Ber. 32a), "just as God's great name lives and endures for ever, so should his oath hold good to eternity," v. Ex. 32, 13. 7) The rule is that when a chapter ends with a note of pessimism we repeat the penultimate verse, v. Y. Meg. Halachah 8. a. רמב״ם ה׳ תפלה, פרק י״א, ה. *cf.* a. Isaiah Malachi and Ecclesiastes.

In some Congregations, pp. ל-לא *are said instead*

Cong. & Reader: *Reader:* (א

[1]זְכֹר יְיָ מֶה הָיָה לָנוּ, אוֹי.
הַבִּיטָה וּרְאֵה אֶת חֶרְפָּתֵנוּ. אוֹי מֶה הָיָה לָנוּ:

נַחֲלָתֵנוּ נֶהֶפְכָה לְזָרִים, אוֹי.
בָּתֵּינוּ לְנָכְרִים. אוֹי מֶה הָיָה לָנוּ:

יְתוֹמִים הָיִינוּ וְאֵין אָב, אוֹי.
אִמֹּתֵינוּ כְּאַלְמָנוֹת.[2] אוֹי מֶה הָיָה לָנוּ:

מֵימֵינוּ בְּכֶסֶף שָׁתִינוּ, אוֹי.
כִּי נִסּוּךְ הַמַּיִם בָּזִינוּ. אוֹי מֶה הָיָה לָנוּ:

עַל צַוָּארֵנוּ נִרְדָּפְנוּ, אוֹי.
כִּי שִׂנְאַת חִנָּם רָדָפְנוּ. אוֹי מֶה הָיָה לָנוּ:

מִצְרַיִם נָתַנּוּ יָד, אוֹי.
וְאַשּׁוּר צָדְנוּ כְּצַיִד. אוֹי מֶה הָיָה לָנוּ:

אֲבֹתֵינוּ חָטְאוּ וְאֵינָם, אוֹי.
וַאֲנַחְנוּ סוֹבְלִים אֶת עֲוֹנָם. אוֹי מֶה הָיָה לָנוּ:

עֲבָדִים מָשְׁלוּ בָנוּ, אוֹי.
כִּי שִׁלּוּחַ עֲבָדִים בִּטַּלְנוּ. אוֹי מֶה הָיָה לָנוּ:

בְּנַפְשֵׁנוּ נָבִיא לַחְמֵנוּ, אוֹי.
כִּי קָפַצְנוּ מֵעֲנִי יָדֵנוּ. אוֹי מֶה הָיָה לָנוּ:

עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ, אוֹי.
כִּי כְבוֹדָם בְּקָלוֹן הֵמִירוּ. אוֹי מֶה הָיָה לָנוּ:

נָשִׁים בְּצִיּוֹן עִנּוּ, אוֹי.
כִּי אִישׁ אֶת אֵשֶׁת רֵעֵהוּ טִמְּאוּ וְזָנוּ. אוֹי מֶה הָיָה לָנוּ:

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1) This Elegy is merely an arrangement of the last chapter of the Book of Lamentations with the exception of each second stanza, the hemistichs being marked off by the insertion of "אוי", and "אוי מה היה לנו" follows the end of each stanza. 2) o.v. אִמֹּתֵינוּ מְקוֹנְנוֹת בְּחֹדֶשׁ אָב.

In some Congregations, pp. 30-31 are said instead

Reader:	*Cong. & Reader:*
Recall,[1] O Lord, what has befallen us, alas! Behold, and see our disgrace!	Oh, what has befallen us!
Our heritage has been turned over to strangers,[2] alas! Our homes to aliens!	Oh, what has befallen us!
We have become orphans and fatherless,[3] alas! Our mothers are like widows!	Oh, what has befallen us!
Our (own) water we have drunk for payment,[4] alas! For we have abused the libations[5] (on the altar) !	Oh, what has befallen us!
We are pursued (with a yoke) on our necks,[6] alas! For we have pursued gratuitous hatred!	Oh, what has befallen us!
We have stretched out our hands to Egypt,[7] alas! While the Assyrians trapped us like a hunter!	Oh, what has befallen us!
Our fathers have sinned and are no more, alas! But we bear their iniquities!	Oh, what has befallen us!
Slaves rule over us, alas! For we have neglected the release of the (Hebrew) slaves!	Oh, what has befallen us!
With (the peril of) our lives we win our bread,[8] alas! For we have shut our hands against the needy!	Oh, what has befallen us!
Our skin is parched as by a furnace, alas! For they have exchanged their glory for dishonour![9]	Oh, what has befallen us!
They have outraged women in Zion, alas! For they ran after and defiled their neighbour's wife!	Oh, what has befallen us!

1-4) v. p. 26, notes 2-5. 5) Lit. *the pouring of the water (on the altar)*.
6-7) v. p. 26, notes 6-7. 8) v. p. 27, note 1. 9) They worshipped idols instead.

Cong. & Reader: *Reader:*

שָׂרִים בְּיָדָם נִתְלוּ, אוֹי.
כִּי גָּזְלַת הֶעָנִי חָמְסוּ וְגָזְלוּ. אוֹי מֶה הָיָה לָנוּ:

בַּחוּרִים טְחוֹן נָשָׂאוּ, אוֹי.
כִּי בְּבֵית זוֹנָה נִמְצָאוּ. אוֹי מֶה הָיָה לָנוּ:

זְקֵנִים מִשַּׁעַר שָׁבָתוּ, אוֹי.
כִּי מִשְׁפַּט יָתוֹם וְאַלְמָנָה עִוְּתוּ. אוֹי מֶה הָיָה לָנוּ:

שָׁבַת מְשׂוֹשׂ לִבֵּנוּ, אוֹי.
כִּי נִבְטְלוּ עוֹלֵי רְגָלֵינוּ. אוֹי מֶה הָיָה לָנוּ:

נָפְלָה עֲטֶרֶת רֹאשֵׁנוּ, אוֹי.
כִּי נִשְׂרַף בֵּית מִקְדָּשֵׁנוּ. אוֹי מֶה הָיָה לָנוּ:

עַל זֶה הָיָה דָוֶה לִבֵּנוּ, אוֹי.
כִּי נָטַל כְּבוֹד בֵּית מַאֲוַיֵּנוּ. אוֹי מֶה הָיָה לָנוּ:

עַל הַר צִיּוֹן שֶׁשָּׁמֵם, אוֹי.
כִּי נִתַּן עָלָיו שִׁקּוּץ מְשֹׁמֵם.[1] אוֹי מֶה הָיָה לָנוּ:

אַתָּה יְיָ לְעוֹלָם תֵּשֵׁב, כִּסְאֲךָ לְדוֹר וָדוֹר: לָמָּה לָנֶצַח תִּשְׁכָּחֵנוּ, תַּעַזְבֵנוּ לְאֹרֶךְ יָמִים:

The Congregation say the following aloud, which is then intoned by the Reader:

הֲשִׁיבֵנוּ יְיָ | אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Reader only:

כִּי אִם־מָאֹס מְאַסְתָּנוּ, קָצַפְתָּ עָלֵינוּ עַד־מְאֹד:

Congregation and then Reader as before:

הֲשִׁיבֵנוּ יְיָ | אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

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1) o.v. כִּי הַר הַבַּיִת מְשֹׁמֵם

Reader:	*Cong. & Reader:*
Princes are hanged by their hands,[1] alas!	
For they stole and robbed the spoil of the poor!	Oh, what has befallen us!
Young men carry the millstone,[2] alas!	
For they frequented harlots![3]	Oh, what has befallen us!
The elders have ceased from the (city) gate,[4] alas!	
For they distorted the judgment of the orphan and the widow!	Oh, what has befallen us!
The joy of our heart has ceased, alas!	
For the pilgrimage (to the Temple) is interrupted!	Oh, what has befallen us!
The crown of our head has fallen,[5] alas!	
For our Temple is burnt down!	Oh, what has befallen us!
For this our heart has become faint, alas!	
As the glory has been removed from the House of our Desire!	Oh, what has befallen us!
For Mount Zion which (lies) desolate, alas!	
Because we have set up (in its place) the desolating abomination![6]	Oh, what has befallen us!

But thou, O Lord, remainest for ever, thy Throne endures throughout the generations. Why dost thou forget us for ever,[7] forsake us so long?

The Congregation say the following aloud, which is then intoned by the Reader:

Restore us to thee, O Lord, that we may be restored! Renew our days as of old.

Reader only:

For if thou hast utterly rejected us, thou hast (already) been exceedingly wrath against us.

Congregation and then Reader as before:

Restore[8] us to thee, O Lord, that we may be restored! Renew our days as of old.

1-2) v. p. 27, notes 2-3. 3) The author bases this on Job. 31, 9-10. viz. *measure for measure*. 4-5) v. p. 27, notes 4-5. 6) The Sanctuary was turned into a Temple of idols, *cf.* Dan. 9, 27, a. M.D. *ibid* 11, 31. 7-8) v. *ibid* 6-7.

The following is said in some Congregations instead of pp. כח–כט

Cong. & Reader:	*Reader:* (א
	זְכֹר יְיָ מֶה־הָיָה לָנוּ, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	הַבִּיטָה וּרְאֵה אֶת־חֶרְפָּתֵנוּ.
	נַחֲלָתֵנוּ נֶהֶפְכָה לְזָרִים, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	בָּתֵּינוּ לְנָכְרִים.
	יְתוֹמִים הָיִינוּ וְאֵין אָב, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	אִמֹּתֵינוּ כְּאַלְמָנוֹת.
	מֵימֵינוּ בְּכֶסֶף שָׁתִינוּ, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	עֵצֵינוּ בִּמְחִיר יָבֹאוּ.
	עַל צַוָּארֵנוּ נִרְדָּפְנוּ, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	יָגַעְנוּ וְלֹא הוּנַח־לָנוּ.
	מִצְרַיִם נָתַנּוּ יָד, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	אַשּׁוּר לִשְׂבֹּעַ לָחֶם.
	אֲבֹתֵינוּ חָטְאוּ וְאֵינָם, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	וַאֲנַחְנוּ עֲוֹנֹתֵיהֶם סָבָלְנוּ.
	עֲבָדִים מָשְׁלוּ בָנוּ, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	פֹּרֵק אֵין מִיָּדָם.
	בְּנַפְשֵׁנוּ נָבִיא לַחְמֵנוּ, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	מִפְּנֵי חֶרֶב הַמִּדְבָּר.
	עוֹרֵנוּ כְּתַנּוּר נִכְמָרוּ, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	מִפְּנֵי זַלְעֲפוֹת רָעָב.
	נָשִׁים בְּצִיּוֹן עִנּוּ, אוֹי.
אוֹי מֶה הָיָה לָנוּ:	בְּתֻלֹת בְּעָרֵי יְהוּדָה.

The following is said in some Congregations instead of pp. 28–29.

Reader:	*Cong. & Reader:*
Recall[1], O Lord, what has befallen us, alas!	
Behold, and see our disgrace!	Oh, what has befallen us!
Our heritage has been turned over to strangers,[2] alas!	
Our homes to aliens!	Oh, what has befallen us!
We have become orphans and fatherless,[3] alas!	
Our mothers are like widows!	Oh, what has befallen us!
Our (own) water we have drunk for payment,[4] alas!	
Our wood must needs come by purchase!	Oh, what has befallen us!
We are pursued (with a yoke) on our necks,[5] alas!	
We toil, and are given no rest!	Oh, what has befallen us!
We have stretched out our hands to Egypt,[6] alas!	
And to) Assyria, to get food enough!	Oh, what has befallen us!
Our fathers have sinned, and are no more, alas!	
And we have borne their iniquities!	Oh, what has befallen us!
Slaves rule over us, alas!	
(And) there is none to deliver (us) from their hand!	Oh, what has befallen us!
With (the peril of) our lives we win our bread[7] alas!	
Because of the sword of the wilderness!	Oh, what has befallen us!
Our skin is parched as by a furnace, alas!	
Because of the heat of hunger!	Oh! what has befallen us!
They have outraged women in Zion, alas!	
(And) maidens in the cities of Judah!	Oh, what has befallen us!

1) This Elegy is merely an arrangement of the last chapter of the Book of Lamentations, the hemistichs being marked off by the insertion of "*Alas!*" and "*Oh, what has befallen us!*" follows the end of each stanza, v. a, p. 26. 1-6) *ibid* notes 2-7. 7) p. 27, note 1.

Reader:	*Cong. & Reader:*
שָׂרִים בְּיָדָם נִתְלוּ, אוֹי.	
פְּנֵי זְקֵנִים לֹא נֶהֱדָרוּ.	אוֹי מֶה הָיָה לָנוּ:
בַּחוּרִים טְחוֹן נָשָׂאוּ, אוֹי.	
וּנְעָרִים בָּעֵץ כָּשָׁלוּ.	אוֹי מֶה הָיָה לָנוּ:
זְקֵנִים מִשַּׁעַר שָׁבָתוּ, אוֹי.	
בַּחוּרִים מִנְּגִינָתָם.	אוֹי מֶה הָיָה לָנוּ:
שָׁבַת מְשׂוֹשׂ לִבֵּנוּ, אוֹי.	
נֶהְפַּךְ לְאֵבֶל מְחוֹלֵנוּ.	אוֹי מֶה הָיָה לָנוּ:
נָפְלָה עֲטֶרֶת רֹאשֵׁנוּ, אוֹי.	
אוֹי־נָא לָנוּ כִּי חָטָאנוּ.	אוֹי מֶה הָיָה לָנוּ:
עַל־זֶה הָיָה דָוֶה לִבֵּנוּ, אוֹי.	
עַל־אֵלֶּה חָשְׁכוּ עֵינֵינוּ.	אוֹי מֶה הָיָה לָנוּ:
עַל הַר־צִיּוֹן שֶׁשָּׁמֵם, אוֹי.	
שׁוּעָלִים הִלְּכוּ־בוֹ.	אוֹי מֶה הָיָה לָנוּ:

אַתָּה יְיָ לְעוֹלָם תֵּשֵׁב, כִּסְאֲךָ לְדוֹר וָדוֹר: לָמָּה לָנֶצַח תִּשְׁכָּחֵנוּ, תַּעַזְבֵנוּ לְאֹרֶךְ יָמִים:

The Congregation say the following aloud, which is then intoned by the Reader:

הֲשִׁיבֵנוּ יְיָ | אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Reader only:

כִּי אִם־מָאֹס מְאַסְתָּנוּ, קָצַפְתָּ עָלֵינוּ עַד־מְאֹד:

Congregation and then Reader as before:

הֲשִׁיבֵנוּ יְיָ | אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Reader:	*Cong. & Reader:*
Princes are hanged by their hands,[1] alas!	
Elders are shown no respect!	Oh, what has befallen us!
Young men carry the millstone,[2] alas!	
(And) youths stumble under (loads of) wood!	Oh, what has befallen us!
The elders have ceased from the (city) gate,[3] alas!	
The young men from their music!	Oh, what has befallen us!
The joy of our heart has ceased, alas!	
Our dancing has been turned into mourning!	Oh, what has befallen us!
The crown of our head has fallen,[4] alas!	
Woe to us, for we have sinned!	Oh, what has befallen us!
For this our heart has become faint, alas!	
For these things our eyes have grown dim!	Oh, what has befallen us!
For Mount Zion which (lies) desolate, alas!	
Foxes prowl over it!	Oh, what has befallen us!

But thou, O Lord, remainest for ever, thy Throne endures throughout the generations. Why dost thou forget us for ever,[5] forsake us so long?

The Congregation say the following aloud, which is then intoned by the Reader:
Restore[5] us to thee, O Lord, that we may be restored! Renew our days as of old.

Reader only:

For if thou hast utterly rejected us, thou hast (already) been exceedingly wrath against us.

Congregation and then Reader as before:

Restore[6] us to thee, O Lord, that we may be restored! Renew our days as of old.

1-6) v. p. 27, notes 2-7.

On Saturday night add the following:

ב) *Reader* אֵיךְ מִפִּי בֵּן וּבַת. הֲגוֹת קִינוֹת רַבָּת. תְּמוּר שִׁירִים וְחֶדְוַת:

Cong. וִיהִי נֹעַם נִשְׁבָּת. בְּמוֹצָאֵי שַׁבָּת:

Reader אוֹי כִּי נִגְזְרָה גְּזֵרָה. בָּחֳרִי אַף וְגַם עֶבְרָה. וְאַפּוֹ בָּנוּ חָרָה.
וּבָעֲרָה חֲמָתוֹ כְּלַבַּת:

Cong. וִיהִי נֹעַם נִשְׁבָּת. בְּמוֹצָאֵי שַׁבָּת:

Reader אוֹי כִּי בָּתֵּינוּ שַׁנּוּ. וּבְתוּלוֹתֵינוּ עֻנּוּ. וּפָנֵינוּ נִשְׁתַּנּוּ. וְגַם
הֻשְׁחֲרוּ כְּמַחֲבַת.

Cong. וִיהִי נֹעַם נִשְׁבָּת. בְּמוֹצָאֵי שַׁבָּת:

Reader אוֹי כִּי שַׁדּוּנוּ. וְגַם הִפִּילוּ בָנוּ פְּגָרִים. בְּנֵי צִיּוֹן הַיְקָרִים. הָיוּ
נְצוּרִים כְּבָבַת:

Cong. וִיהִי נֹעַם נִשְׁבָּת. בְּמוֹצָאֵי שַׁבָּת:

Reader אוֹי כִּי נָפְלָה עֲטֶרֶת. וְגָבְרָה כָּתֵף סוֹרֶרֶת. וְחָדַל הוֹד
וְתִפְאֶרֶת. צִמְצוּם שֶׁכֵּן חִבַּת:

Cong. וִיהִי נֹעַם נִשְׁבָּת. בְּמוֹצָאֵי שַׁבָּת:

Reader אוֹי כִּי נֻטְּלָה מְנוֹרָה. וּקְטֹרֶת לְבוֹנָה הַטְּהוֹרָה. וְנִבְזָה גָּזִית
מְיֻקָּרָה. אָכְלָה אֶרֶץ זָבַת:

Cong. וִיהִי נֹעַם נִשְׁבָּת. בְּמוֹצָאֵי שַׁבָּת:

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5) Lit. *and a stubborn shoulder has prevailed.* v. Zech. 7, 11. a. Neh. 9, 29.
6) This is based on the mystical conception of God revealing or confirming his Divine Presence amongst men, v. Gen. R. s.4. 7) *i.e.* the name of a temple compartment, the seat of the Great Sanhedrin.

On Saturday night add the following:

Reader: O how, in place of songs and joy,[1] many a lamentation is sounded from the mouths of sons and daughters.

Cong.: And (the chant of) "*pleasantness*"[2] at the outgoing of the Shabbat is silenced.

Reader: Woe, for the decree went forth in fierce anger and in wrath; his indignation was kindled against us, and his fury burned like a flame.

Cong.: And (the chant of) "*pleasantness*" at the outgoing of the Shabbat is silenced.

Reader: Woe, for they have removed our homes and outraged our maidens. Our faces are disfigured[3] and have even become dark as a (blackened) pan.

Cong.: And (the chant of) "*pleasantness*" at the outgoing of Shabbat is silenced.

Reader: Woe, for adversaries have despoiled us, and cast down (many) among us (as corpses), even the precious sons of Zion, that were guarded like the apple (of the eye).

Cong.: And (the chant of) "*pleasantness*" at the outgoing of Shabbat is silenced.

Reader: Woe for our[4] crown has fallen, and disobedience has prevailed;[5] the divine love has confined his presence,[6] while glory and splendour has ceased.

Cong.: And (the chant of) "*pleasantness*" at the outgoing of Shabbat is silenced.

Reader: Woe, for the Candalabrum and the incense of pure frankincense have been removed, the (chamber of) hewn stone so precious is despised and the land overflowing (with milk and honey) consumed.

Cong.: And (the chant of) "*pleasantness*" at the outgoing of Shabbat is silenced.

1) *viz.* instead of the Hymns that are chanted on Saturday night. Nowadays, these Hymns are only chanted by the very orthodox. 2) Lit. *and let the unpleasantness be* v. Ps. 90, 17 f. a. A.P.B. p. 284. This was said at the time of the completion of the Tabernacle, (v. Midr. Tan. on Ex. 49, 43). Also according to the Midrash, the Temple was destroyed on the outgoing of the Shabbat, and "pleasantness" refers to the Temple, hence the omission on Tisha B'av of this prayer, which is usually recited after the Amidah at the conclusion of Shabbat. 3) v. Fu. on שָׁנָה with reference to Esth. 2.9, a. Job 14, 20. 4) v. p. 2, note 1.

In some Congregations, the following to נָטַשְׁתִּי *p.* לה *is said:*

ג) ע״פ א״ב

Reader & Cong. אוֹי נָא לָנוּ כִּי חָטָאנוּ. נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:

Reader	*Cong.*
עַל אַרְמוֹן כִּי נִטַּשׁ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל בֵּיתִי כִּי נֶהֱרַס.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל גְּזֵרוֹת כִּי נִפְצוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל דְּבִיר כִּי נִשְׂרַף.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל הֲדוּרִים כִּי נִכְחֲדוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל וָוִים כִּי הָבְקְעוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל זִלְעֲפוֹת כִּי הִגְבִּרוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל חֶרְפָּה כִּי הִגְדִּלָה.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל טוּרֵי אֶבֶן כִּי הִפְרָשׁוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל יְלָדִים כִּי נִפְזָרוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל כַּעַס כִּי הִרְבָּה.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל לִמּוּדִים כִּי נִמְנָעוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל מְלָכִים כִּי נִמְאָסוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל נְדִיבִים כִּי פָּסוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל שָׂרִים כִּי שֻׁדְּדוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל עֲנָוִים כִּי הוּבְשׁוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל פְּדוּיִם כִּי גָלוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל צְמוּדִים כִּי נִפְרְדוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל קְרוֹבִים כִּי נִרְחֲקוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל רַבִּים כִּי נִמְעֲטוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:
עַל שְׁלֵמִים כִּי טֻלְטְלוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה:
עַל תְּמִידִים כִּי בָטֵלוּ.	נֵשֵׁב בָּדָד וְנִבְכֶּה, עַל אֵלֶּה אֶבְכֶּה:

In some Congregations, the following to "Inheritance" p. 35 is said:

Reader & Cong. Woe is to us for we have sinned; let us sit alone and weep, for these I weep.

Reader:	*Cong.:*
For the Palace that is forsaken.	Let us sit alone and weep.
For my Temple that is destroyed.	Let us sit alone and weep, for these I weep.
For the decrees that are broken.	Let us sit alone and weep.
For the Mercy-seat that is burnt down.	Let us sit alone and weep, for these I weep.
For the hills that are denied to us.	Let us sit alone and weep.
For the hooks[1] that are sunken.	Let us sit alone and weep, for these I weep.
For the hot indignation that prevails.	Let us sit alone and weep.
For the shame that has become great.	Let us sit alone and weep, for these I weep.
For the precious stones that are split.	Let us sit alone and weep.
For the children that are scattered.	Let us sit alone and weep, for these I weep.
For the wrath that has increased.	Let us sit alone and weep.
For the studies that have ceased.	Let us sit alone and weep, for these I weep.
For the kings that are rejected.	Let us sit alone and weep.
For the noble ones that have vanished.	Let us sit alone and weep, for these I weep.
For the princes that are oppressed.	Let us sit alone and weep.
For the poor that are ashamed.	Let us sit alone and weep, for these I weep.
For the redeemed that are exiled.	Let us sit alone and weep.
For the devoted ones that are separated.	Let us sit alone and weep, for these I weep.
For the near ones that are removed.	Let us sit alone and weep.
For the many that have become few.	Let us sit alone and weep, for these I weep.
For the Peace-offerings that are cast off.	Let us sit alone and weep.
For the Continual-offerings that are annulled.	Let us sit alone and weep, for these I weep.

[1]) *i.e.* the hooks of the pillars of the Temple.

In some Congregations, the following to נָטַשְׁתִּי *p.* לה *is said:*

ד) מיוסד ע״פ תשר״ק

ע״י [אלעזר הקליר] By Kalir [7th cent?]

[Reader] עַל־אֵלֶּה וְעַל־אֵלֶּה אֲנִי בוֹכִיָּה. עֵינִי עֵינִי יֹרְדָה מָּיִם: עַל חָרְבַּן בֵּית הַמִּקְדָּשׁ. כִּי הֹרַס וְכִי הוּדַשׁ. אֶסְפּוֹד בְּכָל שָׁנָה וְשָׁנָה מִסְפֵּד חָדָשׁ. עַל הַקֹּדֶשׁ וְעַל הַמִּקְדָּשׁ]:

תִּסָּתֵר לְאַלֵּם תַּרְשִׁישִׁים מֵרֹן. כִּזְוָעֲתָ עוֹלָם מִפְּנֵי חָרוֹן. כִּלְהָטָה אֵשׁ בֵּין שְׁנֵי בַדֵּי אָרוֹן:

שְׁנֵי מִקְדָּשִׁים אֲשֶׁר בְּמַעְלָה וּבְמַטָּה. זֶה עַל גַּבֵּי זֶה הָאֳפְּלוּ בַּעֲלָטָה. וְנַמְתָּ אַחֲרִישׁ אֶתְאַפַּק וְאַבִּיטָה:

רָאשֵׁי הַבַּדִּים כִּנְגְזוּ מִבֵּית הַפָּרֹכֶת. וְאַרְבַּע גֶּחָלִים בַּדְּבִיר מְהַלְּכוֹת. וְאַרְבָּעִים יְסוֹד עַד תְּהוֹם מְלַחֲכוֹת:

קֹדֶשׁ הַקֳּדָשִׁים מִכֹּתֵי קֹדֶשׁ כִּנְבְדָּד. סַחְתְּ וְהֵילַלְתָּ אָהֳלֵי שֻׁדָּד. וְנַמְתָּ אַכֶּה כַּף אֶל כַּף וְשַׁאֲגַתְ הֵידָד:

צְפִירַת תִּפְאַרְתְּךָ כְּנִתְּנָה בְּיַד צָר. וְכָל כְּלֵי חֶמְדָּה אִוּוּי בֵּית הָאוֹצָר. וּלְךָ הַכֹּחַ וְהַגְּבוּרָה וְנֵמוּ עָצָר:

פְּנֵי הַכִּסֵּא אָז אֻפְּלוּ. וְגָבְהֵי שָׁמַיִם לְקַדְרוּת הָשְׁפְּלוּ. יָכִין וּבֹעַז לְהִשְׁתַּבֵּר כְּנֶפְלוּ:

עֶשֶׂר שֻׁלְחָנוֹת אָז שׁוֹלְלוּ. וּלְעוֹרְכֵיהֶם נָמוּ אַיֵּה אֲדוֹן אֵלּוּ. לְאוֹצָר שֶׁנֶּעֱר לַקְּדָשִׁים כְּהָנְחָלוּ:

שְׂרָפִים עֹמְדִים נָעוּ מִמַּעֲמָד. כְּנֶהֶרְסוּ מְכוֹנוֹת מִבֵּית מַחֲמָד. זָרִים קָרְאוּ לִימֵי הַשְּׁמָד:

נְחֹשֶׁת יָם וַעֲשָׂרָה כִּיּוֹרוֹת. כְּנִמְסְרוּ לְבֵל וְהִנָּם שְׁבוּרוֹת. וּשְׁנֵי הַמְּאוֹרוֹת מֵאָז, קְדוּרוֹת:

מַעֲשֵׂה הָאוֹפַנִּים אֲשֶׁר בַּמֶּרְכָּבָה. כְּהוֹרְדוּ לָאָרֶץ זֹהַר הָרָקִיעַ כָּבָה. חוֹלֵשׁ עַל גּוֹיִם לִפְנֵי כְרוּבִים בָּא:

In some Congregations, the following "inheritance" p. 35 is said:

Reader: For these things, indeed, for these do I weep, my eyes shed tears[1]. Each year a new dirge will I sing for the destruction of the Temple, the Holy Temple and the Holy of Holies that were demolished and trampled down.

When thou didst make the world tremble because of (thy) wrath, when the fire was blazing between the staves of the Ark, thou didst hide thyself, and so didst silence the Angels from singing (Hymns[2] of) praise.

When the twin Temples, the heavenly one and that on the earth,[3] each aligned on the other, were darkened in the gloom, thou didst but say: "I will keep silence, I will restrain myself and look on."

When the ends of the staves[4] were hidden within the veil, four pieces of (heavenly) coal did descend upon the Mercy-seat and (its flame) consumed forty foundations (in the Temple area).[5]

When the Holy of Holies was sundered from the Temple, thou didst muse and didst wail, "Alas, my tent is utterly destroyed!" Thou didst say: "I will smite one hand upon the other[6] and roar with a shout (of sorrow)."[7]

When thy glorious diadem[8] and the precious vessels, the desirable things of the Treasure-house were delivered into the hands of the enemy, and although thine is the power and the might, they said: "He has shut (his House fast into our hands)."[9]

When (the twin pillars of) Jachin and Boaz crushed to their ruin,[10] then was the appearance of the Divine House cast into darkness, and the loftiest heights of heaven brought low in pitch dark gloom.

When the Ten Tables[11] were plundered, they were allotted to the Treasure-houses of Shinear,[12] the temple of harlots; and to those who had formerly tended them,[13] they said: "Where is the owner of these (Tables)?"

The Seraphim, though long they had stood firm, staggered from their stations when the bases (of the wash-stands) were destroyed from the Temple of (God's) delight, and when the enemy[14] proclaimed days of destruction.

When lo, the brazen sea and the ten lavers were delivered to (the worshippers of) Bel,[15] and were smashed—ever since then the two luminaries have grown dim.

When the work of the wheels that were in the (Divine) Chariot was brought low,[16] the brightness of the firmament was extinguished, for (Nevuchadnetsar), who mowed down nations,[17] entered into the presence of the Cherubim.[18]

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1) v. p. 14, note 2. 2) *cf.* Lam. R. 22 (Rabbi Yochanan I). 3) v. Y. Ber. 4, 5. 4) *cf.* 1. K. 8, 8. The plural is used here instead of the singular to rhyme with the other line. 5) v. p. 116, note 10. 6) *i.e.* like a mourner, v. M. Kat., 3, 9. 7) v. Rashi a. M.D. on Jer. 25, 30, a. 48, 33. 8) *i.e.* the Temple. 9) *cf.* Is. 66, 1, a. Ibn Ezra a. M.D. on Job 26, 9. 10) Lit. *Jachin and Boaz to be broken up as they fell*, *i.e.* the pillars were symbolic of the might of God and of Israel's trust in his salvation, v. Kimchi a. M.D. on 1 K. 7, 21. 11) K. Solomon made Ten Tables for the Temple, but in the Second Temple there were 13 Tables, v. Shek. 6, 4. 12) *i.e.* Babylon. 13) The enemy mocked at the priests who were arranging the Tables every Friday, saying: "Why does your God allow us to plunder all the vessels? If he is your God, why does he not take it back from us?" 14) Lit. *strangers*. 15) v. A.S. p. 6. 16) v. 1 K. 7, 33. 17) Who cast lots over the nations, to determine the days on which the nations shall render service, v. Rashi on Is. 14, 12, a. Shab. 148b. 18) *e.g.* even the High Priest was not allowed to enter there, except once a year (on the Day of Atonement), v. p. 124, note 8.

לְוִיּוֹת הַמּוֹרָד מֵעֵת הוּרֲדוּ. הַטְּלָלִים עוֹד לִבְרָכָה לֹא יָרֵדוּ. כְּלָבִים רָעִים עַל בָּמֳתֵי עָב דָּדוּ:

כָּל כְּלֵי הַכֶּסֶף וּכְלֵי הַזָּהָב. קִצְּצוּ וְשָׁסוּ מִבֵּית הַלָּהָב. כְּצֵאת הֶהָדָר שָׁחֲחוּ עוֹזְרֵי רָהָב:

יוֹם אֲשֶׁר נִקְרָא מְהוּמָה וּמְבוּכָה. לַהֲקַת מַלְאָכִים כְּאִשָּׁה מְצֵרָה נְבוּכָה. דִּבּוּר פָּתַח וְעָנוּ אַחֲרָיו אֵיכָה:

טָס עַמּוֹנִי וּמוֹאָבִי וְהוֹצִיאוּ הַכְּרוּבִים. וּבִכְלִיבָה הָיוּ בָם מְסוֹבְבִים. הִנֵּה כְּכָל הַגּוֹיִם בֵּית יְהוּדָה חֲשׁוּבִים:

חֵיל שַׂרְפֵי מַעֲלָה חָלַף מִגְדַּלְתּוֹ. וְאֵל אַדִּיר שְׁמוֹ לֹא אָבָה תְּהִלָּתוֹ. לְגַלִּים כְּהוּשַׁת בֵּית תִּפְאַרְתּוֹ:

זַמָּרֵי שַׁחַק הֶחֱשׁוּ מִנֹּעַם. וְנָם, מַה לָּכֶם פֹּה אֵין הַיּוֹם טַעַם. מַה תְּקַלְּסוּ לַמֶּלֶךְ בִּשְׁעַת הַזָּעַם:

וְהַכֹּהֲנִים וְהַלְוִיִּם עַל מִשְׁמְרוֹתָם נִשְׁחָטִים. וְעַל מַחְלְקוֹתָם עָמְדוּ שַׁעֲטַת אִסְטְרַטְיוֹטִים. וְנָמוּ אַיֵּה מֶלֶךְ אָסוּר בָּרְהָטִים:

הַכֵּלִים וְהַמְשַׁמְּשִׁים בַּשְּׁבִי הוֹלְכִים. הַשָּׂרִים וְהַסְּגָנִים בַּכֶּבֶל מְשׁוּכִים. וּתְמוּר בַּדִּים שַׂק חָגְרוּ מַלְאָכִים:

דָּץ לָבִיא וּפָקַח עֵינָיו. וְהִנֵּה מִיכָאֵל מְהַלֵּךְ לְפָנָיו. וְשָׂרִים הוֹלְכִים כַּעֲבָדִים חָזוּ הֲמוֹנָיו:

גַּאֲוָה עָטָה וְכִבָּה אֶת הַמְּנוֹרָה. וְנָטָה יָדוֹ אֶל אֵל הַמּוֹרָא. וַיַּחֲשִׁיךְ אוֹר עֹטֶה אוֹרָה:

בְּשַׁאֲגוֹ כַּאֲרִי בַּדְּבִיר בֵּל. בָּרַח דּוֹדִי כְּעַל מֵת מִתְאַבֵּל. פִּקְדוֹן הָרוּחוֹת בּוֹ בַּלַּיְלָה לֹא קִבֵּל:

אָמַר לַמַּשְׁחִיתִים חֲמָתִי הִתַּכְתִּי. אֶת יְדִידוּת נַפְשִׁי בְּכַף אוֹיְבֶיהָ נָתַתִּי. עָזַבְתִּי אֶת בֵּיתִי וְנַחֲלָתִי נָטַשְׁתִּי:

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13) Lit. *the lion i.e.* Nevuchadnetsar was compared to a lion. 14) According to the Midrash, the angel Michael walked in front of Nevuchadnetsar, and caused the destruction of the Temple, to show that it was an angelic action, and not Nevuchadnetsar's. 15) *i.e.* a metaphor that the angels accompanied the children of Israel into exile. 16) *i.e.* the Temple where the Divine Presence dwelt. 17) Lit. (*the idol*) *Bell*, v. note 13. 18) *i.e.* Divine Presence. 19) *i.e.* God; every night the souls are put in charge of the Almighty, v. Job. 12, 10. 20) Lit. *he said.*

Since the bevelled wreaths were destroyed, and the evil enemy[1] led them in procession to their high altars,[2] the dew has ceased falling for a blessing.

When all the vessels of silver and gold were chopped down and plundered from the Temple of (consuming) fire, the Divine Presence departed (and) the angels were made to retire from their proud position.[3]

On the day[4] when trouble and perplexity were summoned forth, a company of angels became confused in (grief) like a woman in travail, God (himself) began[5] saying (words of lamentation), and they[6] answered "Echah" after him.[7]

The Amonites and Moabites swooped and brought out the Cherubim (from the Temple), and paraded them around in a cage (saying): "Behold, the house of Judah too, is reckoned as all other nations[8] (that worship idols)."

The host of the heavenly Seraphim was changed from its high degree, and God, whose name is mighty, had no mind to be praised, when his glorious House was turned into heaps of ruins.

The angelic choirs fell silent from their sweet singing, for God[9] said: "What would you here? Today is not (a day for) melody! How can you praise the King at the time of wrath?"

The Priests and the Levites were slaughtered while serving their watches; while the Roman soldiers trampled (into the Temple) they stood at their divisions, and they asked:[10] "Where is that King who is held captive in the chambers (of the Temple?)"[11]

The vessels with their attendants were led away to captivity, the princes and the deputies were drawn along in chains, and the very angels girded themselves[12] with sack-cloth in place of linen.

Nevuchadnetsar[13] exulted, but (when) he opened his eyes, (he saw the Angel) Michael walking before him,[14] and his hosts saw that the angels were walking as slaves (into captivity).[15]

Yet he enveloped himself in pride, and extinguished the candelabrum (in the Temple), he blasphemed the Awe-inspiring God, indeed he bade the very light (of God),[16] who was wrapped in light, be darkened.

When Nevuchadnetsar[17] roared like a lion in the Inner Temple, my beloved[18] fled (and) mourned as for the dead; (moreover), on that night he[19] did not accept the souls in pledge.

God said[20] to the destroying (angels): "I have poured out my wrath, I have delivered the beloved of my soul into the hands of her enemy, I have forsaken my House and deserted my inheritance."

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1) Lit. *wicked dogs*. 2) Lit. *above the* heights of the cloud, v. Is. 14, 14. 3) Lit. *the helpers of Rahab bowed (beneath him)*, v. Job. 9, 13. 4) *i.e.* the Ninth of Av, when both the Temples were destroyed. 5) Lit. *he began*. 6) *i.e.* the angels. 7) *i.e.* lamentations of Jeremiah. 8) They made their people believe that the Israelites were worshipping the Cherubim as idols, v. p. 91, note 15. 9) Lit. *and he said*. 10) *e.g.* the soldiers asked in a metaphor. 11) Lit. *troughs*, v. M.D. on Cant. 7, 6. 12) Implying, metaphorically, that the angels were likewise, in mourning.

By Kalir (7th cent.?) ה) ע״י [אלעזר הקליר]

Reader בְּלֵיל זֶה יִבְכָּיוּן וְיֵילִילוּ בָּנָי. בְּלֵיל זֶה חָרַב בֵּיתִי וְנִשְׂרְפוּ אַרְמוֹנָי. וְכָל בֵּית יִשְׂרָאֵל יֶהְגּוּ בִיגוֹנָי. וְיִבְכּוּ הַשְּׂרֵפָה אֲשֶׁר שָׂרַף יְיָ:

Cong. בְּלֵיל זֶה יִבְכָּיוּן וְיֵילִילוּ בָּנָי:

Reader בְּלֵיל זֶה תְּיֵלִיל מַר עֲנִיָּה נִבְדֶּלֶת. וּמִבֵּית אָבִיהָ כְּהַיּוֹם נֶחְדֶּלֶת.[1] וְיָצְאָה מִבֵּיתוֹ וְנִסְגַּר הַדֶּלֶת. וְהָלְכָה בַּשִּׁבְיָה בְּכָל פֶּה נֶאֱכֶלֶת. בְּיוֹם שֻׁלְּחָה בְּאֵשׁ בּוֹעֶרֶת וְאוֹכֶלֶת. וְיָצְאָה גַּחֶלֶת וְאֵשׁ מֵאֵת יְיָ: Cong. בְּלֵיל זֶה יִבְכָּיוּן וְיֵילִילוּ בָּנָי:

Reader בְּלֵיל זֶה הַגַּלְגַּל סִבֵּב הַחוֹבָה. רִאשׁוֹן גַּם שֵׁנִי בֵּיתִי נֶחֱרָבָה.[2] וְעוֹד לֹא רֻחֲמָה בַּת הַשּׁוֹבֵבָה. הָשְׁקְתָה מֵי רוֹשׁ וְאֶת בִּטְנָהּ צָבָה. וְשֻׁלְּחָה מִבֵּיתוֹ וְגַם נָשְׁתָה טוֹבָה. גְּדוֹלָה הַשִּׂנְאָה מֵאֵת אֲשֶׁר אֲהֵבָהּ. וּבְאַלְמְנוּת חַיּוּת כְּאִשָּׁה נֶעֱזָבָה. וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְיָ.

Cong. בְּלֵיל זֶה יִבְכָּיוּן וְיֵילִילוּ בָּנָי:

Reader בְּלֵיל זֶה קָדְרְתִּי וְחָשְׁכוּ הַמְּאוֹרוֹת. לְחָרְבַּן בֵּית קָדְשִׁי וּבִטּוּל מִשְׁמָרוֹת. בְּלֵיל זֶה סַבּוּנִי אֲפָפוּנִי צָרוֹת. וְגַם קָרָא מוֹעֵד בְּדִין חָמֵשׁ גְּזֵרוֹת. בְּכִי חִנָּם בָּכוּ וְנִקְבַּע לַדּוֹרוֹת. יַעַן הָיְתָה סִבָּה מֵאֵת יְיָ: Cong. בְּלֵיל זֶה יִבְכָּיוּן וְיֵילִילוּ בָּנָי:

Reader בְּלֵיל זֶה אֵרְעוּ בוֹ חָמֵשׁ מְאֹרָעוֹת. גָּזַר עַל אָבוֹת בִּפְרֹועַ פְּרָעוֹת. וְדָבְקוּ בוֹ צָרוֹת מְצֵרוֹת וְגַם רָעוֹת. יוֹם מוּכָן הָיָה בְּפְגוֹעַ פְּגָעוֹת. וְהֶעֱמִיד הָאוֹיֵב וְהֵרִים קוֹל זְוָעוֹת. קוּם, כִּי זֶה הַיּוֹם אֲשֶׁר אָמַר יְיָ:

Cong. & Reader בְּלֵיל זֶה יִבְכָּיוּן וְיֵילִילוּ בָּנָי. בְּלֵיל זֶה חָרַב בֵּיתִי וְנִשְׂרְפוּ אַרְמוֹנָי. וְכָל בֵּית יִשְׂרָאֵל יֶהְגּוּ בִיגוֹנָי. וְיִבְכּוּ הַשְּׂרֵפָה אֲשֶׁר שָׂרַף יְיָ:

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1) o.v. „וּמִבֵּית אָבִיהָ בַּחַיִּים מוּבְדֶּלֶת״. 2) The feminine is used here to rhyme with the other strophes.

(*ibid.* 11, 20) "And the mixed multitude fell a-lusting for a whole month", which advances the date to the twenty-second of Sivan. (The ו in חוֹדֶשׁ is omitted, suggesting that חֹדֶשׁ minus the ו׳, has one day less; add the seven days that Miriam was shut within the Camp = twenty-ninth of Sivan. On the twenty-ninth they were sent to spy out the land and returned on the Ninth of Av. 29-30 Sivan, 1-29 Tammuz, 1-8 Av (2 + 29 + 8 = 39) v. Taan. 29a. 15) In the wilderness, after the spies had returned from Canaan (v. Num. 14, 1–37). Most commentators translate בִּפְרֹעַ פְּרָעוֹת "when the leaders took the lead." The author of this elegy follows according to the Targum Jonathan (v. Jud. 5, 2). v.a. Taan. 29a. 16) It refers to the idol which Titus set up in the Temple.

Reader: On this night[1] my children weep and wail, on this night my Temple was destroyed and my Palaces[2] burnt down; so let the whole house of Israel moan in my grief and bewail the burning which the Lord has kindled. *Cong.:* On this night my children weep and wail.

Reader: On this night let the afflicted one[3] who became forsaken and who, on this day is separated from her Father's House cry bitterly, indeed, when she left his House, the door[4] was shut (upon her) and she went into captivity devoured by every mouth; fire and glowing coals went forth from the Lord, on the day she was burned by a flaming and devouring fire. *Cong.:* On this night my children weep and wail.

Reader: On this night the wheel (of misfortunes) brought disaster, both my First and Second Temple were destroyed,[5] and the backsliding daughter, Lo-Ruchamah[6] was even made to drink bitter waters[7] and her body swelled; she was sent away from his house[8] and she has even forgotten (what) prosperity[9] (is); greater is the hatred (for her)[10] than (the love with) which he had loved her; living as in widowhood like a forsaken woman; verily Zion says: "The Lord has forsaken me." *Cong.;* On this night my children weep and wail.

Reader: On this night I mourn, for the luminaries grew dark owing to the destruction of my Temple and the cessation of the (priestly) divisions;[11] on this night misfortunes surrounded, indeed encompassed me; and (God) even summoned an assembly (of his court) in which sentences of five decrees[12] was passed; and (this night) was set aside for weeping throughout the generations, for it was providence[13] brought about by the Lord, when (of old) they wept without cause.[14] *Cong.:* On this night my children weep and wail.

Reader: On this night five misfortunes[12] befell (Israel), he brought sentence upon the forefathers when they threw off restraint,[15] and many evil trials and tribulations clung to it; this day was long destined for the suffering of afflictions, and the enemy set up an idol[16] and raised shouts (of terror) crying, "Arise! For this is the day of which the Lord has spoken".

Cong. & Reader: On this night my children weep and wail; on this night[1] my Temple was destroyed and my Palaces[2] burnt down; so let the whole house of Israel moan in my grief and bewail the burning which the Lord has kindled.

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1) On this night of Tisha B'av (Ninth of Av). 2) Both the First and Second Temple. 3) *i.e.* Israel. 4) *i.e.* the door of redemption. 5) The 1st in 586 B.C.E., the 2nd in 70 C.E. 6) Lit. *the unpitied one*; she was to be symbolic of the destiny which awaited the Ten Tribes when exiled to Assyria. 7) As an unfaithful woman, *cf.* Num. 5, 24. 8) She was exiled. 9) *cf.* Lam. 3, 17. 10) *cf.* 2. Sam. 13, 15. 11) Lit. *watches;* the functionaries at the Temple Service were formed into twenty-four divisions, and the family of Jehoiarib were on duty. v. Taan. 29a. 12) (1) It was decreed against our fathers that they should not enter the Land of Israel (v. Num. 14, 15-16). (2 and 3). Both Temples were destroyed on the *Ninth of Av.* (the first by Nevuchadnetsar, and the second by Titus). (4). The city of Bettar (the present Batir or Baitar), south of Jerusalem, the scene of Bar Cochba's final defeat, was captured in 135 C.E. (5). The city was ploughed up, v. Taan. 4, 6. 13) *cf.* 1 K. 12, 15. 14) On the Ninth of Av Israel heard the report of the spies and wept through lack of faith. God said to them: "You have wept without cause, therefore I will set this day aside for a weeping throughout the generations to come." As it is written: "On the twentieth day of Iyar, in the second year (after the departure from Egypt), the cloud was taken up from over the Tabernacle, etc. (Num. 10, 11), and they set forward from the mount of the Lord on a three days' journey (*ibid.* 33)", *i.e.* 23rd of Iyar. And it is further written

ו) ע״י שלמה [אבן גבירול] By Solomon ibn Gabirol (1021-1056)

Reader שׁוֹמְרוֹן קוֹל תִּתֵּן מְצָאוּנִי עֲוֹנָי. לְאֶרֶץ אַחֶרֶת יְצָאוּנִי בָנָי.

Cong. וְאָהֳלִיבָה תִּזְעַק נִשְׂרְפוּ אַרְמוֹנָי. וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְיָ:

Reader לֹא לָךְ אָהֳלִיבָה. חֲשׁוֹב עָנְיֵךְ כְּעָנְיִי. הֲתַמְשִׁילִי וְשִׁבְרֵךְ וְ[חָ]לְיֵךְ לְשִׁבְרִי וּלְחָלְיִי. אֲנִי אָהֳלָה, סוֹרָה בָּגְדָתִי בְקָשְׁיִי. וְקָם עָלַי כַּחֲשִׁי, וְעָנָה בִי מֶרְיִי. וּלְמִקְצַת הַיָּמִים שִׁלַּמְתִּי נִשְׁיִי. וְתִגְלַת פִּלְאֶסֶר אָכַל אֶת פִּרְיִי. חֲמוּדוֹתַי הִפְשִׁיט, וְהִצִּיל אֶת עֶדְיִי. וְלַחֲלַח וּלְחָבוֹר נָשָׂא אֶת שִׁבְיִי. דְּמִי אָהֳלִיבָה, וְאַל תִּבְכִּי כְּבִכְיִי. [וַאֲנִי נַדְתִּי לְרָחוֹק, וְדַי לִי דַּיִי.] שְׁנוֹתַיִךְ אָרְכוּ, וְלֹא אָרְכוּ שָׁנָי.

Cong. וְאָהֳלִיבָה תִּזְעַק נִשְׂרְפוּ אַרְמוֹנָי. וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְיָ:

Reader מְשִׁיבָה אָהֳלִיבָה, אֲנִי כֵן נֶעֱקַשְׁתִּי. וּבְאַלּוּף נְעוּרַי כְּאָהֳלָה בָּגָדְתִּי. דְּמִי אָהֳלָה, כִּי יְגוֹנִי זָכָרְתִּי. נָדַדְתְּ אַתְּ אַחַת, וְרַבּוֹת נָדָדְתִּי. אֲנִי בְּיַד כַּשְׂדִּים פַּעֲמַיִם נִלְכָּדְתִּי. וּשְׁבִיָּה עֲנִיָּה לְבָבֶל יָרָדְתִּי. וְנִשְׂרַף הַהֵיכָל אֲשֶׁר בּוֹ נִכְבָּדְתִּי. וּלְשִׁבְעִים שָׁנָה בְּבָבֶל נִפְקָדְתִּי. וְשַׁבְתִּי לְצִיּוֹן עוֹד, וְהֵיכָל יָסָדְתִּי. גַּם זֹאת הַפַּעַם, מְעַט לֹא עָמָדְתִּי. עַד לְקָחַנִי אֱדוֹם וְכִמְעַט אָבָדְתִּי. וְעַל כָּל הָאֲרָצוֹת נָפְצוּ הֲמוֹנָי.

Cong. וְאָהֳלִיבָה תִּזְעַק נִשְׂרְפוּ אַרְמוֹנָי. וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְיָ:

Reader הַחוֹמֵל עַל דָּל, חֲמוֹל עַל דַּלּוּתָם. וּרְאֵה שִׁמְמוֹתָם וְאֹרֶךְ גָּלוּתָם. אַל תִּקְצוֹף עַד מְאֹד, וּרְאֵה שִׁפְלוּתָם. וְאַל לָעַד תִּזְכּוֹר עֲוֹנָם וְסִכְלוּתָם. רְפָא נָא אֶת שִׁבְרָם וְנַחֵם אֲבֵלוּתָם. כִּי אַתָּה סִבְרָם וְאַתָּה אֱיָלוּתָם.

Cong. & Reader חַדֵּשׁ יָמֵינוּ כִּימֵי קַדְמוֹנָי. כִּנְאֻמֶךָ, בְּנֵה יְרוּשָׁלַיִם יְיָ:[1]

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1) o.v. „לְכוּ נָא וְנָשׁוּבָה כִּי נִחַם יְיָ. וְלֹא תֹאמַר צִיּוֹן עֲזָבַנִי יְיָ״.

23, 4. 7) Lit. *my leanness viz.* that his lean body is a witness against him in the sight of his friends, testifying to the verdict that he is a sinner. *cf.* M.D. on Job. 16, 8. 8) Chalah (on the river of Gazan and in the cities of Medes) is a district of northern Mesopotamia. 9) Chabor is the river called by the Greeks "Chabozas," a northern tributary of the Euphrates, v. 1. Chron. 5, 26, Sonc. P.Ed. on 2. K. 17, 6. 10) The tribes of Judah and Benjamin remained in Judah 130 years after the exile of the Ten Tribes. 11) The Ten Tribes were only exiled once by Sancheriv. 12) *i.e.* The captive of Jeconiah and Zedekiah. v. Jer. 24, 1. a. 52, 1-11 *cf.* a. Esth. 2, 6. 12) *i.e.* Rome; o.v. Titus. 13) v. Ps. 147, 2. 14) o.v. ends with "come now and let us return for the Lord has relented, and let not Zion say: The Lord has forsaken me!"

Reader: Samaria[1] lifts up her voice, "My iniquities have found me out! My children have gone from me to another land."

Cong.: And Oholibah[2] cries, "My Palaces are burnt down!" and Zion says: "The Lord has forsaken me!"[3]

Reader: "It is not for you, Oholibah to regard your pain[4] as mine; can you[5] compare your [misfortune and] sickness to my sickness and misfortune? I, rebellious Oholah[6] dealt treacherously in my stubbornness; my sin[7] rose up against me, and my rebelliousness testified against me, and at the end of the time, I paid my debts; (for) Tiglath Pileser consumed my fruits, and he stripped me of my valuables and took away my ornaments; he carried away my captivity to Chalah[8] and Chabor,[9] (therefore) be silent Oholibah, and weep not as I do; [I was driven afar, and I had enough! This is my fortune!] Your years were prolonged,[10] but not mine!"

Cong.: Yet Oholibah cries, "My Palaces are burnt down!" and Zion says: "The Lord has forsaken me!"

Reader: Oholibah replies, "I, too, was perverse, and like (you) Oholah, I betrayed my friend of my youth! Be silent, Oholah, for I do recall my sorrows; you wandered about but once, I, many times; twice I was captured by the Chaldees,[11] and as a wretched captive I went down to Babylon, and the Temple wherein I was glorified was burnt down; and when after seventy years in Babylon I was remembered (by God), and did return to Zion once more, and founded the Temple a (second) time, even then I did not stay long before Edom[12] took me away, and I almost perished, and my multitudes were scattered over all the lands."

Cong.: And Oholibah cries: "My Palaces have been burnt down!" and Zion says: "the Lord has forsaken me!"

Reader: O thou who hast compassion on the poor, have pity on their destitution, and behold their desolation, and the length of their exile; be not exceedingly angry, but see their humiliation, and remember not their iniquity and their folly for ever; O heal now their hurt, and comfort (them in) their mourning, for thou art their hope and their strength.

Cong. & Reader: Renew our days as the days of old, according to thy declaration:[13] "The Lord builds up Jerusalem!"[14]

1) Samaria was the capital of the Northern Kingdom. 2) Lit. *my tent is in her i.e.* in her midst is God's sanctuary. A symbolical name for Jerusalem formed by Ezek. v. 23, 4, 11, 22, 36, and contrasted with the name "אָהֳלָה" for Samaria. This kind of formation in feminine nouns did exist, as "חֶפְצִי־בָהּ" the mother of Manasseh, v. 2. K. 21, 1, and though the prophet used symbolic expressions, he followed given forms, as in "אָהֳלָה". The "י" is not a suffix, but a connecting i. 3) v. Is. 49, 14. 4) Lit. *regard your affliction* etc. 5) Samaria speaks to Jerusalem in metaphors. 6) Lit. *her tent cf.* Fu. on "אָהֳלִי־בָהּ". a. Sonc. P. Ed. on Ezek.

ז) ע״פ א״ב
ע״י [אברהם אבן עזרא]

By Abraham ibn Ezra
(1092-1167)

Reader & Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם. תְּרַחֵם צִיּוֹן,
וְתִבְנֶה חוֹמוֹת יְרוּשָׁלָיִם:

Reader אָז בַּחֲטָאֵינוּ חָרַב מִקְדָּשׁ. וּבַעֲוֹנוֹתֵינוּ נִשְׂרַף הֵיכָל.
בָּעִיר שֶׁחֻבְּרָה לָּהּ קָשְׁרָה מִסְפֵּד. וּצְבָא הַשָּׁמַיִם נָשְׂאוּ קִינָה:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader גַּם בָּכוּ בְּמָרָה שִׁבְטֵי יַעֲקֹב. וְאַף מַזָּלוֹת יִזְּלוּ דִמְעָה.
דִּגְלֵי יְשֻׁרוּן חָפוּ רֹאשָׁם. כִּימָה וּכְסִיל קָדְרוּ פְּנֵיהֶם:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader הֶעְתִּירוּ אָבוֹת וְאֵל כְּלֹא שׁוֹמֵעַ. צָעֲקוּ בָנִים וְלֹא עָנָה אָב.
[1]וְקוֹל הַתּוֹרָה צוֹעֵק בְּמָרָה. וְרוֹעֶה נֶאֱמָן לֹא הִטָּה אֹזֶן:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader זֶרַע קֹדֶשׁ לָבְשׁוּ שַׂקִּים. וּצְבָא הַשָּׁמַיִם שַׂק הוּשַׁת כְּסוּתָם.
חָשַׁךְ הַשֶּׁמֶשׁ וְיָרֵחַ קָדַר. וְכוֹכָבִים[2] אָסְפוּ נָגְהָם:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader טָלֶה רִאשׁוֹן צוֹעֵק בְּמַר נֶפֶשׁ. עַל כִּי כְבָשָׂיו לַטֶּבַח הוּבָלוּ.
יְלָלָה הִשְׁמִיעַ שׁוֹר בַּמְּרוֹמִים, [3]כִּי עַל צַוָּארֵנוּ נִרְדָּפְנוּ כֻּלָּנוּ:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader כּוֹכַב תְּאוֹמִים [4]נִרְאָה חָלוּק. כִּי דַם אַחִים נִשְׁפַּךְ כַּמָּיִם.
לָאָרֶץ בִּקֵּשׁ לִנְפּוֹל סַרְטָן. [5]כִּי נִתְעַלַּפְנוּ מִפְּנֵי צָמָא:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader מָרוֹם נִבְעַת מִקּוֹל אַרְיֵה. [6]כִּי שַׁאֲגָתֵנוּ עָלְתָה לַמָּרוֹם.
נֶהֶרְגוּ בְתוּלוֹת גַּם בַּחוּרִים. עַל כֵּן בְּתוּלָה קָדְרָה פָנֶיהָ:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

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1) o.v. „וְקוֹל הַתּוֹר נִשְׁמַע בַּמָּרוֹם״ 2) o.v. „וְכוֹכָבִים וּמַזָּלוֹת״
3) o.v. „עַל כִּי בְּכוֹר שׁוֹר שָׁחוּ קָרְעוּ״ 4) o.v. „כּוֹכַב תְּאוֹמִים חָלָה מִכַּעַס״
5) o.v. „כִּי הִתְעַלַּפְנוּ צִחֵי צָמָא״ 6) o.v. „כִּי שַׁאֲגָתֵנוּ לֹא עָלְתָה לַמָּרוֹם״

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according to Rabbinical calendar, is the first of the Hebrew months. 10) Israel. 11) *viz.* The enemy pursued us with a yoke on our necks. 12) Lit. *Twin, viz.* it is difficult for twins to part. 13) Brothers were separated and their blood flowed like water. 14) Lit. *Crab, viz.* the crab developed in the water, and was grieved therefore that people should die from thirst. 15) o.v. "although our roaring did not ascend to heaven, nevertheless it caused Leo to cry alroud."

Reader & Cong.: [1]How much longer shall there be weeping in Zion and mourning in Jerusalem? O have mercy upon Zion, and rebuild the walls of Jerusalem.

Reader: At that time, the Sanctuary was destroyed because of our sins, and because of our inquities our Temple was burnt down; the heavenly Sanctuary[2] which was bound firmly with Jerusalem on earth,[3] joined in mourning[4] and the heavenly hosts raised a lamentation.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: Not only did the tribes of Jacob weep bitterly, but also the very planets[5] shed tears; the standards of Jeshurun covered their heads (in shame) and the Pleiades and Orion[6] grew dim.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: The Patriarchs entreated, but God did not hearken; the children cried out, but (their) father did not answer; the voice of the Torah[7] was crying bitterly, but the faithful Shepherd[8] inclined not his ear.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: The Holy seed have donned sackcloth, even the heavenly hosts have made sackcloth their covering; the sun became dim and the moon also, and the stars withdrew their brightness.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: Aries[9] the first (of the planets), wept in bitterness of soul because his lambs[10] were led to the slaughter; Taurus caused wailing to be heard on high, for we were pursued to our very necks.[11]

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: The Constellation of Gemini seemed divided,[12] for the blood of the brothers poured like water;[13] Cancer[14] sought to fall to the earth, for we fainted out of thirst.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: Heaven was frightened at the voice of Leo,[15] when our prayers went up to heaven; Virgins as well as young men were slain, therefore, did the face of Virgo become dim.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

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1) The author based this elegy on the Midrashic interpretation that the planets joined in Israel's grief, v. Lam. Introd. (R. Yoch. 2). 2) v. Ps. 122, 3, a. Lam. 2, 1, cf. a. A.S. p. 4, note 1. 3) Lit. *that is compact with the city*, the heavenly Jerusalem which conjoined with that of Jerusalem on earth, v. Rashi on Taan. 5a, a. A.S. p. 213, note 3. 4) *cf.* Y. Yoma 1, 38a, a. Lam. R. Introd. (R. Yoch. 1). 5) The planets numerically are the same as the twelve tribes of Israel. 6) *Orion* is one of the most conspicuous constellations on the left extremity of Zodiac, *Pleiades* is one of the two great stars on the southern extremity of Zodiac, v. pp. 129, note 10 154, note 17, a. 167 note 15. 7) o.v. The voice of the turtle-dove, *i.e.* Israel who is compared to the Turtle-dove. 8) *viz.* the Almighty. 9) *i.e.* the *Ram.* It symbolizes the month of Nisan, which,

Reader סִבֵּב מֹאזְנַיִם וּבִקֵּשׁ תְּחִנָּה. [1]כִּי נִכְרַע לָנוּ כַּף מָוֶת מֵחַיִּים.
עַקְרָב לָבַשׁ פַּחַד וּרְעָדָה. כִּי בְּחֶרֶב וּבְרָעָב שְׁפָטָנוּ צוּרֵנוּ: [2]

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader פַּלְגֵי מַיִם הוֹרִידוּ דִמְעָה כַּנָּחַל. כִּי אוֹת בַּקֶּשֶׁת לֹא נִתַּן לָנוּ:
צָפוּ־מַיִם עַל רֹאשֵׁנוּ. וּבִדְלִי מָלֵא חִכֵּנוּ יָבֵשׁ:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader קָרְבְּנוּ קָרְבָּן וְלֹא נִתְקַבָּל. וּגְדִי פָּסַק שְׂעִיר חַטָּאתֵנוּ.
רַחֲמָנִיּוֹת בִּשְּׁלוּ יַלְדֵיהֶן. וּמַזַּל דָּגִים הֶעְלִים עֵינָיו:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader שָׁכַחְנוּ שַׁבָּת בְּלִבּוֹת שׁוֹבָבִים. שַׁדַּי שְׁכַח כָּל צִדְקוֹתֵינוּ.
תְּקַנֵּא לְצִיּוֹן קִנְאָה גְדוֹלָה. וְתָאִיר לְרַבָּתִי עִם מְאוֹר נָגְהֶךָ:

Cong. & Reader תְּרַחֵם צִיּוֹן, וְתִבְנֶה חוֹמוֹת יְרוּשָׁלָיִם:

The Congregation rise, and the Reader ascends to his desk and intones the following

תְּרַחֵם צִיּוֹן כַּאֲשֶׁר אָמַרְתָּ. וּתְכוֹנְנֶהָ כַּאֲשֶׁר דִּבַּרְתָּ. תְּמַהֵר
יְשׁוּעָה וְתָחִישׁ גְּאֻלָּה. וְתָשׁוּב לִירוּשָׁלַיִם בְּרַחֲמִים רַבִּים:
Zech. 1. 16-17 כַּכָּתוּב עַל יַד נְבִיאֶךָ: לָכֵן כֹּה־אָמַר יְיָ, שַׁבְתִּי לִירוּשָׁלַיִם
בְּרַחֲמִים, בֵּיתִי יִבָּנֶה בָּהּ, נְאֻם יְיָ צְבָאוֹת, וְקָו* יִנָּטֶה עַל־
יְרוּשָׁלָיִם: וְנֶאֱמַר. עוֹד | קְרָא לֵאמֹר, כֹּה אָמַר יְיָ צְבָאוֹת,
עוֹד תְּפוּצֶנָה עָרַי מִטּוֹב, וְנִחַם יְיָ עוֹד אֶת־צִיּוֹן, וּבָחַר עוֹד
Is. 51.3 בִּירוּשָׁלָיִם: וְנֶאֱמַר. כִּי־נִחַם יְיָ צִיּוֹן, נִחַם כָּל־חָרְבֹתֶיהָ,
וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן, וְעַרְבָתָהּ כְּגַן־יְיָ, שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא
בָהּ, תּוֹדָה וְקוֹל זִמְרָה:

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1) o.v. „כִּי נִבְחַר לָמוֹ מָוֶת מֵחַיִּים״ *cf.* Jer. 8, 3.

2) o.v. „כִּי בְּעַקְרַבִּים יִסְּרוּנוּ צָרֵינוּ״. וְקוּה כְּתִיב *.

Reader: Libra interceded[1] and begged mercy, for the scales of death overweighed those of life against us; Scorpio[2] arrayed (himself with) fear and trembling, for our Rock had judged us with sword and famine.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: They shed tears abundantly like rivers of water, for the sign in Sagittarius was not given us;[3] water flowed over our heads, and though Aquarius was full (of water, yet) our own palate was dry.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: We offered a sacrifice and it was not accepted, and (even) Capricornus (was grieved that) our sin-offering of the he-goat[4] was interrupted; compassionate women seethed their own children, and Pisces shut his eyes.[5]

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader. The Almighty caused all our virtues to be forgotten, because we, wayward in heart, have forgotten the Shabbat; stir thyself for Zion with great zeal, and cause thy bright light to shine upon the city that was so populous.

Cong. & Reader: O have mercy upon Zion and rebuild the walls of Jerusalem.

The Congregation rise, and the Reader ascends to his desk and intones the following:

"Have mercy upon Zion!" as thou didst promise,[6] "And establish her" as thou hast spoken;[7] hasten salvation, and forward redemption, and return to Jerusalem with great compassion. As it is written by the hand of thy prophet:[8] "Therefore, thus says the Lord, 'I will return to Jerusalem with compassion, my House shall be rebuilt therein', says the Lord of hosts 'and a measuring line shall be stretched out over Jerusalem.'"[9] And it is said:[10] "Proclaim again, saying: 'Thus says the Lord of hosts! My cities shall again overflow with prosperity, and the Lord will yet comfort Zion and will choose Jerusalem once more.'" And it is said:[11] "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden,[12] her desert like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and the voice of song."

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1) Lit. *turned;* the scales of the balance are neutral when guilt and merit are weighed. Nevertheless, at the destruction of the Temple, they interceded for Israel. 2) The Scorpion injects his stings like a sword. 3) The sign of the rainbow did not appear, so as to make them aware of their misconduct. Hence the expression "they shed tears abundantly like rivers of water." 4) Atonement was effected in Temple times through sending the he-goat to Azazel, v. Lev. 16.10. 5) The planet Pisces was a sign of fruitfulness for Israel, (based on "וְיִדְגּוּ„ *cf.* Gen. 48, 16) and now we are a minority among the nations of the world. 6) v. Ps. 102, 14. 7) *cf.* Is. 62, 7. 8) v. Zech. 1, 16. 9) Like a builder draws a line, to mark the ground for the intended structure. 10) v. Zech. 1, 17. 11) v. Is. 51, 3. 12) Since its proclamation as an Independent State on May 14th, 1948 C.E.—5th Iyar, 5708, A.M., the Land of Israel is undergoing such a transformation.

[1] וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל־ Ps. 22.4 Is. 6.3
זֶה וְאָמַר. קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא כָל־
הָאָרֶץ כְּבוֹדוֹ: [2] וּמְקַבְּלִין דֵּן מִן־דֵּן וְאָמְרִין, קַדִּישׁ
בִּשְׁמֵי מְרוֹמָא עִלָּאָה, בֵּית שְׁכִינְתֵּהּ. קַדִּישׁ עַל־אַרְעָא,
עוֹבַד גְּבוּרְתֵּהּ. קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יְיָ
צְבָאוֹת, מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ: וַתִּשָּׂאֵנִי רוּחַ, Ezek. 3.12
וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל. בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:
וּנְטָלַתְנִי רוּחָא, וְשִׁמְעֵת בַּתְרַי קָל זִיעַ שַׂגִּיא, דִּי מְשַׁבְּחִין
וְאָמְרִין, בְּרִיךְ יְקָרָא דַי־יְיָ, מֵאֲתַר בֵּית שְׁכִינְתֵּהּ: יְיָ | Ex. 15.18.
יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מַלְכוּתֵהּ קָאֵם, לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא: יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, I. Chron. 29.18
שָׁמְרָה־זֹּאת לְעוֹלָם, לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ, וְהָכֵן
לְבָבָם אֵלֶיךָ: וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה Ps. 86.5
לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ: כִּי אַתָּה אֲדֹנָי, טוֹב
וְסַלָּח וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ: צִדְקָתְךָ צֶדֶק לְעוֹלָם, ib. 119.42
וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, Mic. 7.20
אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי, יוֹם Ps. 68.20
יוֹם יַעֲמָס־לָנוּ, הָאֵל יְשׁוּעָתֵנוּ סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ, ib. 46.8
מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה: יְיָ צְבָאוֹת, אַשְׁרֵי אָדָם ib. 84.13
בֹּטֵחַ בָּךְ: יְיָ, הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: בָּרוּךְ ib. 20.10

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1) This prayer is said in order that the Reader may recite the "Kaddish" at the end of the Service. For Kaddish cannot be said after the readings of the Hagiographa. (On Purim likewise, it is said after the reading of the Scroll of Esther.) The prayer also symbolises our continued adherence to the Holy One, the Praise of Israel, even while we mourn for the destruction of the Temple.
2) The Aramaic Paraphrases of the preceding verse are by Jonathan Ben Uziel. Frumkin in his commentary on Seder Rav. Amram. p. 316 gives various reasons why the Aramaic Paraphrases were added. v. Rashi, Pardes, p. 305. A good explanation is found in the companion to the A.P.B. by Israel Abrahams (who quotes from Ginzberg, Geonica ii. 299) that the term "Kedusha de-Sidra" is based on the practice of reading passages from the Prophets at the end of the service. v.a. H.P.B. p. 202–203, a. 730 v. a. p. קפא.

Indeed thou art holy, enthroned on the praises of Israel. And one called to another and said: "Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory." *And they receive (sanction) one from the other, and say: "Holy in the highest heavens, his Divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts, the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me the sound of a great quaking: "Blessed be the glory of the Lord from his place." *And a wind lifted me up, and I heard behind me a sound of great moving of those who uttered praises, and said: "Blessed be the glory of the Lord from the place of his Divine abode."* "The Lord shall reign for ever and ever." *"The Lord, his Kingdom is established for ever and to all eternity."* O Lord God of Abraham, Isaac and Israel our fathers, keep this for ever as the inward thought in the heart of thy people, and direct their heart to thee. And he, being merciful, forgives iniquity, and does not destroy! Indeed, many a time he turns his anger away, and does not cause all his wrath to be aroused. For thou, O Lord, art good and forgiving, and abundant in kindness to all who call upon thee. Thy righteousness is everlasting righteousness and thy law is truth. Thou wilt show faithfulness to Jacob (and) kindness to Abraham, as thou hast sworn to our fathers from the days of old. Blessed be the Lord who day by day bears our burden; he is the God of our salvation, for time everlasting. The Lord of hosts is with us; the God of Jacob is our stronghold, for time everlasting. O Lord of hosts, happy is the man who trusts in thee. Save (us) O Lord! May the King answer us on the day when we call. Blessed is our God who has created us for his glory, and has

אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים, וְנָתַן
לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא יִפְתַּח
לִבֵּנוּ בְּתוֹרָתוֹ, וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת
רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם, לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא
נֵלֵד לַבֶּהָלָה: יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, שֶׁנִּשְׁמוֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה וְנִזְכֶּה, וְנִחְיֶה
וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבְרָכָה, לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי
Ps. 30.13 הָעוֹלָם הַבָּא: לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם. יְיָ אֱלֹהַי,
Jer. 17.7 לְעוֹלָם אוֹדֶךָּ: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ, וְהָיָה יְיָ
מִבְטַחוֹ: בִּטְחוּ בַייָ עֲדֵי־עַד, כִּי בְּיָהּ יְיָ צוּר עוֹלָמִים:
Reader וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עָזַבְתָּ דֹּרְשֶׁיךָ
יְיָ: יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

The Congregation say the following in an undertone immediately before the Reader says Kaddish.

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה:

Reader.[1] יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ.
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן
קָרִיב, וְאִמְרוּ *Cong. & Reader* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל,
שְׁמֵהּ דִּי־קֻדְשָׁא *Cong. & Reader* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא
וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Reader יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל,
וְאִמְרוּ *Cong. & Reader* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Reader עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל,
וְאִמְרוּ *Cong. & Reader* אָמֵן:

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[1]) v. A.S. p. ג, note 2.

separated us from those who go astray; who has given us the Law of truth and planted everlasting life in our midst; it is he who will open our heart to his Law, and set his love and reverence within our hearts, to do his will and serve him with a perfect heart, so that we labour not in vain, nor bring forth into confusion. May it be thy will, O Lord our God and God of our fathers, that we keep thy statutes in this world, and thus be worthy to live, to witness, and inherit the happiness and blessing in the days of our Messiah, and in the life of the world to come. So that my soul,[1] may sing praise to thee, and not be silent; O Lord My God, I will give thanks to thee for ever. Blessed is the man that trusts in the Lord, and the Lord will be his trust. Trust in the Lord for ever and ever, for (we can only trust) in Yah,[2] the Lord (who) is an everlasting Rock. *Reader:* And those that know thy name will put their trust in thee, for thou, O Lord, hast not forsaken those who seek thee. The Lord was pleased, because of his righteousness, to magnify the Law and make it glorious.

The Congregation say the following in an undertone immediately before the Reader says Kaddish.

And now, I pray thee, let the power of the Lord be great, as thou hast spoken, saying: Remember, O Lord, thy mercies and thy kindnesses, for they have been from of old.

Reader: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader:* "Amen"! May his great name be blessed for ever and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Reader: May there be abundant peace from heaven, and (a good) life for us and for all Israel; and say, *Cong. & Reader:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Reader: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Reader:* "Amen!"

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1) Lit. *that glory may (sing) praises to thee.* 2) v. Rashi and Kimchi on Is. 26, 4.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם: וַאֲנַחְנוּ, כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ, אֵין עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם, וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים, בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְּךָ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִּכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ, וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ, וִיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה, לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: *Reader* וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

אַל תִּירָא מִפַּחַד פִּתְאֹם, וּמִשֹּׁאַת רְשָׁעִים כִּי תָבֹא: [1]עֻצוּ עֵצָה וְתֻפָר, דַּבְּרוּ דָבָר וְלֹא יָקוּם, כִּי עִמָּנוּ אֵל: [2]וְעַד זִקְנָה אֲנִי הוּא, וְעַד שֵׂיבָה אֲנִי אֶסְבֹּל, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא, וַאֲנִי אֶסְבֹּל וַאֲמַלֵּט:

1) v. Is. 8, 10. 2) ibid. 46, 4.

It is our duty to praise the Lord of all (beings), to ascribe greatness to him who formed the beginning; since he has not made us like the nations of other lands, and has not placed us like the families of the earth; since he has not assigned to us a portion as to them, nor our lot[1] like that of all their multitude. For we bend the knee and bow and give thanks before the supreme King of Kings, the Holy One, blessed be he, who stretched forth the heavens and founded the earth, and whose seat of glory is in the heavens above, and the abode of whose majesty is in the lofty heights. He is our God, there is none else; in truth he is our King, there is none besides him, as it is written in his Law:[2] "And you shall know this day, and reflect in your heart, that it is the Lord who is God in heaven above and on the earth beneath, there is none else."

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, to remove the abominations from the earth, and that idols shall be utterly cut off; to make the world perfect under the kingdom of the Almighty, that all mankind will call upon thy name, and cause all the wicked of the earth to turn to thee. Let all the inhabitants of the world perceive and know that to thee every knee must bend, every tongue must vow (allegiance). Let them kneel and fall before thee, O Lord our God, and give honour to thy glorious name; and let them all accept the yoke of thy kingdom, and do thou reign over them speedily for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law:[3] "The Lord shall reign for ever and ever." *Reader:* And it is said:[4] "And the Lord shall be King over all the earth; on that day the Lord will be One, and his name One."

Be not afraid of sudden terror, neither of the destruction of the wicked, when it comes. Take counsel together, but it will come to naught; speak a word, but it will not stand, for God is with us. Even to old age I am (still) the same, and even till you are grey-headed will I carry you; I have made, and I will bear; indeed, I will carry and I will deliver.

1) *cf.* Josh. 15,1. 2) v. Deut. 4,39. 3) v. Ex. 15,18. 4) v. Zech. 14,9.

Mourner's Kaddish

Mourner [1]יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ *Cong. & Mourner* אָמֵן, יְהֵא שְׁמֵהּ
רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourner יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי־קֻדְשָׁא *Cong. & Mourner* בְּרִיךְ הוּא, לְעֵֽלָּא
מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא,

וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Mourner יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל־
יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־
יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

As a sign of mourning, greetings should not be exchanged when leaving the Synagogue.

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[1]) v. A.S. p. ג', note 2.

Mourner's Kaddish

Mourner: Magnified and sanctified be his great name [*Cong:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Mourner:* "Amen! May his great name be blessed for ever and to all eternity."

Mourner: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Mourner:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are utttered in the world; and say, *Cong. & Mourner:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Mourner: May there be abundant peace from heaven, and life for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Mourner: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

As a sign of mourning, greetings should not be exchanged when leaving the Synagogue.

תפלת שחרית לתשעה באב

MORNING SERVICE
FOR THE NINTH OF AV

SELECTED LAWS RELATING TO THE FAST OF AV, IN THE MORNING

The Tallit and Tefillin are not put on, but the Tallit Katan (Arba Kanfot) should be worn without saying the Blessing. There should be no lights in the Synagogue even on the Reader's Desk. The prayers are recited in a low and mournful voice.

A mourner (during the week of Shiva), may be called up to the Torah, and may also read the *Haftarah*, because all are mourners on this day.

After the reading of the Kinot, one should not study the Torah, but such subjects which sadden the heart, like the prophecies of Jeremiah (which deal with the evil punishment to be inflicted upon the nations of the world), the Book of Job, Midrash Echa, *Moed Katan* pp. 14–18 and from p. 19 to the end of the chapter (which deal with the laws of a mourner, etc.). Also the Haggadah of chapter five in *Gittin* (pp. 55b–58a), and in the Jerusalem Talmud the last chapter of Tractate *Taanit* (which deals with the destruction of the Temple). At the same time, he should avoid involving himself in homiletic interpretations of the text, (since he may derive certain pleasures from them, and that would be a diversion from the day of mourning). The subjects above may be taught to children, too.

One who is ill, even though not in a critical condition, is not bound to complete the fast; this rule applies more especially to one who is naturally weak, likewise to a woman, from the seventh to the thirtieth day after childbirth. (If, however, she feels that the fast would not harm her, she should complete the fast.) Persons who are unable to fast should, however, eat no more than is necessary to preserve their health. Swimming or bathing for pleasure is forbidden, likewise a woman whose time for taking the ritual immersion occurs on the night of the ninth of Av, should perform the immersion on the following night. Women are allowed to rinse the edibles to be used for cooking. Some authorities forbid the smoking of tobacco the whole day, while others permit it in the afternoon in the privacy of one's home. Transactions of business should be avoided in the morning; in the afternoon, however, it is permitted to do so. But God-fearing men should abstain from any kind of work or transactions of business during the whole day.

If a circumcision takes place in the Synagogue, it should be performed after the conclusion of the recitation of the Kinot. The parents, the Sandek and the Mohel are permitted to don their Sabbath attire, but after the circumcision they should remove those garments. Candles may be lit to enhance this Mitzvah, and the goblet of wine should be given to a minor to drink.

תפלת שחרית לתשעה באב

וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ, אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ:
בְּבֵית אֱלֹהִים נְהַלֵּךְ בְּרָגֶשׁ:

On entering the Synagogue say the following:

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ, אֶשְׁתַּחֲוֶה אֶל־הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ: יְיָ, אָהַבְתִּי מְעוֹן בֵּיתֶךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ: וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה, אֶבְרְכָה לִפְנֵי־יְיָ עֹשִׂי: וַאֲנִי תְפִלָּתִי לְךָ יְיָ, עֵת רָצוֹן, אֱלֹהִים בְּרָב־ חַסְדֶּךָ, עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:

[1] יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח. נִמְצָא, וְאֵין עֵת אֶל־מְצִיאוּתוֹ:
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ. נֶעְלָם, וְגַם אֵין סוֹף לְאַחְדּוּתוֹ:
אֵין לוֹ דְּמוּת הַגּוּף, וְאֵינוֹ גוּף. לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ:
קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא. רִאשׁוֹן, וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
הִנּוֹ אֲדוֹן עוֹלָם. לְכָל־נוֹצָר, יוֹרֶה גְדֻלָּתוֹ וּמַלְכוּתוֹ:
שֶׁפַע נְבוּאָתוֹ נְתָנוֹ, אֶל־אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ:
לֹא קָם בְּיִשְׂרָאֵל כְּמשֶׁה עוֹד, נָבִיא. וּמַבִּיט אֶת־תְּמוּנָתוֹ:
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל. עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ:
לֹא יַחֲלִיף הָאֵל, וְלֹא יָמִיר דָּתוֹ, לְעוֹלָמִים לְזוּלָתוֹ:
צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ. מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ:
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ. נוֹתֵן לְרָשָׁע, רָע, כְּרִשְׁעָתוֹ,
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ. לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ:
מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ. בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:

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1) The acrostic at the end reads "יחיאל ב"ר ברוך" (c. 1200), but Davidson agrees with Luzzatto who assigns this to Dayan Daniel b. Judah of Rome (c. 1300), v. מחזור מכל השנה (Roman Rite). It is based on the "Thirteen Principles of Faith" as formulated by Maimonides (1135–1204). It first appeared in print in Cracow, 1578.

MORNING SERVICE FOR THE NINTH OF AV

And I through the abundance of thy kindness will enter thy House.
I will worship toward thy Holy Temple in reverence of thee.
Into the house of God we will walk with the throng.

On entering the Synagogue say the following:

How goodly are your tents, O Jacob, your dwelling places, O Israel![1] And I through the abundance of thy kindness will enter thy House; I will worship toward thy Holy Temple in reverence of thee.[2] O Lord, I love the habitation of thy House, the place where thy glory dwells.[3] I will worship and bow down; I will bend the knee before the Lord my Maker.[4] And as for me, may my prayer to thee, O Lord, be in an acceptable time: O God, in thy abundant kindness, answer me with the truth of thy salvation.[5]

1. Magnified and praised be the living God;
He exists, and there is no limit to his entity.
2. He is One, and there is no parallel to his uniqueness;
He is inconceivable, and there is even no end to his unity.
3. He has neither bodily form nor substance;
(In) his holiness he is beyond comparison.
4. He preceded every thing that has been created;
He is the first, and there is no origin to his beginning.
5. Behold, he is the Lord of the universe;
To every creature he teaches his greatness and his sovereignty.
6. The inspiration of his prophecy he granted
To the men of his choice and his glory.
7. There has never yet arisen in Israel
A prophet like Moses, and one who beheld God's image.[6]
8. God gave the Law of truth to his people,
Through (Moses) his prophet, the faithful one of his house.[7]
9. God will never alter his Law,
Nor ever change it for any other.
10. He watches and knows our secret thoughts;
He foresees the end of things at their[8] beginning.
11. He rewards kindness to man according to his deeds;
He metes out evil to the wicked according to his wickedness.
12. At the end of days he will send our anointed one[9]
To redeem those that wait for the end of his salvation.
13. God, in the abundance of his kindness will revive the dead;
Blessed be his glorious name for evermore.

[1]) v. Num. 24, 5. [2]) v. Ps. 5, 8. [3]) *ibid.* 26. 8. [4]) *cf.* Ps. 95, 6. [5]) *ibid.* 69, 14. [6]) Lit. *his image.* [7]) *cf.* Num. 12, 7. [8]) v. p. 2, note 1. [9]) *i.e.* Messiah.

[1] אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל־יְצִיר נִבְרָא:
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל, אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כִּכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
וְהוּא הָיָה, וְהוּא הֹוֶה, וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד, וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֹז וְהַמִּשְׂרָה:
וְהוּא אֵלִי וְחַי גּוֹאֲלִי, וְצוּר חֶבְלִי בְּעֵת צָרָה:
וְהוּא נִסִּי וּמָנוֹס לִי, מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:
בְּיָדוֹ אַפְקִיד רוּחִי, בְּעֵת אִישַׁן וְאָעִירָה:
וְעִם־רוּחִי גְּוִיָּתִי, יְיָ לִי וְלֹא אִירָא:

Ber. 60b.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדָיִם:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחָכְמָה, וּבָרָא בוֹ נְקָבִים נְקָבִים, חֲלוּלִים חֲלוּלִים. גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ, שֶׁאִם יִפָּתֵחַ אֶחָד מֵהֶם, אוֹ יִסָּתֵם אֶחָד מֵהֶם, אִי אֶפְשַׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ, [2]רוֹפֵא כָל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

Ibid. 11b

By Samuel (d. c. 250)　　　ע״י [שמואל]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה:

[3] By R. Yochanan bar Nappacha (199–279)　　　ע״י [ר׳ יוחנן בר נפחא]

וְהַעֲרֶב־נָא יְיָ אֱלֹהֵינוּ, אֶת דִּבְרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ, וְצֶאֱצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל, כֻּלָּנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתֶךָ [לִשְׁמָהּ]. בָּרוּךְ אַתָּה יְיָ, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

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[1]) Some credit this poem to R. Sherira Gaon (c. 900–1000), and some to Solomon ibn Gabirol (1021–1070), and others say that it may have been written before the 8th cent. v. Davidson. [2]) The last verse was added by Rav Sheshes and edited by Rav Pappa (c. 300–375), v. Ber. 60b, a. Y. *ibid* 98, Rule 4. [3]) v. Ber. 11b.

He is the Lord of the universe, who reigned before any creature was formed.

At the time when all was made by his desire, then was his name proclaimed King.

And after all things shall cease to be, he alone, the Revered One, shall reign.

Indeed he was, he is, and he shall be in glory.

And he is one, and there is no other to compare to him, to consort (with him).

He is without beginning, without end; to him belong strength and dominion.

And he is my God, my living Redeemer, and a Rock of my travail in time of distress.

Indeed he is my Banner and my Refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I awake.

And with my spirit is my body; the Lord is with me, and I will not fear.

BER. 60b.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

Blessed art thou, O Lord our God, King of the universe, who hast formed man in wisdom, and created in him many orifices and cavities; it is revealed and known before thy Glorious Throne, that if one of these be opened, or one of those be closed, it would be impossible to exist and to stand before thee! Blessed art thou, O Lord, who healest all flesh and doest wondrously.

Ibid. 11b.

Blessed art thou, O Lord our God, King of the universe, who has sanctified us with thy commandments, and commanded us to occupy (ourselves) with the words of the Law.

We beseech thee, O Lord our God, make the words of thy Law pleasant in our mouth and in the mouth of thy people, the house of Israel, so that we and our offspring and the offspring of thy people, the house of Israel, may all of us, know thy name and study thy Law [for its own sake]! Blessed art thou, O Lord, who teachest the Law to thy[1] people Israel.

[1]) Lit. *to his people.*

[1] By R. Hamnuna 2nd (d. 322). ע״י [ר׳ המנונא]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Num. 6, 24–26.

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ: יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם:

Peah. ch. I.

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרֵאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה: אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ, שַׁחֲרִית וְעַרְבִית, וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת כַּלָּה, וּלְוָיַת הַמֵּת, וְעִיּוּן תְּפִלָּה, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ. וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

Ber. 60b.

אֱלֹהַי. נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא. אַתָּה בְרָאתָהּ, אַתָּה יְצַרְתָּהּ, אַתָּה נְפַחְתָּהּ בִּי. וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִטְּלָהּ מִמֶּנִּי, וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא: כָּל־זְמַן שֶׁהַנְּשָׁמָה בְקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, רִבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים:

[2] *The Congregation respond with* ״בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ„ *after each* ״יְיָ„ *and* ״אָמֵן„ *at the end of each Blessing:*

Ibid.

[3] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה, לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשַׂנִי נָכְרִי:

[*Women say:* בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשַׂנִי נָכְרִיָּה]

1) v. Ber. 11b. 2) The Tur says: "he heard his father saying ״ברוך הוא וברוך שמו„ after every ״ברכה״ v. Orach-Chayim, 124, 5. 3) These blessings were composed during the Talmudic period. v. Ber. 60b.

BER. 11b

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations and given us thy[1] Law! Blessed art thou, O Lord, Giver of the Law.

NUM. 6.24–26.

The Lord bless you and guard you; the Lord make his countenance to shine upon you, and be gracious to you; the Lord turn his presence to you and give you peace.

PEAH. CH. 1.

These are the things which have no fixed measure (in the Torah, leaving) the corners (of the field for the poor, the offering of) the first fruit, the (offering brought on) appearing (before the Lord at the three Foot-festivals), the practice of loving-kindness, and the study of the Law. These are the things which a man enjoys in this world, while the capital remains for him for the future world, namely: honouring father and mother, the practice of loving-kindness, early attendance at the house of study[2] morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead (to the grave), praying with devotion and making peace between man and his fellow; but the study of the Torah is equal to them all.

BER. 60b.

O my God, the soul which thou hast given within me is pure; thou didst create it, thou didst form it, thou didst breathe it into me; thou dost preserve it within me, and thou wilt take it from me, but wilt restore it to me in the hereafter. So long as the soul is within me, I will give thanks to thee, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls! Blessed art thou, O Lord, who restorest the souls to the dead.

The Congregation respond with "Blessed be he, and blessed be his name!" after "Blessed art thou, O Lord," and "Amen" at the end of each Blessing.

IBID.

Blessed art thou, O Lord our God, King of the universe, who hast given intelligence to the cock to distinguish between day and night.

Blessed art thou, O Lord our God, King of the universe, who has not made me a heathen.

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1) Lit. *his Law*. 2) v. Shab. 127a.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשַׂנִי עָבֶד:

[*Women say:* בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשַׂנִי שִׁפְחָה]

[1] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁלֹּא עָשַׂנִי אִשָּׁה:

[*Women say:* בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי כִּרְצוֹנוֹ]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקַע הָאָרֶץ עַל־הַמָּיִם:

[2] *Some say this Blessing after breaking the Fast:*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל צָרְכִּי:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵכִין מִצְעֲדֵי־גָבֶר:

[3] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ:

This verse is said in an undertone:

Ber. 60b

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שֵׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעַפָּי: וִיהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא, וְלֹא לִידֵי עֲבֵרָה וְעָוֹן, וְלֹא לִידֵי נִסָּיוֹן, וְלֹא לִידֵי בִזָּיוֹן, וְאַל תַּשְׁלֶט־בָּנוּ יֵצֶר הָרָע. וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמֵחָבֵר רָע, וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב וּבְמַעֲשִׂים טוֹבִים, וְכֹף אֶת־יִצְרֵנוּ לְהִשְׁתַּעְבֶּד־לָךְ. *Reader* וּתְנֵנוּ הַיּוֹם וּבְכָל־יוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, בְּעֵינֶיךָ וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים. בָּרוּךְ אַתָּה יְיָ, גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל:

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1) v. Men. 43b. 2) v. p. רכד. 3) The Blessing "עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה" omitted here should be said in the afternoon after putting on the Tefillin, (v. p. קפח) as it is customary to touch the Tefillin when saying this blessing on a week-day morning. cf. Mishnah Berurah on Orach-Chayim, 25, 3. v. a. Ber. 11a.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a slave.

Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman.

[*Women say:* Blessed art thou, O Lord our God, King of the universe, who hast made me according to thy[1] will.

Blessed art thou, O Lord our God, King of the universe, who openest the eyes of the blind.

Blessed art thou, O Lord our God, King of the universe, who clothest the naked.

Blessed art thou, O Lord our God, King of the universe, who releasest the bound.

Blessed art thou, O Lord our God, King of the universe, who raisest up those that are bowed down.

Blessed art thou, O Lord our God, King of the universe, who spreadest forth the earth above the waters.

Some say this after breaking the Fast:
Blessed are thou, O Lord my God, King of the universe, who providest all my needs.

Blessed art thou, O Lord our God, King of the universe, who hast established the steps of man.

Blessed art thou, O Lord our God, King of the universe, who girdest Israel with might.

Blessed art thou, O Lord our God, King of the universe, who givest strength to the weary.

This verse is said in an undertone:

Ber. 60b.

Blessed art thou, O Lord our God, King of the universe, who removest sleep from my eyes and slumber from my eyelids. O may it be thy will, O Lord our God and God of our fathers, to make us acquainted with thy law, and make us cleave to thy commandments, and do not bring us into sin, nor into transgression or iniquity, neither into temptation, nor into shame; O let not the evil inclination have dominion over us, and keep us far from an evil man and a bad companion; O make us cleave to the good inclination and to good deeds, and bend our inclination to be subservient to thee. *Reader:* O grant us this day, and every day, grace, favour and mercy in thy sight and in the sight of all who behold us, and bestow loving kindnesses upon us! Blessed art thou, O Lord, who bestowest loving-kindnesses upon thy[2] people Israel.

1) Lit. *according to his will.* 2) v. p. 2, note 1.

Ber. 16b

[1] By R. Judah ben Simon Ha-Nasi (c. 135–220).

ע״י [ר׳ יהודה בן שמעון הנשיא]

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם, מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים, מֵאָדָם רָע וּמֵחָבֵר רָע, וּמִשָּׁכֵן רָע וּמִפֶּגַע רָע וּמִשָּׂטָן הַמַּשְׁחִית, מִדִּין קָשֶׁה וּמִבַּעַל דִּין קָשֶׁה, בֵּין שֶׁהוּא בֶן־בְּרִית, וּבֵין שֶׁאֵינוֹ בֶן־בְּרִית:

In some Congregations, the following to וְהָאָרֶץ אֶזְכֹּר *(p. נ׳) is added:*

[אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ, וּפָקְדֵנוּ בִּפְקֻדַּת יְשׁוּעָה וְרַחֲמִים מִשְּׁמֵי שְׁמֵי קֶדֶם וּזְכָר־לָנוּ יְיָ אֱלֹהֵינוּ, אַהֲבַת הַקַּדְמוֹנִים, אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל עֲבָדֶיךָ, אֶת־הַבְּרִית וְאֶת־הַחֶסֶד, וְאֶת־הַשְּׁבוּעָה שֶׁנִּשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמּוֹרִיָּה, וְאֶת הָעֲקֵדָה שֶׁעָקַד אֶת־יִצְחָק בְּנוֹ עַל גַּב הַמִּזְבֵּחַ, כַּכָּתוּב בְּתוֹרָתֶךָ:

Gen. 22, 1–19

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה, וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם, וַיֹּאמֶר אֵלָיו אַבְרָהָם, וַיֹּאמֶר הִנֵּנִי: וַיֹּאמֶר, קַח־נָא אֶת־בִּנְךָ, אֶת־יְחִידְךָ, אֲשֶׁר־אָהַבְתָּ, אֶת־יִצְחָק, וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה. וְהַעֲלֵהוּ שָׁם לְעֹלָה, עַל אַחַד הֶהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ: וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר, וַיַּחֲבשׁ אֶת־חֲמֹרוֹ, וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ. וַיְבַקַּע עֲצֵי עֹלָה, וַיָּקָם וַיֵּלֶךְ אֶל הַמָּקוֹם, אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם הַשְּׁלִישִׁי, וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו, וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק: וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו, שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר, וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה. וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֲצֵי הָעֹלָה, וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ, וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכֶלֶת. וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו, וַיֹּאמֶר אָבִי, וַיֹּאמֶר הִנֶּנִּי בְנִי. וַיֹּאמֶר, הִנֵּה הָאֵשׁ וְהָעֵצִים, וְאַיֵּה הַשֶּׂה לְעֹלָה: וַיֹּאמֶר אַבְרָהָם, אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׂה לְעֹלָה, בְּנִי. וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים, וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ, וַיַּעֲרֹךְ אֶת־הָעֵצִים, וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ, וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ, וַיִּקַּח אֶת־הַמַּאֲכֶלֶת לִשְׁחֹט אֶת־בְּנוֹ: וַיִּקְרָא אֵלָיו מַלְאַךְ יְיָ מִן־הַשָּׁמַיִם, וַיֹּאמֶר, אַבְרָהָם׀ אַבְרָהָם. וַיֹּאמֶר הִנֵּנִי: וַיֹּאמֶר, אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר, וְאַל־תַּעַשׂ לוֹ מְאוּמָה. כִּי עַתָּה יָדַעְתִּי כִּי־יְרֵא אֱלֹהִים אַתָּה, וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ, מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו, וַיַּרְא וְהִנֵּה־אַיִל, אַחַר, נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו. וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאַיִל, וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ: וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא, יְיָ יִרְאֶה. אֲשֶׁר יֵאָמֵר הַיּוֹם, בְּהַר יְיָ יֵרָאֶה:

[1]) Rabbi Judah Ha-Nasi said this prayer every day, v. Ber. 16b. v. a. Shab. 30b, a. Ber. 46a (where it is mentioned that he recited the same prayer during Grace after Meals).

BER. 16b

May it be thy will, O Lord my God and God of my fathers, to deliver me this day, and every day, from impudent men and from insolence, from an evil man, from a bad companion, from a bad neighbour, from any misfortune and from the destructive adversary; from an unjust judgement, and from a difficult opponent, whether he be a son of the covenant or not.

[1]*In some Congregations, the following to "I will remember the land" (p. 50) is added:*

[Our God and God of our fathers, remember us with a good record before thee, and grant us a visitation of salvation and mercy from the most ancient heavens; O remember to us, O Lord our God, the love of our ancestors, Abraham, Isaac and Israel thy servants, the covenant, the kindness and the oath which thou didst swear to Abraham our patriarch on Mount Moriah, and the binding of Isaac his son on the altar, as it is written in thy Law:

GEN. 22, 1–19

And it came to pass after these things, that God did test Abraham, and said to him: "Abraham!" And he answered: "Here I am!" And (God) said: "Take your son, your only one, Isaac, whom you love, and go to the land of Moriah and offer him there for a Burnt-offering on one of the mountains of which I will tell you." And Abraham rose early in the morning and saddled his ass, and took with him his two lads and his son Isaac; and he chopped wood for the Burnt-offering, and arose and went to the place of which God had told him. On the third day, Abraham lifted up his eyes and saw the place afar off. And Abraham said to his lads: "Stay here with the ass, while I and the lad will go yonder and we will worship, and we shall return to you." Then Abraham took the wood for the Burnt-offering, and put it upon Isaac his son, he took in his hand the fire and the slaughtering knife, and both of them went off together. And Isaac spoke to Abraham his father and said: "My father!" And he said: "Here I am, my son!" And (Isaac) said: "Behold the fire and the wood, but where is the lamb for a Burnt-offering?" And Abraham said: "God will himself provide the lamb for a Burnt-offering, my son," and both of them went off together. And they came to the place of which God had told him, and Abraham built the altar there, and he arranged the wood, bound Isaac his son, and laid him on the altar on top of the wood. Then Abraham stretched forth his hand, and took his slaughtering knife to slay his son. But the angel of the Lord called to him from heaven, and said: "Abraham! Abraham!" And he said: "Here I am!" Then he[2] said: "Do not stretch forth your hand towards the lad, neither do any thing to him! For now I know that you are a God-fearing man, in that you have not withheld your son, your only one, from me." Then Abraham raised his eyes and looked (round), and behold, behind him was a ram caught in the thicket by its horns. And Abraham went and took the ram and offered it as a Burnt-offering instead of his son. And Abraham called the name of that place 'Adonoy-Yireh'[3] as it is said to this day, "The Lord will appear on the Mount!" Then the angel of the

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1) *cf.* the Additional Service for the New Year, A.P.B. p. 342. 2) *i.e.* the angel.
3) Lit. *the Lord will see.*

וַיִּקְרָא מַלְאַךְ יְיָ אֶל־אַבְרָהָם. שֵׁנִית מִן־הַשָּׁמָיִם: וַיֹּאמֶר, בִּי נִשְׁבַּעְתִּי, נְאֻם־יְיָ. כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה, וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ, אֶת־יְחִידֶךָ: כִּי־בָרֵךְ אֲבָרֶכְךָ, וְהַרְבָּה אַרְבֶּה אֶת־זַרְעֲךָ כְּכוֹכְבֵי הַשָּׁמַיִם, וְכַחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם. וְיִרַשׁ זַרְעֲךָ אֵת שַׁעַר אֹיְבָיו: וְהִתְבָּרְכוּ בְזַרְעֲךָ כֹּל גּוֹיֵי הָאָרֶץ. עֵקֶב אֲשֶׁר שָׁמַעְתָּ בְּקֹלִי: וַיָּשָׁב אַבְרָהָם אֶל־נְעָרָיו, וַיָּקֻמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שָׁבַע. וַיֵּשֶׁב אַבְרָהָם בִּבְאֵר שָׁבַע:

1 רִבּוֹנוֹ שֶׁל עוֹלָם. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּזְכָּר־לָנוּ בְּרִית אֲבוֹתֵינוּ, כְּמוֹ שֶׁכָּבַשׁ אַבְרָהָם אָבִינוּ אֶת־רַחֲמָיו מִבֶּן־יְחִידוֹ, וְרָצָה לִשְׁחֹט אוֹתוֹ כְּדֵי לַעֲשׂוֹת רְצוֹנֶךָ. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעַסְךָ מֵעָלֵינוּ, וְיָגֹלּוּ רַחֲמֶיךָ עַל־מִדּוֹתֶיךָ, וְתִכָּנֵס אִתָּנוּ לִפְנִים מִשּׁוּרַת דִּינֶךָ, וְתִתְנַהֵג עִמָּנוּ יְיָ אֱלֹהֵינוּ, בְּמִדַּת הַחֶסֶד, וּבְמִדַּת הָרַחֲמִים. וּבְטוּבְךָ הַגָּדוֹל, יָשׁוּב חֲרוֹן אַפְּךָ מֵעַמְּךָ, וּמֵעִירְךָ וּמֵאַרְצְךָ וּמִנַּחֲלָתֶךָ. וְקַיֶּם־לָנוּ, יְיָ אֱלֹהֵינוּ, אֶת־הַדָּבָר שֶׁהִבְטַחְתָּנוּ עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ, כָּאָמוּר.* וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב, וְאַף אֶת־בְּרִיתִי יִצְחָק, וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר, וְהָאָרֶץ אֶזְכֹּר:]

2 לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם בַּסֵּתֶר וּבַגָּלוּי, וּמוֹדֶה עַל־הָאֱמֶת, וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וְיֹאמַר:

ע״י [ר׳ יוחנן בר נפחא

[2] By R. Yochanan bar Nappacha (190–279).

3 רִבּוֹן כָּל־הָעוֹלָמִים. לֹא עַל־צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל־רַחֲמֶיךָ הָרַבִּים. מָה אֲנַחְנוּ, מֶה חַיֵּינוּ, מֶה חַסְדֵּנוּ, מַה־צִּדְקֵנוּ, מַה־יְּשׁוּעָתֵנוּ מַה־כֹּחֵנוּ, מַה־גְּבוּרָתֵנוּ. מַה־נֹּאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל־הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ, וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ, וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל, כִּי רֹב מַעֲשֵׂיהֶם תֹּהוּ, וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ. וּמוֹתַר הָאָדָם מִן־הַבְּהֵמָה אָיִן, כִּי הַכֹּל הָבֶל:

4 אֲבָל אֲנַחְנוּ עַמְּךָ בְּנֵי בְרִיתֶךָ, בְּנֵי אַבְרָהָם אֹהַבְךָ, שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמֹּרִיָּה, זֶרַע יִצְחָק יְחִידוֹ, שֶׁנֶּעֱקַד עַל־גַּב הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ בְכוֹרֶךָ, שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אֹתוֹ, וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ־בּוֹ, קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן:[5]

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1) *cf.* the Additional Service for the New Year. 2) v. Tana d'R. Eliyahu Rabba (10th cent.), ch. 21. 3) v. Rashi on „רבון", Yoma 87b, a. I. Abrahams, C.A.P.B. 4) *cf.* Midr. Mechilta on Ex. 15, 19, a Baer. 5) v. Is. 44, 2. *) v. Lev. 26, 42.

Lord called to Abraham a second time from heaven, and said: "By myself I have sworn," says the Lord, "because you have done this thing, and you did not withhold your son, your only one—Then will I indeed bless you, and will surely multiply your descendants as the stars of heaven, and as the sand which is on the seashore; and your descendants shall possess the gates of their enemies.[1] Indeed all the nations of the earth shall be blessed through your descendants, because you have obeyed my voice." Then Abraham returned to his lads, and they arose and went together to Beer-sheba; and Abraham dwelt in Beer-sheba.

[2] O Master of the Universe, may it be thy will, O Lord our God, and God of our fathers, that thou shalt remember for us the covenant of our Patriarchs, the same as Abraham subdued his compassion from his only son, and was willing to slay him in order to do thy will, likewise may thy compassion subdue thy anger from us; O may thy compassion prevail over thy (acts of) retaliation, and settle with us within the line of the Law;[3] deal with us, O Lord our God, with the attribute of kindness and with the attribute of mercy; and in thy great goodness may the fierceness of thy wrath turn away from thy people, thy city, thy land and thy heritage; indeed fulfil to us, O Lord our God, the word that thou hast promised us through Moses thy servant, as it is said:[4] "And I will remember my covenant with Jacob, also my covenant with Isaac, and even my covenant with Abraham will I remember! And I will remember the land."]

A man should for ever fear (God in) heaven, in private as well as in public, acknowledge the truth, and speak the truth in heart; and let him rise early and say:

Sovereign of all the worlds! It is not because of our righteous deeds that we present our supplications before thee, but because of thy abundant mercies; what are we? What is our life? What is our piety? What is our righteousness? What is our salvation? What is our strength? What is our might? O what shall we say before thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before thee, the men of renown as though they never existed, the wise as if without knowledge, and the men of understanding as if without intelligence? For most of their deeds are void, and the days of their lives are vanity before thee, and man has no advantage over the beast, for all is vanity.

Verily, we are thy people, the children of thy covenant, the children of Abraham, thy beloved, to whom thou didst swear on Mount Moriah; the seed of Isaac, his only son who was bound upon the altar; the congregation of Jacob, thy first-born son whose name thou didst call Israel and Jeshurun, because of thy love wherewith thou didst love him, and the joy wherewith thou didst rejoice in him.

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1) Lit. *his enemies*. 2) v.p. 49, note 1. 3) *i.e.* to be lenient with us. 4) v. Lev. 26, 42.

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ, וּלְשַׁבֵּחֲךָ וּלְפָאֶרְךָ, וּלְבָרֵךְ
וּלְקַדֵּשׁ, וְלָתֵת־שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ. אַשְׁרֵינוּ מַה־טּוֹב חֶלְקֵנוּ,
וּמַה־נָּעִים גּוֹרָלֵנוּ. וּמַה־יָּפָה יְרֻשָּׁתֵנוּ: *Reader* אַשְׁרֵינוּ, שֶׁאֲנַחְנוּ
מַשְׁכִּימִים וּמַעֲרִיבִים, עֶרֶב וָבֹקֶר, וְאוֹמְרִים פַּעֲמַיִם בְּכָל־יוֹם.

[1] שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְהוָֹה אֶחָד:

The following verse is said in an undertone:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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[2]אַתָּה הוּא, עַד שֶׁלֹּא נִבְרָא הָעוֹלָם. אַתָּה הוּא, מִשֶּׁנִּבְרָא
הָעוֹלָם. אַתָּה הוּא בָּעוֹלָם הַזֶּה, וְאַתָּה הוּא לָעוֹלָם הַבָּא. קַדֵּשׁ אֶת
שִׁמְךָ עַל מַקְדִּישֵׁי שְׁמֶךָ, וְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָמֶךָ. *Reader* וּבִישׁוּעָתְךָ
תָּרוּם וְתַגְבִּיהַּ קַרְנֵנוּ. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים:

[3]אַתָּה הוּא יְיָ אֱלֹהֵינוּ, בַּשָּׁמַיִם וּבָאָרֶץ, וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים.
אֱמֶת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים.
קַבֵּץ קֹוֶיךָ מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם,
כִּי אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ, לְכֹל מַמְלְכוֹת הָאָרֶץ. אַתָּה עָשִׂיתָ
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, אֶת־הַיָּם, וְאֶת כָּל־אֲשֶׁר בָּם, וּמִי
בְּכָל־מַעֲשֵׂה יָדֶיךָ, בָּעֶלְיוֹנִים אוֹ בַתַּחְתּוֹנִים שֶׁיֹּאמַר לְךָ מַה־
תַּעֲשֶׂה. אָבִינוּ שֶׁבַּשָּׁמַיִם, עֲשֵׂה עִמָּנוּ חֶסֶד, בַּעֲבוּר שִׁמְךָ הַגָּדוֹל
שֶׁנִּקְרָא עָלֵינוּ. וְקַיֶּם־לָנוּ יְיָ אֱלֹהֵינוּ, מַה־שֶּׁכָּתוּב. בָּעֵת הַהִיא אָבִיא
אֶתְכֶם, וּבָעֵת קַבְּצִי אֶתְכֶם, כִּי־אֶתֵּן אֶתְכֶם, לְשֵׁם וְלִתְהִלָּה בְּכֹל
עַמֵּי הָאָרֶץ, בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם לְעֵינֵיכֶם, אָמַר יְיָ:

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1) The RaSHal used to say the first paragraph of the "שמע" here. v. Baer. It is related in the Responsa of the Gaonim that during the period of R. Nachman bar Huna (c. 5th cent.), the Persian king Yazdegerd 2nd (438–457) prohibited the public reading of the "שמע", so the Gaonim have incorporated it here, v. "יסודות התפלה" by E. Levy. v.a. Maggen Avraham 66. 2) v. Tanna d'vai Eliyahu Rabba, ch. 26, v.a. Midr. Yalkut, (ואתחנן) 836 a. Baer, a. I. Abrahams C.A.P.B. 3) v. Tanna d'vai Eliyahu (end of Ch. 1).

It is therefore our duty to give thanks, to praise and glorify thee, to bless, to sanctify and to offer praise and thanksgiving to thy name. We are happy! How good is our portion, how pleasant is our lot and how beautiful is our heritage! *Reader:* We are happy that we pray early and late, both morning and evening, and say twice every day:

HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE!

The following verse is said in an undertone:

Blessed be the name whose glorious Kingdom is for ever and ever.

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Thou hast been the One before the world was created, thou hast been the One since the world was created, thou art in this world and thou wilt be in the world to come. Sanctify thy name upon them that sanctify it; indeed, sanctify thy name throughout thy world; *Reader:* O let our pride be exalted and praised through thy salvation! Blessed art thou, O Lord, who sanctifiest thy name amongst the multitude. [*Cong.:* "Amen!"]

Thou art the Lord our God in heaven and on earth, and in the highest heaven of heavens; verily thou art the first and thou art the last, and besides thee there is no God. O gather those that hope in thee from the four corners of the earth; let all the creatures[1] of the world acknowledge and perceive that thou alone art God over all the kingdoms of the earth. Thou has made the heavens and the earth, the sea and all that is therein; and who is there among all the works of the hands, whether among the heavenly creatures or among those beneath, that can say to thee: "What doest thou?" Our Father who art in heaven, deal kindly with us for the sake of thy great name by which we are called, and fulfil to us, O Lord our God, that which is written:[2] "At that time will I bring you in, and at that time will I gather you; for I will make you a name and a praise among all the peoples of the earth, when I bring back your captivity before your eyes, says the Lord."

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1) Lit. *all that come into the world.* 2) v. Zeph. 3, 20.

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א) אֵיזֶהוּ מְקוֹמָן שֶׁל־זְבָחִים, קָדְשֵׁי קָדָשִׁים שְׁחִיטָתָן בַּצָּפוֹן. פַּר וְשָׂעִיר שֶׁל־יוֹם הַכִּפּוּרִים, שְׁחִיטָתָן בַּצָּפוֹן, וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן. וְדָמָן טָעוּן הַזָּיָה עַל־בֵּין הַבַּדִּים, וְעַל הַפָּרֹכֶת וְעַל־מִזְבַּח הַזָּהָב, מַתָּנָה אַחַת מֵהֶן מְעַכָּבֶת. שְׁיָרֵי הַדָּם, הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל־מִזְבֵּחַ הַחִיצוֹן. אִם־לֹא נָתַן, לֹא עִכֵּב:

ב) פָּרִים הַנִּשְׂרָפִים, וּשְׂעִירִים הַנִּשְׂרָפִים, שְׁחִיטָתָן בַּצָּפוֹן. וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן. וְדָמָן טָעוּן, הַזָּיָה עַל־הַפָּרֹכֶת, וְעַל־מִזְבַּח הַזָּהָב. מַתָּנָה אַחַת מֵהֶן מְעַכָּבֶת. שְׁיָרֵי הַדָּם, הָיָה שׁוֹפֵךְ עַל יְסוֹד מַעֲרָבִי שֶׁל־מִזְבֵּחַ הַחִיצוֹן. אִם־לֹא נָתַן, לֹא עִכֵּב. אֵלּוּ וָאֵלּוּ נִשְׂרָפִין בְּבֵית הַדָּשֶׁן:

ג) חַטֹּאת הַצִּבּוּר וְהַיָּחִיד, אֵלּוּ הֵן חַטֹּאת הַצִּבּוּר. שְׂעִירֵי רָאשֵׁי חֳדָשִׁים וְשֶׁל־מוֹעֲדוֹת, שְׁחִיטָתָן בַּצָּפוֹן. וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן. וְדָמָן טָעוּן, אַרְבַּע מַתָּנוֹת עַל אַרְבַּע קְרָנוֹת: כֵּיצַד, עָלָה בַכֶּבֶשׁ וּפָנָה לַסּוֹבֵב, וּבָא־לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְּרוֹמִית. שְׁיָרֵי הַדָּם, הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי. וְנֶאֱכָלִין לִפְנִים מִן־הַקְּלָעִים, לְזִכְרֵי כְהֻנָּה, בְּכָל־מַאֲכָל, לְיוֹם וָלַיְלָה, עַד־חֲצוֹת:

ד) הָעוֹלָה קֹדֶשׁ קָדָשִׁים, שְׁחִיטָתָהּ בַּצָּפוֹן, וְקִבּוּל דָּמָהּ בִּכְלִי שָׁרֵת בַּצָּפוֹן. וְדָמָהּ טָעוּן, שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע. וּטְעוּנָה הַפְשֵׁט, וְנִתּוּחַ, וְכָלִיל לָאִשִּׁים:

1) The Talmud tells us that the recital of these Mishnayot is to take the place of the sacrifices of former days, v. Taan 27b, a. Meg. 31b. Men. 110a, v. a. Ber. 26b, a. Abudarham.

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1. Which were the (consecrated) places for the sacrifices? The most holy ones were slaughtered on the north side (of the altar); the bullock and the he-goat of the Day of Atonement were slaughtered on the north side, their blood was received in a service vessel on the north side, and their blood needed to be sprinkled high between the staves (of the Ark), towards the curtain (of the Holy of the Holies) and upon the golden altar—one of these applications (omitted), invalidated (the ceremony); he[1] poured out the remaining blood at the western base of the outer altar; if (however) he did not do so, it did not invalidate (the ceremony).

2. The bullocks and the he-goats which were to be burnt were slaughtered on the north side (of the altar), their blood was received in a service vessel on the north side, and their blood needed to be sprinkled towards the curtain (of the Holy of the Holies), and upon the golden altar—one of these applications (omitted) invalidated (the ceremony); he[1] poured out the remaining blood at the western base of the outer altar; if (however) he did not do so, it did not invalidate (the ceremony); these offerings[2] were burnt at the ashpit.[3]

3. The Communal Sin-offering and that of the individual: These comprise the Communal Sin-offering; the he-goats of the New Moon, and of Festivals, were slaughtered on the north side (of the Altar), their blood was received in a service vessel on the north side, and their blood required four applications[4] on the four corners of the altar. How was this done? He[1] went up the ascent, and turned to the circuit and came to the south-eastern corner (to) the north-east, the north-west and the south-west (corners); he[1] poured out the remaining blood at the southern base (of the altar), and (the offerings) were eaten (prepared) in any manner, within the enclosures[5] by the males of the priesthood, within a day and a night, until midnight.

4. The Burnt-offering was the most holy (sacrifice); it was slaughtered on the north side (of the altar), its blood was received in a service vessel on the north side, and its blood required two applications[4] that appeared like four[6] (actions); it required to be flayed, dismembered and totally consumed by fire.

1) *i.e.* the priest. 2) The Sin-offering of the Day of Atonement, and other Sin-offerings. 3) The place where the ashes of the outer altar were deposited. 4) *i.e.* sprinkling or smearing the blood on the sides of the altar. 5) *i.e.* within the Temple court. 6) By sprinkling towards the opposite corners of the altar.

ה) זִבְחֵי שַׁלְמֵי צִבּוּר וַאֲשָׁמוֹת, אֵלּוּ הֵן אֲשָׁמוֹת. אֲשַׁם גְּזֵלוֹת, אֲשַׁם מְעִילוֹת, אֲשַׁם שִׁפְחָה חֲרוּפָה, אֲשַׁם נָזִיר, אֲשַׁם מְצֹרָע, אָשָׁם תָּלוּי, שְׁחִיטָתָן בַּצָּפוֹן. וְקִבּוּל דָּמָן, בִּכְלִי שָׁרֵת בַּצָּפוֹן. וְדָמָן טָעוּן, שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין לִפְנִים מִן הַקְּלָעִים, לְזִכְרֵי כְהֻנָּה, בְּכָל־מַאֲכָל, לְיוֹם וָלַיְלָה, עַד חֲצוֹת:

ו) הַתּוֹדָה וְאֵיל נָזִיר, קָדָשִׁים קַלִּים. שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה, וְדָמָן טָעוּן, שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל־הָעִיר, לְכָל אָדָם, בְּכָל־מַאֲכָל, לְיוֹם וָלַיְלָה, עַד חֲצוֹת. הַמּוּרָם מֵהֶם כַּיּוֹצֵא בָהֶם, אֶלָּא שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים, לִנְשֵׁיהֶם וְלִבְנֵיהֶם וּלְעַבְדֵיהֶם:

ז) שְׁלָמִים קָדָשִׁים קַלִּים, שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה. וְדָמָן טָעוּן, שְׁתֵּי מַתָּנוֹת שֶׁהֵן אַרְבַּע. וְנֶאֱכָלִין בְּכָל־הָעִיר, לְכָל־אָדָם, בְּכָל־מַאֲכָל, לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד. הַמּוּרָם מֵהֶם כַּיּוֹצֵא בָהֶם, אֶלָּא שֶׁהַמּוּרָם נֶאֱכָל לַכֹּהֲנִים, לִנְשֵׁיהֶם וְלִבְנֵיהֶם וּלְעַבְדֵיהֶם:

ח) הַבְּכוֹר, וְהַמַּעֲשֵׂר, וְהַפֶּסַח, קָדָשִׁים קַלִּים. שְׁחִיטָתָן בְּכָל־מָקוֹם בָּעֲזָרָה, וְדָמָן טָעוּן מַתָּנָה אֶחָת, וּבִלְבָד שֶׁיִּתֵּן כְּנֶגֶד הַיְסוֹד: שִׁנָּה בַאֲכִילָתָן. הַבְּכוֹר נֶאֱכָל לַכֹּהֲנִים, וְהַמַּעֲשֵׂר לְכָל־אָדָם. וְנֶאֱכָלִין בְּכָל־הָעִיר, בְּכָל־מַאֲכָל, לִשְׁנֵי יָמִים וְלַיְלָה אֶחָד: הַפֶּסַח אֵינוֹ נֶאֱכָל אֶלָּא בַלַּיְלָה, וְאֵינוֹ נֶאֱכָל אֶלָּא עַד־חֲצוֹת, וְאֵינוֹ נֶאֱכָל אֶלָּא לִמְנוּיָו, וְאֵינוֹ נֶאֱכָל אֶלָּא צָלִי:

5. The Communal Guilt-offerings and Peace-offerings: These are the Guilt-offerings: — The Guilt-offering for robbery,[1] the Guilt-offering for misappropriation of sacred property, and the Guilt-offering for violating a betrothed handmaid, the Guilt-offering of a Nazarite,[2] the Guilt-offering of the leper[3] (and) the suspensive Guilt-offering,[4] were slaughtered on the north side (of the Altar); their blood was received in a service vessel on the north side, and their blood required two applications[5] that appeared like four (actions),[6] and they were eaten (prepared) in any manner, within the enclosure[7] by the males of the priesthood, within a day and a night until midnight.

6. The Thanksgiving-offering and the Nazarite ram[8] were holy in a minor degree; they were slaughtered anywhere in the Temple court, and their blood required two applications[5] that appeared like four (actions)[6] and they were eaten (prepared) in any manner, anywhere in the city by any person,[9] within a day and a night until midnight; the same rules applied to what was taken off (for the priests), except that the priests' share[10] was eaten (only) by the priests, their wives, their children[11] and their bondservants.

7. The Peace-offerings were (also) holy in a minor degree; they were slaughtered anywhere in the Temple court, and their blood required two applications[5] that appeared like four[6] (actions), and they were eaten (prepared) in any manner, anywhere in the city by any person[9] within two days and one night; the same rules applied to what was taken off (for the priests), except that the priests' share was eaten (only) by the priests, their wives, their children and their bondservants.

8. The Firstling, the Tithes and the Paschal lamb were (also) holy in a minor degree; they were slaughtered anywhere in the Temple court, and their blood required one application,[5] provided that it was applied towards the base (of the Altar). They differed in their consumption:—The Firstling was eaten by the priests (only), the tithes (of cattle)[12], by any person,[9] and they were eaten (prepared) in any manner, anywhere in the city within two days and one night. The Paschal lamb could not be eaten until midnight, nor could it be eaten except by those registered for it,[13] neither could it be eaten except (when) roasted.

1) After indemnity. 2) When interrupting the days of vowed nazaritism by levitical impurity, v. Num. 6, 12. 3) After his purification, v. Lev. 14, 10. 4) *i.e.* one who is in doubt whether he has committed an act that has to be atoned for by a Sin-offering, v. Krit. 3, 1. 5-7) v. p. 52, notes 4–6. 8) The Nazarite offered a ram at the termination of his vow. 9) *viz.* even by the stranger. 10) Lit. *that which was taken off them.* 11) v. Lev. 10, 14. 12) *ibid.* 27, 31. 13) Pes. 8, 3.

ספרא, פתיחה
בריייתא דרבי ישמעאל

[1] By R. Yishmael b. Alisha (c. 90–135) ע״י ר׳ ישמעאל בן אלישע

רַבִּי יִשְׁמָעֵאל אוֹמֵר, בִּשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרֶשֶׁת:

א) מִקַּל וָחֹמֶר.

ב) וּמִגְּזֵרָה שָׁוָה.

ג) מִבִּנְיַן אָב מִכָּתוּב אֶחָד, וּמִבִּנְיַן אָב מִשְּׁנֵי כְתוּבִים.

ד) מִכְּלָל וּפְרָט.

ה) וּמִפְּרָט וּכְלָל.

ו) כְּלָל וּפְרָט וּכְלָל, אִי אַתָּה דָן אֶלָּא כְּעֵין הַפְּרָט.

ז) מִכְּלָל שֶׁהוּא צָרִיךְ לִפְרָט, וּמִפְּרָט שֶׁהוּא צָרִיךְ לִכְלָל.

ח) כָּל־דָּבָר שֶׁהָיָה בִּכְלָל, וְיָצָא מִן־הַכְּלָל לְלַמֵּד, לֹא לְלַמֵּד עַל־עַצְמוֹ יָצָא, אֶלָּא לְלַמֵּד עַל־הַכְּלָל כֻּלּוֹ יָצָא.

ט) כָּל־דָּבָר שֶׁהָיָה בִּכְלָל, וְיָצָא לִטְעוֹן טֹעַן אֶחָד שֶׁהוּא כְעִנְיָנוֹ, יָצָא לְהָקֵל וְלֹא לְהַחֲמִיר.

י) כָּל־דָּבָר שֶׁהָיָה בִּכְלָל, וְיָצָא לִטְעוֹן טֹעַן אַחֵר שֶׁלֹּא כְעִנְיָנוֹ, יָצָא לְהָקֵל וּלְהַחֲמִיר.

יא) כָּל־דָּבָר שֶׁהָיָה בִּכְלָל, וְיָצָא לִדּוֹן בַּדָּבָר הֶחָדָשׁ, אִי אַתָּה יָכוֹל לְהַחֲזִירוֹ לִכְלָלוֹ, עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב לִכְלָלוֹ בְּפֵרוּשׁ.

יב) דָּבָר הַלָּמֵד מֵעִנְיָנוֹ, וְדָבָר הַלָּמֵד מִסּוֹפוֹ.

יג) וְכֵן שְׁנֵי כְתוּבִים, הַמַּכְחִישִׁים זֶה אֶת־זֶה. עַד שֶׁיָּבוֹא הַכָּתוּב הַשְּׁלִישִׁי, וְיַכְרִיעַ בֵּינֵיהֶם:

Av. 5.23.

Reader יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

1) Rabbi Yishmael was of the High Priestly descent, a contemporary of R. Akiva. He died as a martyr during the Roman persecutions. This Baraita is the Introduction to that ancient Midrash on Leviticus, known as the "Sifra".

SIFRA INTRODUCTION

BARAITA D'RABBI YISHMAEL

Rabbi Yishmael says: "The Torah is expounded by (means of) thirteen rules:—

1. From a minor (to a major), and (from) a major (to a minor).
2. (The inference) from a similarity of texts.
3. From a principal (rule) derived from one verse, and a principal (rule) derived from two verses.
4. From a general rule and (followed by) a specific statement.
5. From a specification and (followed by) generalization.
6. A general rule and (followed by) a specification and (then again) a generalization; you must not decide but according to that which is similar to the specification.
7. From a general rule that requires a specific treatment, and a special rule that requires a general one (to complement it).
8. Everything that is included in a general law and is detached therefrom to instruct concerning a special case, is not detached to instruct concerning that case only, but concerning the whole of the general law.
9. Everything that is included in a general law, and is then detached to prove another similar proposition, is specified to alleviate, and not to restrict.
10. Everything that is included in a general law, and is then detached to state another case that is not a similar proposition, is specified to alleviate (in some cases), and to restrict (in others).
11. Everything that is included in a general law is then detached to determine a new matter; you cannot apply it to the general law, until the (Biblical) text distinctly indicates its application.
12. A statement that is clearly understood from its context, and a statement that is understood from its concluding (text).
13. And likewise, when two texts contradict each other (you must not draw any conclusions), until a third verse is found which harmonises them.

AV. 5.23.

Reader: May it be thy will, O Lord our God and God of our fathers, that the Temple may be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with reverence, as in the days of old, and as in former years.

In some Congregations, the following Kaddish is recited here:

קַדִּישׁ דְּרַבָּנָן

1 *Mourner or Reader* יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן, *Cong. & Mourner or Reader* יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourner or Reader יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דְּקֻדְשָׁא *Cong. & Mourner or Reader* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Mourner or Reader* אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, וְעַל כָּל־מָן דִּי עָסְקִין בְּאוֹרַיְתָא, דִּי בְאַתְרָא הָדֵן וְדִי בְכָל־אֲתַר וַאֲתַר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא, חִנָּא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אֲרִיכִין, וּמְזוֹנָא רְוִיחָא, וּפֻרְקָנָא מִן־קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ *Cong. & Mourner or Reader* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Mourner or Reader יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים טוֹבִים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner or Reader* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner or Reader עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner or Reader* אָמֵן:

1) v. Rashi on "אקידושא דסדרא", Sot. 49a.

In some Congregations, the following Kaddish is recited here:

KADDISH D'RABBANAN

Mourner or Reader: Magnified and sanctified be his great name [*Cong.*: "Amen!"] in the world which he has created according to his will; and may he establish his Kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Mourner or Reader:* "Amen! May his great name be blessed for ever and to all eternity."

Mourner or Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Mourner or Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Mourner or Reader:* "Amen!"

To Israel, and to our Rabbis, and to their disciples, and to all the disciples of their disciples, and to all who engage in the study of the Law, in this, or in any other place, to them and to you, may there be abundant peace, grace, kindness, mercy, long life, ample sustenance and salvation from their Father who is in heaven; and say, *Cong. & Mourner or Reader:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Mourner or Reader: May there be abundant peace from heaven, and a good life for us and for all Israel; and say, *Cong. & Mourner or Reader:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Mourner or Reader: He who makes peace in his high places, may he in his mercy make peace for us and for all Israel; and say, *Cong. & Mourner or Reader:* "Amen!"

In some Congregations, the following Psalm and Kaddish are omitted:

Psalm 30

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוֹמִמְךָ יְהוָֹה, כִּי דִלִּיתָנִי. וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי: יְהוָֹה אֱלֹהָי. שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי: יְהוָֹה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי. חִיִּיתַנִי מִיָּרְדִי־בוֹר: זַמְּרוּ לַיהוָֹה חֲסִידָיו. וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ: כִּי רֶגַע בְּאַפּוֹ, חַיִּים בִּרְצוֹנוֹ. בָּעֶרֶב יָלִין בֶּכִי, וְלַבֹּקֶר רִנָּה: וַאֲנִי אָמַרְתִּי בְשַׁלְוִי. בַּל־אֶמּוֹט לְעוֹלָם: יְהוָֹה, בִּרְצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עֹז. הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל: אֵלֶיךָ יְהוָֹה אֶקְרָא. וְאֶל־אֲדֹנָי אֶתְחַנָּן: מַה־בֶּצַע בְּדָמִי, בְּרִדְתִּי אֶל־שָׁחַת. הֲיוֹדְךָ עָפָר, הֲיַגִּיד אֲמִתֶּךָ: שְׁמַע־יְהוָֹה וְחָנֵּנִי, יְהוָֹה הֱיֵה עֹזֵר לִי: הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי. פִּתַּחְתָּ שַׂקִּי, וַתְּאַזְּרֵנִי שִׂמְחָה: *Reader* לְמַעַן | יְזַמֶּרְךָ כָבוֹד, וְלֹא יִדֹּם. יְהוָֹה אֱלֹהַי, לְעוֹלָם אוֹדֶךָּ:

Mourner's Kaddish

Mourner[1] יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְּכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ *Cong. & Mourner* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourner יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא *Cong. & Mourner* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Mourner יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

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1) v. A.S. p. ג׳ note 2.

In some Congregations, the following Psalm and Kaddish are omitted:

PSALM 30

A SONG OF DEDICATION OF THE HOUSE: A PSALM OF DAVID

I will extol thee, O Lord, for thou hast lifted me up, and hast not let my foes rejoice over me. O Lord, my God, I cried to thee, and thou didst heal me. O Lord, thou hast brought me[1] up from the grave; thou hast kept me alive, that I should not go down to the pit. Sing (praises) to the Lord, (O you) his pious ones, and give thanks to his holy name. Though there be a moment in his anger, (yet) there is a lifetime in his favour; weeping may lodge (with us) in the evening, but rejoicing comes in the morning. And as for me, in my (carefree) security I said: "I shall never be moved!" O Lord, by thy favour thou hast made my mountain to stand strong, (but) I became dismayed when thou didst hide thy face. I called to thee, O Lord, and to the Lord I made supplication. What profit is there in my blood, when I go down to the pit? Can the dust give thanks to thee? Can it declare thy truth? Hear, O Lord, and be gracious to me; O Lord, be thou my helper. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth and girded me with gladness. *Reader:* So that (my) glory may sing (praises) to thee, and not be silent; O Lord, my God, I will for ever thank thee.

MOURNER'S KADDISH:

Mourner: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Mourner:* "Amen! May his great name be blessed for ever and to all eternity."

Mourner: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Mourner:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Mourner:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Mourner: May there be abundant peace from heaven, and life for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Mourner; He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

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1) Lit. *my soul.*

Some begin with this verse:

[הֲרֵינִי מְזַמֵּן אֶת פִּי, לְהוֹדוֹת וּלְהַלֵּל וּלְשַׁבֵּחַ אֶת בּוֹרְאִי:]

The following Blessing is said standing:

[1] בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא. בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית, בָּרוּךְ אוֹמֵר וְעוֹשֶׂה, בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו, בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ שְׁמוֹ. בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, הָאָב הָרַחֲמָן, הַמְהֻלָּל בְּפִי עַמּוֹ, מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו. וּבְשִׁירֵי דָוִד עַבְדְּךָ נְהַלֶּלְךָ יְיָ אֱלֹהֵינוּ, בִּשְׁבָחוֹת וּבִזְמִירוֹת נְגַדֶּלְךָ, וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ, וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ, מַלְכֵּנוּ אֱלֹהֵינוּ. *Reader* יָחִיד חֵי הָעוֹלָמִים, מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר, עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת [*Cong.* אָמֵן:]

I Chron. 16, 8–36.

[2] הוֹדוּ לַייָ קִרְאוּ בִשְׁמוֹ, הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו: שִׁירוּ לוֹ, זַמְּרוּ־לוֹ, שִׂיחוּ בְּכָל־נִפְלְאֹתָיו: הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ, יִשְׂמַח לֵב מְבַקְשֵׁי יְיָ: דִּרְשׁוּ יְיָ וְעֻזּוֹ, בַּקְּשׁוּ פָנָיו תָּמִיד: זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר עָשָׂה, מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ: זֶרַע יִשְׂרָאֵל עַבְדּוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְיָ אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: זִכְרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאֶלֶף דּוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק: וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר, לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן, חֶבֶל נַחֲלַתְכֶם: בִּהְיוֹתְכֶם מְתֵי מִסְפָּר, כִּמְעַט וְגָרִים בָּהּ: וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי, וּמִמַּמְלָכָה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ לְאִישׁ לְעָשְׁקָם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אַל־תִּגְּעוּ בִּמְשִׁיחָי, וּבִנְבִיאַי אַל־תָּרֵעוּ: שִׁירוּ לַייָ כָּל־הָאָרֶץ, בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ: סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאֹתָיו:

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1) v. Isaac Alfasi (1013-1103) on Ber. 32, v. a. Ber. 9,2, *ibid* 57b, a. Taan. 2,4, a. Tanna d'vai Eliyahu Zuta 4. 2) This prayer was already said in the time of King David. v. "Seder Olam" ch. 14. cf. a. Ps. 105, 1–15, a. 96.

Some begin with this verse:

[Behold, I summon my mouth to thank, to praise and laud my Creator.]

The following Blessing is said standing:

Blessed be he who spoke, and the world came into being, blessed be he; blessed be he, the maker of the creation,[1] blessed be he who says and does, blessed be he who decrees and fulfils; blessed be he who has mercy on the earth, blessed be he who has mercy on the creatures; blessed be he who pays a good reward to those that revere him, blessed be he who lives forever and exists eternally; blessed be he who redeems and saves, blessed be his name; blessed art thou, O Lord our God, King of the universe, the God, the Merciful Father, who is praised by the mouth of his people, lauded and glorified by the tongue of his pious ones and his servants; indeed, we will praise thee, O Lord our God, with the songs of David thy servant; we will magnify, laud and glorify, and make mention thy name with praises and songs, and we will proclaim thee our King, our God! *Reader:* The only One, the life of [all] the worlds. O King, praised and glorified be thy[2] great name for ever and ever! Blessed art thou O Lord, a King extolled with praises. [*Cong.* Amen!]

I CHRON. 16, 8–36

Give thanks to the Lord, call upon his name, make known his deeds among the peoples. Sing to him, sing (praises) to him, tell of all his wonders. Glory in his holy name, may the heart of those who seek the Lord rejoice. Inquire of the Lord and his strength, seek his face continually. Remember his wonders that he has done, his miraculous signs, and the judgments of his mouth. O descendants of Israel his servant, children of Jacob, his chosen ones. He is the Lord, our God, his judgments are in all the earth. Remember his covenant for ever, the word he has commanded to a thousand generations. The covenant which he made with Abraham, and his oath to Isaac. Indeed, he confirmed it to Jacob as a statute, to Israel (for) an everlasting covenant, saying:[3] "To you I give the land of Canaan (as) a portion of your inheritance." While you were but a few in number, of slight importance and strangers therein. And they went about from nation to nation, and from one kingdom to another.[4] He permitted no man to oppress them, and warned kings concerning them: "Touch not my anointed, and do my prophets no harm." Sing to the Lord, all the earth, proclaim his salvation from day to day. Recount his glory among the nations, his wonders among all the peoples. For great is

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1) Lit. *the maker of the beginning.* 2) Lit. *his great name.* 3) v. Gen. 12, 7. 4) Lit. *from one kingdom to another people.*

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים: *Reader* כִּי
כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיָי שָׁמַיִם עָשָׂה: הוֹד וְהָדָר לְפָנָיו, עֹז
וְחֶדְוָה בִּמְקֹמוֹ: הָבוּ לַיָי מִשְׁפְּחוֹת עַמִּים, הָבוּ לַיָי כָּבוֹד וָעֹז: הָבוּ
לַיָי כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַיָי בְּהַדְרַת־קֹדֶשׁ:
חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ, אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: יִשְׂמְחוּ הַשָּׁמַיִם
וְתָגֵל הָאָרֶץ, וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ: יִרְעַם הַיָּם וּמְלֹאוֹ, יַעֲלֹץ הַשָּׂדֶה
וְכָל־אֲשֶׁר־בּוֹ: אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְיָ, כִּי־בָא לִשְׁפּוֹט אֶת־
הָאָרֶץ: הוֹדוּ לַיָי כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ: וְאִמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי
יִשְׁעֵנוּ, וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם. לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ, לְהִשְׁתַּבֵּחַ
בִּתְהִלָּתֶךָ: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל, מִן־הָעוֹלָם וְעַד־הָעֹלָם. וַיֹּאמְרוּ
Ps. 99.5 כָל־הָעָם אָמֵן, וְהַלֵּל לַיָי: *Reader* רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
ib. 99.9 וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ.
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ. כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ:

ib. 78.38 וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית. וְהִרְבָּה לְהָשִׁיב
ib. 40.12 אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ: אַתָּה יְיָ, לֹא־תִכְלָא רַחֲמֶיךָ
ib. 25.6 מִמֶּנִּי. חַסְדְּךָ וַאֲמִתְּךָ תָּמִיד יִצְּרוּנִי: זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ,
ib. 68.35–36 כִּי מֵעוֹלָם הֵמָּה: תְּנוּ עֹז לֵאלֹהִים, עַל־יִשְׂרָאֵל גַּאֲוָתוֹ, וְעֻזּוֹ
בַּשְּׁחָקִים: נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ. אֵל יִשְׂרָאֵל, הוּא נוֹתֵן
Ps. 94.1–2 עֹז וְתַעֲצֻמוֹת לָעָם, בָּרוּךְ אֱלֹהִים: אֵל־נְקָמוֹת יְיָ. אֵל נְקָמוֹת
ib. 3–9 הוֹפִיעַ: הִנָּשֵׂא שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל־גֵּאִים: לַיָי
ib. 46.8 הַיְשׁוּעָה. עַל־עַמְּךָ בִרְכָתֶךָ סֶּלָה: יְיָ צְבָאוֹת עִמָּנוּ. מִשְׂגָּב־
ib. 84.13 לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה: יְיָ צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ:
ib. 20.10 ib. 28.9 *Reader* יְיָ, הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: הוֹשִׁיעָה
אֶת־עַמֶּךָ, וּבָרֵךְ אֶת־נַחֲלָתֶךָ. וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם:
ib. 33.20–22 נַפְשֵׁנוּ חִכְּתָה לַיָי. עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא: כִּי־בוֹ יִשְׂמַח לִבֵּנוּ,

the Lord, and exceedingly to be praised, and he is to be feared above all gods. *Reader:* For all the gods of the people are things of nought; but the Lord made the heavens. Majesty and beauty are before him, strength and joy are in his Sanctuary. Ascribe to the Lord, O families of peoples, ascribe to the Lord glory and strength. Ascribe to the Lord the glory of his name, bring an offering and come before him; bow down to the Lord in holy array. Tremble before him all the earth; the world is well that was established, it cannot be moved. Let the heavens rejoice, let the earth exult, and let them say among the nations: "The Lord reigns!" Let the sea and its fulness roar; let the field and all that is therein exult. Then let the trees of the forest exult before the Lord, for he comes to judge the earth. Give thanks to the Lord, for he is good, for his kindness endures for ever. Then say: "Save us, O God of our salvation, gather us and deliver us from the nations, (that we may) give thanks to thy holy name and glory in thy praise. Blessed be the Lord, the God of Israel, from eternity to eternity" and all the people said: "Amen!" and praised the Lord. *Reader:* Exalt the Lord our God, and bow down at his footstool, (for) he is holy. Exalt the Lord our God, and worship at his Holy Mount, for the Lord our God is holy.

And he, being merciful, forgives iniquity, and does not destroy! Indeed, many a time he turns his anger away, and does not cause all his wrath to be aroused. Thou, O Lord, withhold not thy tender mercies from me, let thy kindness and thy truth continually preserve me. Remember, O Lord, thy mercies and thy kindnesses, for they have been from of old. Ascribe majesty to God, whose glory is over Israel, and whose strength is in the skies. O God! (Thou art) to be revered from thy Sanctuary; the God of Israel gives strength and power to (his) people, blessed be God. The Lord is a God of vengeance; O God of vengeance shine forth! Arise, O Judge of the earth, render to the proud their deserts. Salvation belongs to the Lord; thy blessing be upon thy people, for time everlasting. The Lord of hosts is with us; the God of Jacob is our stronghold, for time everlasting. O Lord of hosts, happy is the man who trusts in thee. *Reader:* Save (us), O Lord! May the King answer us on the day when we call. Save thy people, and bless thy heritage; shepherd them and carry them for ever. Our soul waits for the Lord; he is our help and our shield. Indeed, our

כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ: יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ
לָךְ: הַרְאֵנוּ יְיָ חַסְדֶּךָ, וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ: קוּמָה עֶזְרָתָה לָּנוּ b. 85.8 ib. 44.27
וּפְדֵנוּ לְמַעַן חַסְדֶּךָ: אָנֹכִי יְיָ אֱלֹהֶיךָ, הַמַּעַלְךָ מֵאֶרֶץ ib. 81.11
מִצְרָיִם. הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ: אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, ib. 144.15
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו: *Reader* וַאֲנִי בְּחַסְדְּךָ בָטַחְתִּי, יָגֵל ib. 13.6
לִבִּי בִּישׁוּעָתֶךָ. אָשִׁירָה לַיְיָ, כִּי גָמַל עָלָי:

Some say the following Psalm standing:

PSALM 100

1 מִזְמוֹר לְתוֹדָה. הָרִיעוּ לַיְיָ כָּל־הָאָרֶץ: עִבְדוּ אֶת־יְיָ בְּשִׂמְחָה,
בֹּאוּ לְפָנָיו בִּרְנָנָה: דְּעוּ כִּי יְיָ הוּא אֱלֹהִים. הוּא עָשָׂנוּ *וְלוֹ
אֲנַחְנוּ, עַמּוֹ וְצֹאן מַרְעִיתוֹ: בֹּאוּ שְׁעָרָיו בְּתוֹדָה, חֲצֵרֹתָיו בִּתְהִלָּה.
הוֹדוּ לוֹ, בָּרְכוּ שְׁמוֹ: *Reader* כִּי־טוֹב יְיָ, לְעוֹלָם חַסְדּוֹ, וְעַד־דֹּר
וָדֹר אֱמוּנָתוֹ:

יְהִי כְבוֹד יְיָ לְעוֹלָם, יִשְׂמַח יְיָ בְּמַעֲשָׂיו: יְהִי שֵׁם יְיָ מְבֹרָךְ, Ps. 104.31
מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ, מְהֻלָּל שֵׁם ib. 113.2–4
יְיָ: רָם עַל־כָּל־גּוֹיִם | יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ: יְיָ שִׁמְךָ ib. 135.13
לְעוֹלָם, יְיָ זִכְרְךָ לְדֹר־וָדֹר: יְיָ בַּשָּׁמַיִם הֵכִין כִּסְאוֹ, ib. 103.19
וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה: יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ, וְיֹאמְרוּ I Chron. 16.31
בַגּוֹיִם יְיָ מָלָךְ: יְיָ מֶלֶךְ, יְיָ מָלָךְ, יְיָ | יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ Ps. 10.16
מֶלֶךְ עוֹלָם וָעֶד, אָבְדוּ גוֹיִם מֵאַרְצוֹ: יְיָ הֵפִיר עֲצַת גּוֹיִם, ib. 33.10
הֵנִיא מַחְשְׁבוֹת עַמִּים: רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ, וַעֲצַת יְיָ Prov. 19.21
הִיא תָקוּם: עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד, מַחְשְׁבוֹת לִבּוֹ לְדֹר Ps. 33.11
וָדֹר: כִּי הוּא אָמַר וַיֶּהִי, הוּא צִוָּה וַיַּעֲמֹד: כִּי־בָחַר יְיָ בְּצִיּוֹן, ib. 33.9 ib. 132.13
אִוָּהּ לְמוֹשָׁב לוֹ: כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ, יִשְׂרָאֵל לִסְגֻלָּתוֹ: ib. 135.4
כִּי לֹא־יִטֹּשׁ יְיָ עַמּוֹ, וְנַחֲלָתוֹ לֹא יַעֲזֹב: *Reader* וְהוּא רַחוּם | ib. 94.14 ib. 78.38
יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית. וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר
כָּל־חֲמָתוֹ: יְיָ, הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: ib. 20.10

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1) The reason that we say this Psalm on the 9th of Av is that it belongs to the order of our week-day prayers. v. B'er Haitev and Mishnah Berurah on Orach-Chayim 559, 4. v. a. Lev. R. 9. *) ולא כי

heart shall rejoice in him, for we have trusted in his Holy Name. Let thy kindness, O Lord, be upon us, as we have hoped for thee. Show us thy kindness, O Lord, and grant us thy salvation. Arise, be our help, and redeem us for the sake of thy kindness. 'I am the Lord your God who brought you out from the land of Egypt; make a request and I will grant it.'[1] Happy is the people that is thus favoured; happy is the people whose God is the Lord. *Reader:* And as for me, I have trusted in thy kindness, may my heart be glad in thy salvation; I will sing to the Lord, because he dealt adequately with me.

Some say the following Psalm standing:

PSALM 100

A PSALM FOR THE THANK-OFFERING

(Let) all the earth shout for joy to the Lord! Serve the Lord with gladness, come before him with joyful song! Know that the Lord is God! He made us, and we—his people and the sheep of his pasture—belong to him. Enter his gates with thanksgiving, (and) into his courts with praise; give thanks to him, (and) bless his name. *Reader:* For the Lord is good; his kindness is everlasting, and his faithfulness (endures) throughout the generations.

Let the glory of the Lord be for ever; let the Lord rejoice in his works. Let the name of the Lord be blessed from this time forth, and for evermore. From the rising of the sun to its setting, the Lord's name is to be praised. The Lord is high above all nations, his glory is above the heavens. O Lord, thy name is for ever, thy fame is throughout the generations. The Lord has established his Throne in the heavens, and his Kingdom has dominion over all. Let the heavens rejoice and the earth be glad, and let them say among the nations: "The Lord has reigned!" The Lord reigns, the Lord has reigned, the Lord shall reign for ever and ever. The Lord is an everlasting King; nations have perished from his land. The Lord has frustrated the design of the nations, he has foiled the devices of the peoples. Many are the thoughts in man's heart, but the design of the Lord shall be fulfilled. The counsel of the Lord shall stand for ever, the designs of his heart throughout the generations. For he spoke, and it came into being; he commanded, and it stood fast. For the Lord has chosen Zion; he has desired it for his habitation. For the Lord has chosen Jacob to himself, Israel for his treasure. Indeed, the Lord will not abandon his people, neither will he forsake his heritage. *Reader:* And he, being merciful, forgives iniquity, and does not destroy! Indeed, many a time he turns his anger away, and does not cause all his wrath to be aroused. Save (us), O Lord! May the King answer us on the day when we call.

[1]) Lit. *open wide your mouth that I may fill it.*

1 אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ. עוֹד יְהַלְלוּךָ סֶּלָה:

2 אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ. אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

Psalm 145

תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ. וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ. וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָֹה וּמְהֻלָּל מְאֹד. וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ. וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ. וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ. 3 וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ. וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְהוָֹה. אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְהוָֹה לַכֹּל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְהוָֹה כָּל־מַעֲשֶׂיךָ. וַחֲסִידֶיךָ יְבָרְכוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ. וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָיו. וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים. וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְהוָֹה לְכָל־הַנֹּפְלִים. וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:
פּוֹתֵחַ אֶת־יָדֶךָ. וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:
צַדִּיק יְהוָֹה בְּכָל־דְּרָכָיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְהוָֹה לְכָל־קֹרְאָיו. לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶׂה. וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְהוָֹה אֶת־כָּל־אֹהֲבָיו. וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:

Reader תְּהִלַּת יְהוָֹה יְדַבֶּר־פִּי. וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ,
לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ. מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ: Ps.115, 18

1) Ps. 84, 5. 2) *ibid.* 144, 15. This Psalm was already known as 'אַשְׁרֵי' in the time of R. Yochanan (3rd Cent.). v. Ber. 4b. 3) וגדלותיך כ׳.

Happy are they that dwell in thy house; they will continually praise thee, for time everlasting.

Happy is the people that is thus favoured; happy is the people, whose God is the Lord.

PSALM 145

[A PSALM OF] PRAISE BY DAVID

I will extol thee, my God, the King, and bless thy name for ever and ever. Every day will I bless thee, and praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised; and his greatness is unsearchable. One generation to another shall praise thy works, and shall declare thy mighty acts. Of the glorious splendour of thy majesty, and of thy wondrous works, will I relate. And they shall declare the might of thy awe-inspiring deeds, and I will recount thy greatness. They shall pour forth the fame of thy abundant goodness, and shall sing of thy righteousness. The Lord is gracious and merciful, slow to anger and of great kindness. The Lord is good to all, and his mercies are over all his works. All thy works shall give thanks to thee, O Lord, and thy pious ones shall bless thee. They shall speak of thy glorious Kingdom, and talk of thy might. To make known to the sons of man thy[1] mighty acts, and the glorious splendour of thy[1] Kingdom. Thy Kingdom is an everlasting kingdom, and thy dominion endures throughout all generations. The Lord upholds all who fall, and raises up all who are bowed down. The eyes of all wait upon thee, and thou givest them their food in its season. Thou openest thy hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and pious in all his works. The Lord is near to all who call upon him, to all who call upon him in truth. He will fulfil the desire of them that revere him; he will hear their cry, and will save them. The Lord guards all who love him, and he will destroy all the wicked. *Reader:* My mouth will speak the praise of the Lord; and let all flesh bless his holy name for ever and ever. And as for us, we will bless the Lord henceforth and for evermore. Praise the Lord!

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1) v. p. 2, note 1.

Psalm 146

[1] הַלְלוּיָהּ | הַלְלִי נַפְשִׁי אֶת־יְהוָֹה: אֲהַלְלָה יְהוָֹה בְּחַיָּי. אֲזַמְּרָה
לֵאלֹהַי בְּעוֹדִי: אַל־תִּבְטְחוּ בִנְדִיבִים. בְּבֶן־אָדָם | שֶׁאֵין לוֹ
תְשׁוּעָה: תֵּצֵא רוּחוֹ יָשֻׁב לְאַדְמָתוֹ. בַּיּוֹם הַהוּא אָבְדוּ עֶשְׁתֹּנֹתָיו:
אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ. שִׂבְרוֹ עַל־יְהוָֹה אֱלֹהָיו: עֹשֶׂה | שָׁמַיִם
וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם. הַשֹּׁמֵר אֱמֶת לְעוֹלָם: עֹשֶׂה
מִשְׁפָּט | לַעֲשׁוּקִים, נֹתֵן לֶחֶם לָרְעֵבִים. יְהוָֹה מַתִּיר אֲסוּרִים: יְהוָֹה |
פֹּקֵחַ עִוְרִים, יְהוָֹה זֹקֵף כְּפוּפִים. יְהוָֹה אֹהֵב צַדִּיקִים: יְהוָֹה |
שֹׁמֵר אֶת־גֵּרִים, יָתוֹם וְאַלְמָנָה יְעוֹדֵד. וְדֶרֶךְ רְשָׁעִים יְעַוֵּת:
Reader יִמְלֹךְ יְהוָֹה | לְעוֹלָם. אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ:

Psalm 147

הַלְלוּיָהּ | כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ. כִּי־נָעִים נָאוָה תְהִלָּה: בּוֹנֵה
יְרוּשָׁלַםִ יְהוָֹה. נִדְחֵי יִשְׂרָאֵל יְכַנֵּס: הָרוֹפֵא לִשְׁבוּרֵי לֵב. וּמְחַבֵּשׁ
לְעַצְּבוֹתָם: מוֹנֶה מִסְפָּר לַכּוֹכָבִים. לְכֻלָּם שֵׁמוֹת יִקְרָא: גָּדוֹל
אֲדוֹנֵינוּ וְרַב־כֹּחַ. לִתְבוּנָתוֹ, אֵין מִסְפָּר: מְעוֹדֵד עֲנָוִים יְהוָֹה. מַשְׁפִּיל
רְשָׁעִים עֲדֵי־אָרֶץ: עֱנוּ לַיהוָֹה בְּתוֹדָה. זַמְּרוּ לֵאלֹהֵינוּ בְכִנּוֹר:
הַמְכַסֶּה שָׁמַיִם | בְּעָבִים, הַמֵּכִין לָאָרֶץ מָטָר. הַמַּצְמִיחַ הָרִים חָצִיר:
נוֹתֵן לִבְהֵמָה לַחְמָהּ. לִבְנֵי עֹרֵב, אֲשֶׁר יִקְרָאוּ: לֹא בִגְבוּרַת הַסּוּס
יֶחְפָּץ. לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה: רוֹצֶה יְהוָֹה אֶת־יְרֵאָיו. אֶת־
הַמְיַחֲלִים לְחַסְדּוֹ: שַׁבְּחִי יְרוּשָׁלַםִ אֶת־יְהוָֹה. הַלְלִי אֱלֹהַיִךְ, צִיּוֹן:
כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ. בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ: הַשָּׂם־גְּבוּלֵךְ שָׁלוֹם.
חֵלֶב חִטִּים יַשְׂבִּיעֵךְ: הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ. עַד־מְהֵרָה יָרוּץ דְּבָרוֹ:
הַנֹּתֵן שֶׁלֶג כַּצָּמֶר. כְּפוֹר כָּאֵפֶר יְפַזֵּר: מַשְׁלִיךְ קַרְחוֹ כְפִתִּים. לִפְנֵי
קָרָתוֹ מִי יַעֲמֹד: יִשְׁלַח דְּבָרוֹ וְיַמְסֵם. יַשֵּׁב רוּחוֹ יִזְּלוּ־מָיִם: מַגִּיד
[2] דְּבָרָיו לְיַעֲקֹב. חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל: *Reader* לֹא עָשָׂה כֵן |
לְכָל־גּוֹי, וּמִשְׁפָּטִים בַּל־יְדָעוּם, הַלְלוּיָהּ:

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1) These Psalms were sung by the Levites in the First Temple v. Y. Bic. 3, 2.
2) דברו כ׳.

PSALM 146

Praise the Lord! Praise the Lord, O my soul! I will praise the Lord while I live, I will sing (praises) to my God while I exist. Put not your trust in princes, in a son of man, in whom there is no help. When his spirit departs he returns to his earth; on that very day his plans perish. Happy is he whose help is the God of Jacob, whose hope is upon the Lord, his God. He is the Maker of heaven and earth, the sea and all that is therein, who keeps truth for ever. He renders justice to the oppressed, he gives bread to the hungry; the Lord releases the bound. The Lord opens the eyes of the blind, the Lord raises up those that are bowed down; the Lord loves the righteous. The Lord guards the strangers, he upholds the orphan and the widow, but the way of the wicked he subverts. *Reader:* The Lord shall reign for ever; (he is) your God, O Zion, throughout the generations. Praise the Lord!

PSALM 147

Praise the Lord, for it is good to sing (praises to) our God, for he is pleasant, (and) praise befits him. The Lord, the builder of Jerusalem, will gather together the banished ones of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars, and gives names to each of them. Great is our Lord, and mighty in power, and there is no limit to his understanding. The Lord upholds the humble, he casts the wicked to the ground. Raise your voices to the Lord with thanksgiving, sing (praises) on the lyre to our God—Who covers the heavens with clouds, who prepares rain for the earth, who makes grass grow upon the hills. He gives to the cattle its food, (and) to the young ravens when they cry. He has no delight in (those who rely upon) the strength of the horse, neither does he take pleasure in (those who trust in) the swiftness[1] of man. The Lord is pleased with those who revere him, with those who wait for his kindness. Praise the Lord, O Jerusalem! Praise thy God, O Zion! For he has strengthened the bars of your gates, he has blessed your children within you. He makes peace (in) your borders; he satisfies you (with) the finest of the wheat. He sends forth his decree upon earth, (and) his word runs very swiftly. He makes the snow (descend) like wool, he scatters hoar-frost like ashes. He casts forth his ice like crumbs; who can withstand his cold? He sends forth his word and melts them, he makes his wind (to) blow, (and) the waters flow. He declares his words to Jacob, his statutes and his judgments to Israel. *Reader:* He has not dealt so with any nation; indeed, his judgments are not known to them. Praise the Lord!

1) Lit. *legs*.

PSALM 148

הַלְלוּיָהּ ׀ הַלְלוּ אֶת־יְהֹוָה מִן־הַשָּׁמַיִם. הַלְלוּהוּ בַּמְּרוֹמִים: הַלְלוּהוּ כָל־מַלְאָכָיו. הַלְלוּהוּ [1] כָּל־צְבָאָיו: הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ. הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר: הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם. וְהַמַּיִם אֲשֶׁר ׀ מֵעַל הַשָּׁמָיִם: יְהַלְלוּ אֶת־שֵׁם יְהֹוָה. כִּי הוּא צִוָּה וְנִבְרָאוּ: וַיַּעֲמִידֵם לָעַד לְעוֹלָם. חָק־נָתַן וְלֹא יַעֲבוֹר: הַלְלוּ אֶת־יְהֹוָה מִן־הָאָרֶץ. תַּנִּינִים וְכָל־תְּהֹמוֹת: אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר. רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ: הֶהָרִים וְכָל־גְּבָעוֹת. עֵץ פְּרִי וְכָל־אֲרָזִים: הַחַיָּה וְכָל־בְּהֵמָה. רֶמֶשׂ וְצִפּוֹר כָּנָף: מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים. שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ: בַּחוּרִים וְגַם־בְּתוּלוֹת. זְקֵנִים עִם־נְעָרִים: יְהַלְלוּ ׀ אֶת־שֵׁם יְהֹוָה, כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ. הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם: *Reader* וַיָּרֶם קֶרֶן ׀ לְעַמּוֹ, תְּהִלָּה לְכָל־חֲסִידָיו. לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָהּ:

PSALM 149

הַלְלוּיָהּ ׀ שִׁירוּ לַיהֹוָה שִׁיר חָדָשׁ. תְּהִלָּתוֹ בִּקְהַל חֲסִידִים: יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו. בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם: יְהַלְלוּ שְׁמוֹ בְמָחוֹל. בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ: כִּי־רוֹצֶה יְהֹוָה בְּעַמּוֹ. יְפָאֵר עֲנָוִים בִּישׁוּעָה: יַעְלְזוּ חֲסִידִים בְּכָבוֹד. יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם: רוֹמְמוֹת אֵל בִּגְרוֹנָם. וְחֶרֶב פִּיפִיּוֹת בְּיָדָם: לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם. תּוֹכֵחוֹת בַּלְאֻמִּים: לֶאְסֹר מַלְכֵיהֶם בְּזִקִּים. וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל: *Reader* לַעֲשׂוֹת בָּהֶם, מִשְׁפָּט כָּתוּב. הָדָר הוּא לְכָל־חֲסִידָיו, הַלְלוּיָהּ:

PSALM 150

[2] הַלְלוּיָהּ ׀ הַלְלוּ־אֵל בְּקָדְשׁוֹ. הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ: הַלְלוּהוּ בִגְבוּרֹתָיו. הַלְלוּהוּ כְּרֹב גֻּדְלוֹ: הַלְלוּהוּ בְּתֵקַע שׁוֹפָר: הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר: הַלְלוּהוּ בְּתֹף וּמָחוֹל. הַלְלוּהוּ בְּמִנִּים וְעֻגָב: הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: *Reader* כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ. הַלְלוּיָהּ: [3] כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ. הַלְלוּיָהּ:

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1) צבאו כ׳ 2) v. Bic. 32. 3) At the conclusion of a Book, the last verse is generally repeated. *cf.* p. 27 note 7.

PSALM 148

Praise the Lord! Praise the Lord from the heavens; praise him in the heights! Praise him, all his angels; praise him, all his hosts! Praise him, sun and moon; praise him, all the stars of light! Praise him, highest heavens, and the waters that are above the heavens! Let them praise the name of the Lord, for he commanded, and they were created. He has established them for ever and ever; he gave a statute which none shall transgress. Praise the Lord from the earth, (you) sea-monsters and all the (creatures of the) depths. Fire and hail, snow and vapour, stormy wind (all) are fulfilling his word. Mountains and all hills, fruit trees and all cedars; the wild beast and all cattle, reptiles and winged birds—Kings of the earth and all peoples, princes and judges of the earth—Young men and also maidens, old men together with lads—Praise the name of the Lord! For his name alone is exalted, his majesty is over the earth and the heavens. *Reader:* And he has increased honour for his people, he is the praise of all his pious ones; for the children of Israel are the people near to him. Praise the Lord!

PSALM 149

Praise the Lord! Sing to the Lord a new song; his praise in the assembly of the pious. Let Israel rejoice in his Maker; let the children of Zion be glad in their King. Let them praise his name with dancing; let them play to him on the drum and lyre. For the Lord is pleased with his people; he adorns the humble with salvation. Let the pious be joyful in glory; let them sing upon their beds. (With) exultations of God in their throat, and a double-edged sword in their hand. To execute vengeance upon the nations, (and) punishments upon the peoples. To bind their kings with chains, and their nobles with fetters of iron. *Reader:* To execute upon them the written judgment; it shall be glory for all his pious ones. Praise the Lord!

PSALM 150

Praise the Lord! Praise God in his Sanctuary! Praise him in the firmament of his power! Praise him for his mighty acts! Praise him according to his abundant greatness! Praise him with the blast of the horn! Praise him with the harp and the lyre! Praise him with drum and dance! Praise him with strings and flute! Praise him with clanging cymbals! Praise him with crashing cymbals! *Reader:* Let everything that breathes praise the Lord! Praise the Lord! Let everything that breathes praise the Lord! Praise the Lord!

Ps. 89.53 ib. 135. 2 בָּרוּךְ יְיָ לְעוֹלָם, אָמֵן ׀ וְאָמֵן: בָּרוּךְ יְיָ ׀ מִצִּיּוֹן, שֹׁכֵן
ib. 72. 18-19 יְרוּשָׁלָיִם, הַלְלוּיָהּ: בָּרוּךְ ׀ יְיָ אֱלֹהִים, אֱלֹהֵי יִשְׂרָאֵל.
עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ: *Reader* וּבָרוּךְ ׀ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ. אָמֵן ׀ וְאָמֵן:

The following to בָּרְכוּ *p.* סה, *is said standing* [1]

I CHRON. 29, 10-13. NEH. 9, 6-11

וַיְבָרֶךְ דָּוִיד אֶת־יְיָ לְעֵינֵי כָּל־הַקָּהָל, וַיֹּאמֶר דָּוִיד. בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ, מֵעוֹלָם וְעַד־עוֹלָם: לְךָ יְיָ הַגְּדֻלָּה, וְהַגְּבוּרָה, וְהַתִּפְאֶרֶת, וְהַנֵּצַח, וְהַהוֹד, כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ יְיָ הַמַּמְלָכָה, וְהַמִּתְנַשֵּׂא לְכֹל ׀ לְרֹאשׁ: וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בַּכֹּל, וּבְיָדְךָ כֹּחַ וּגְבוּרָה. וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל: וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנַחְנוּ לָךְ. וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ: אַתָּה־הוּא יְיָ לְבַדֶּךָ, אַתְּ עָשִׂיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם. וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים: *Reader* אַתָּה הוּא יְיָ הָאֱלֹהִים, אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים. וְשַׂמְתָּ שְּׁמוֹ אַבְרָהָם: וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ. וְכָרוֹת עִמּוֹ הַבְּרִית, לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי, הַחִתִּי, הָאֱמֹרִי, וְהַפְּרִזִּי, וְהַיְבוּסִי, וְהַגִּרְגָּשִׁי, לָתֵת לְזַרְעוֹ. וַתָּקֶם אֶת־דְּבָרֶיךָ, כִּי צַדִּיק אָתָּה: וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם. וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף: וַתִּתֵּן אֹתֹת וּמֹפְתִים, בְּפַרְעֹה וּבְכָל־עֲבָדָיו וּבְכָל־עַם אַרְצוֹ, כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם. וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: *Reader* וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם, וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה, וְאֶת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בִמְצוֹלֹת, כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים:

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1) This is not a universal custom. The Magen Avraham on the Shulchan Aruch ch. 51, 7, states that one should stand only up to "וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים", v. B'er Hetev a. Mishna Berurah *ibid.*

Blessed be the Lord for ever, Amen and Amen! Blessed be the Lord out of Zion, who dwells in Jerusalem, praise the Lord! Blessed be the Lord God, the God of Israel, who alone performs wonders. *Reader:* And blessed be his glorious name for ever, and let the whole earth be filled with his glory: Amen and Amen!

The following to "Bless the Lord" p. 65, is said standing:
I CHRON. 29, 10-13. NEH. 9, 6-11

And David blessed the Lord in the presence of all the assembly, and David said: "Blessed are thou, O Lord God of Israel our Father, for ever and ever." Thine, O Lord, is the greatness, the power, the glory, the victory and the majesty, for all that is in heaven and on earth (is thine); thine, O Lord, is the Kingdom and the supremacy as head above all. Riches and honour come from thee, and thou rulest over all; in thy hand are might and power, and it is in thy power to make great, and to give strength to all. We therefore thank thee, O our God, and praise thy glorious name. Thou alone art the Lord, thou hast made the heavens, the heaven of heavens and all their host, the earth and everything that is upon it; the seas and all that is therein, indeed thou preservest them all: and the host of heaven worship thee. *Reader:* Thou art the Lord, the God, who didst choose Abram, and brought him out from Ur of the Chaldees, and didst give him the name of Abraham. And thou didst find his heart faithful before thee! Indeed, thou didst make a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites and the Girgashites, to give it to his descendants, and hast fulfilled thy words, for thou art righteous. And when thou didst see the affliction of our fathers in Egypt, and heard their cry by the Red Sea—Then didst thou show signs and wonders on Pharaoh and on all his servants, and on all the people of his land. For thou didst know that they acted insolently towards them; and (so) thou hast made a name for thyself even to this day. *Reader:* And thou didst divide the sea before them, and they went through the midst of the sea on dry land; and their pursuers thou didst cast into the depths, like a stone into the mighty waters.

1) v. Neh. 9, 6–11.

Ex. 14, 30–31

וַיּ֥וֹשַׁע יְהוָ֛ה בַּיּ֥וֹם הַה֖וּא אֶת־יִשְׂרָאֵ֑ל מִיַּ֣ד מִצְרָ֔יִם. וַיַּ֤רְא
יִשְׂרָאֵל֙ אֶת־מִצְרַ֔יִם, מֵ֖ת עַל־שְׂפַ֥ת הַיָּֽם: *Reader* וַיַּ֨רְא יִשְׂרָאֵ֜ל אֶת־
הַיָּ֣ד הַגְּדֹלָ֗ה אֲשֶׁ֨ר עָשָׂ֤ה יְהוָה֙ בְּמִצְרַ֔יִם, וַיִּֽירְא֥וּ הָעָ֖ם אֶת־יְהוָ֑ה.
וַיַּֽאֲמִ֙ינוּ֙ בַּֽיהוָ֔ה, וּבְמֹשֶׁ֖ה עַבְדּֽוֹ:

Ex. 15, 1–18

[1] אָ֣ז יָשִֽׁיר־מֹשֶׁה֩ וּבְנֵ֨י יִשְׂרָאֵ֜ל, אֶת־הַשִּׁירָ֤ה הַזֹּאת֙ לַֽיהוָ֔ה, וַיֹּֽאמְר֖וּ
לֵאמֹ֑ר. אָשִׁ֤ירָה לַֽיהוָה֙ כִּֽי־גָאֹ֣ה גָּאָ֔ה, ס֥וּס וְרֹכְב֖וֹ רָמָ֥ה בַיָּֽם: עָזִּ֤י
וְזִמְרָת֙ יָ֔הּ, וַֽיְהִי־לִ֖י לִֽישׁוּעָ֑ה. זֶ֤ה אֵלִי֙ וְאַנְוֵ֔הוּ, אֱלֹהֵ֥י אָבִ֖י וַאֲרֹמְמֶֽנְהוּ:
יְהוָ֖ה אִ֣ישׁ מִלְחָמָ֑ה. יְהוָ֖ה שְׁמֽוֹ: מַרְכְּבֹ֥ת פַּרְעֹ֛ה וְחֵיל֖וֹ, יָרָ֣ה בַיָּ֑ם.
וּמִבְחַ֤ר שָֽׁלִשָׁיו֙, טֻבְּע֣וּ בְיַם־ס֔וּף: תְּהֹמֹ֖ת יְכַסְיֻ֑מוּ, יָרְד֥וּ בִמְצוֹלֹ֖ת
כְּמוֹ־אָֽבֶן: יְמִֽינְךָ֣ יְהוָ֔ה נֶאְדָּרִ֖י בַּכֹּ֑חַ. יְמִֽינְךָ֥ יְהוָ֖ה תִּרְעַ֥ץ אוֹיֵֽב:
וּבְרֹ֥ב גְּאוֹנְךָ֖ תַּהֲרֹ֣ס קָמֶ֑יךָ. תְּשַׁלַּח֙ חֲרֹ֣נְךָ֔ יֹאכְלֵ֖מוֹ כַּקַּֽשׁ: וּבְר֤וּחַ
אַפֶּ֙יךָ֙ נֶ֣עֶרְמוּ מַ֔יִם, נִצְּב֥וּ כְמוֹ־נֵ֖ד נֹזְלִ֑ים. קָֽפְא֥וּ תְהֹמֹ֖ת בְּלֶב־יָֽם:
אָמַ֥ר אוֹיֵ֛ב, אֶרְדֹּ֥ף אַשִּׂ֖יג אֲחַלֵּ֣ק שָׁלָ֑ל. תִּמְלָאֵ֣מוֹ נַפְשִׁ֔י, אָרִ֣יק חַרְבִּ֔י,
תּֽוֹרִישֵׁ֖מוֹ יָדִֽי: נָשַׁ֥פְתָּ בְרֽוּחֲךָ֖, כִּסָּ֣מוֹ יָ֑ם. צָֽלְלוּ֙ כַּֽעוֹפֶ֔רֶת בְּמַ֖יִם
אַדִּירִֽים: מִֽי־כָמֹ֤כָה בָּֽאֵלִם֙ יְהוָ֔ה, מִ֥י כָּמֹ֖כָה נֶאְדָּ֣ר בַּקֹּ֑דֶשׁ. נוֹרָ֥א
תְהִלֹּ֖ת עֹ֥שֵׂה־פֶֽלֶא: נָטִ֙יתָ֙ יְמִ֣ינְךָ֔, תִּבְלָעֵ֖מוֹ אָֽרֶץ: נָחִ֥יתָ בְחַסְדְּךָ֖
עַם־ז֣וּ גָּאָ֑לְתָּ. נֵהַ֥לְתָּ בְעָזְּךָ֖ אֶל־נְוֵ֥ה קָדְשֶֽׁךָ: שָֽׁמְע֥וּ עַמִּ֖ים יִרְגָּז֑וּן. חִ֣יל
אָחַ֔ז יֹשְׁבֵ֖י פְּלָֽשֶׁת: אָ֤ז נִבְהֲלוּ֙ אַלּוּפֵ֣י אֱד֔וֹם, אֵילֵ֣י מוֹאָ֔ב יֹֽאחֲזֵ֖מוֹ
רָ֑עַד. נָמֹ֕גוּ כֹּ֖ל יֹשְׁבֵ֥י כְנָֽעַן: תִּפֹּ֨ל עֲלֵיהֶ֤ם אֵימָ֙תָה֙ וָפַ֔חַד, בִּגְדֹ֥ל

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1) This Song was chanted by the Levites on Shabbat, when the Continual-offering was brought towards the evening (v. R. Hash. 31a). After the destruction of the 2nd Temple, it was chanted on a Shabbat in Israel, but not in Babylon. Afterwards it was recited every day in Israel, and in some parts of Italy, but was omitted on the 9th day of Av. v. The Manhig (*c*. 1300) „הלכות תפלה" 24, a. „הלכות ת"ב" 28. v.a. Maimonides, „הלכות תפלה" 5, 13.

Ex. 14, 30–31

And the Lord saved Israel on that day out of the hand of the Egyptians; and Israel saw the Egyptians (lying) dead on the sea shore. *Reader:* And when Israel saw the great power which the Lord wrought against the Egyptians, then did the people revere the Lord, and believed in the Lord, and in Moses his servant.

Ex. 15, 1–18

Then did Moses and the children of Israel sing this song to the Lord, and they spoke, saying: "I will sing to the Lord, for he has triumphed gloriously, the horse and its rider he has hurled into the sea. The Lord is my strength and song, and he has become my salvation; this is my God, and I will glorify him, he is my father's God, and I will exalt him. The Lord (who) is a warrior, the Lord is his name. Pharaoh's chariots and his army he cast into the sea, and his chosen captains are sunk in the Red Sea. The abyss covers them, they went down into the depths like a stone. Thy right hand, O Lord, is glorious in power; thy right hand, O Lord, crushes the enemy. And by the greatness of thy majesty thou dost overthrow those that rise up against thee; thou sendest forth thy wrath, that consumes them like stubble. Indeed, with the blast of thy nostrils the waters were piled up, the streams stood up like a heap, and the depths were congealed in the heart of the sea. The enemy said: 'I will pursue, I will overtake (them), I will divide the spoil, my desire shall have its fill of them, I will draw my sword, my hand shall conquer them.' Thou didst blow with thy wind, the sea covered them; they sank like lead in the mighty waters. Who is like thee among the mighty, O Lord? Who is like thee, O Glorious in holiness, Revered in praises, doing wonders? Thou didst stretch out thy right hand, the earth swallowed them. In thy kindness thou didst lead the people whom thou didst redeem; in thy strength thou didst guide them to thy holy Abode. (When) the people heard, they trembled; pangs have seized the inhabitants of Philistia. Then were the chiefs of Edom confounded, trembling seized the mighty men of Moab; all the inhabitants of Canaan melted away. May terror and dread fall upon them, because of the greatness of thy

זְרוֹעֲךָ יִדְּמוּ כָּאָבֶן. עַד־יַעֲבֹר עַמְּךָ יְהוָה, עַד־יַעֲבֹר עַם־זוּ קָנִיתָ: תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ, מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יְהוָה. מִקְּדָשׁ, אֲדֹנָי כּוֹנְנוּ יָדֶיךָ: יְהוָה | יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ | יִמְלֹךְ לְעֹלָם וָעֶד: *Reader* כִּי לַייָ הַמְּלוּכָה, וּמשֵׁל בַּגּוֹיִם: וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן, לִשְׁפֹּט אֶת־הַר עֵשָׂו. וְהָיְתָה לַייָ הַמְּלוּכָה: וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא, יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד: וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר. שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

[1] By Rabbi Solomon? — ע״י שלמה?

[1] יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ, בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שִׁיר וּשְׁבָחָה הַלֵּל וְזִמְרָה עֹז וּמֶמְשָׁלָה נֶצַח. גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת. בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם: *Reader* בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים:

Reader יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ *Cong. & Reader* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: *Reader* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל, שְׁמֵהּ דִּי־קֻדְשָׁא *Cong. & Reader* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

Reader בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ:

Cong. & Reader בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

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1) Abudarham suggests that the acrostic forms the name of Solomon (an unknown Rabbi). 2) This is the concluding Blessing to the "Verses of Song", "פְּסוּקֵי דְזִמְרָה", just as "בָּרוּךְ שֶׁאָמַר", p. נז is the Blessing preceding them.

arm, they are still as a stone; till thy people, O Lord, pass by, till the people pass by whom thou hast purchased. Thou wilt bring them in, and plant them on the mountain of thy inheritance; the place, O Lord, which thou hast made for thy abode, the Sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever! The Lord shall reign for ever and ever!" *Reader:* For the Kingdom is the Lord's and he governs the nations. And saviours shall come up to Mount Zion to judge the mount of Esau, and the Kingdom shall be the Lord's. And the Lord shall be King over all the earth; on that day shall the Lord be One, and his name One.

Praised be thy name for ever, O our King, the Almighty King, who is great and holy in heaven and on earth! For to thee, O Lord our God, and God of our fathers, song and laudation, praise and melody, strength and dominion continuously are becoming! Greatness and power, praise and glory, holiness and sovereignty, blessings and thanksgiving from this time forth and for evermore. *Reader:* Blessed art thou, O Lord, Almighty King, great in praises, God of thanksgiving, Lord of wonders, who chooses (to be praised) with accompanied song, the King, the God, the Life of (all) worlds.

Reader: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader:* "Amen! May his great name be blessed for ever and to all eternity!" *Reader:* Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

Reader: Bless the Lord who is blessed!

Cong. & Reader: Blessed be the Lord who is blessed for ever and ever.

Blessed art thou, O Lord our God, King of the universe, who formest light and createst darkness, who makest peace and createst all things.

[1] By Michael? — ע״פ א״ב ע״י מיכאל?

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים. וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד, מַעֲשֵׂה בְרֵאשִׁית: מָה רַבּוּ מַעֲשֶׂיךָ יְיָ. כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא, מִימוֹת עוֹלָם: אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ. אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ:

אֵל בָּרוּךְ גְּדוֹל דֵּעָה. הֵכִין וּפָעַל זָהֳרֵי חַמָּה. טוֹב יָצַר כָּבוֹד לִשְׁמוֹ. מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ. פִּנּוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁדַּי. תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל וּקְדֻשָּׁתוֹ: תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ. וְעַל־מְאוֹרֵי־אוֹר שֶׁעָשִׂיתָ, יְפָאֲרוּךָ סֶּלָה:

תִּתְבָּרַךְ צוּרֵנוּ, מַלְכֵּנוּ וְגוֹאֲלֵנוּ, בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ. יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם, וּמַשְׁמִיעִים בְּיִרְאָה יַחַד, בְּקוֹל דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם. כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גִּבּוֹרִים. וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם: *Reader* וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה. וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים, וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים: *Cong. & Reader* *אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, קָדוֹשׁ הוּא: *Reader* וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם, זֶה מִזֶּה. וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם. בְּנַחַת רוּחַ, בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדֻשָּׁה, כֻּלָּם כְּאֶחָד, עוֹנִים וְאוֹמְרִים בְּיִרְאָה.

Cong. & Reader:

[2] קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

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[1]) It contains twenty-two words in alphabetical acrostic, ending with ״מיכאל„, v. Zohar (פקודי רס ב׳) a. Baer's Siddur. Many are of the opinion that the name ״מיכאל„ is based on the Midrash (v. Gen. R.S. 78) that all the angels are interchangeable, except ״מיכאל וגבריאל„, so why do the acrostics end with ״מיכאל„ only?
[2]) Ezra instituted this *Kedushah* v. Yesodot Hatefillah (E. Levy) p. 164. It is also referred to as the 'Kedushah of the Ministering Angels', v. Chul. 91b, a. C.P.B. *) v. Tur, Ch. 61.

He gives light to the earth and to those that dwell thereon in mercy, and in his goodness he continually renews the work of the creation every day. How manifold are thy works, O Lord! In wisdom thou hast made them all; the earth is full of thy possessions. The exalted King, he alone is of old, who is praised, glorified and extolled from the days of old. O Eternal God, in thy abundant mercies have mercy upon us, O (thou who art the) Lord of our strength, Rock of stronghold, Shield of our salvation, (and) a refuge for us. The blessed God is great in knowledge; he has prepared and made the brightness of the sun; the Beneficent One created glory for his name; he placed luminaries round about his strength; the chiefs of his hosts are holy beings that exalt the Almighty; they continually declare the glory of God and his holiness. Be thou blessed, O Lord our God, for thy excellent handiwork, and for the bright luminaries which thou hast made; they shall glorify thee for ever.

Be thou blessed, O our Rock, our King and our Redeemer, Creator of holy beings, praised be thy name for ever, O our King. Creator of ministering (angels), and all of whose ministers stand in the heights of the universe and proclaim with reverence aloud in unison, the words of the living God and everlasting King; all of them are beloved, all of them are pure, all of them are mighty, and all of them perform the will of their Master with awe and reverence. *Reader:* And all of them open their mouths in holiness and purity, with song and accompaniment, and bless, praise, glorify, revere, sanctify and ascribe sovereignty. *Cong. & Reader:* To the name of God, the Great, the Mighty and the Revered King, Holy is he! *Reader:* And all of them take upon themselves the yoke of the kingdom of heaven, one from the other, and give sanction to one another to sanctify their Creator; with a tranquil spirit, with pure speech and holy melody all of them exclaim in unison, and say with reverence:

Cong. & Reader:

"Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory!"

Reader וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים. לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים.

Cong. & Reader בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:

[1] לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם, זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ, כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלָאוֹת. הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית, כָּאָמוּר. לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ: Reader אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר, וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ. בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאוֹרוֹת: [Cong. אָמֵן]

[2] אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ. חֶמְלָה גְדוֹלָה וִיתֵרָה, חָמַלְתָּ עָלֵינוּ: אָבִינוּ מַלְכֵּנוּ. בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ, וַתְּלַמְּדֵם חֻקֵּי חַיִּים. כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ: אָבִינוּ, הָאָב הָרַחֲמָן הַמְרַחֵם, רַחֵם עָלֵינוּ. וְתֵן בְּלִבֵּנוּ, לְהָבִין וּלְהַשְׂכִּיל, לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם, אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיַחֵד לְבָבֵנוּ, לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ, וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד: כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ. נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ: וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה, וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן: Reader וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת, לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה. בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה: [Cong. אָמֵן]

1) v. Chag. 12b, a Ber. 11b–12a. 2) We follow the view of Samuel (d. 254), v. Ber. 11b.

Reader: And the Ophanim,[1] and the holy beings with a great noise, upraise themselves towards the Seraphim,[2] (and) those facing them (utter) praise and say:

Cong. & Reader: "Blessed be the glory of the Lord from his place!"

To the blessed God they offer melodies; they utter praises to the King, the living God, and cause their praises to be heard, for he alone performs mighty acts (and) makes new things; he is the Lord of battles, he sows righteousness, causes salvation to spring forth, creates healings, (he) is revered in praises (and) Lord of wonders; who in his goodness renews the creation every day continually, as it is said:[3] "(Give thanks) to the One that makes great luminaries, for his kindness endures for ever." *Reader:* O cause a new light to shine upon Zion, and may all of us be merited to enjoy its brightness! Blessed art thou, O Lord, Creator of the luminaries. [*Cong.*: "Amen!"]

With abounding love thou hast loved us, O Lord our God, and with exceeding great pity thou hast pitied us. O our Father, our King! For the sake of our forefathers who trusted in thee, and whom thou didst teach the statutes of life, likewise be gracious to us and teach us. O our Father, the Merciful Father, the Compassionate One! Have mercy upon us, and grant our hearts to understand, to discern, to hearken, to learn and to teach, to observe, to do and to fulfil all the teachings of thy Law in love. O enlighten our eyes in thy Law, and let our hearts adhere to thy commandments, and unite our hearts to love and revere thy name, so that we may never be put to shame. Because we have trusted in thy holy, great and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and lead us upright to our land, for thou art a God that performs salvations, and thou hast chosen us from all peoples and tongues. *Reader:* And hast brought us near to thy great name in faithfulness for time everlasting, to give thanks to thee, and proclaim thy unity in love! Blessed art thou, O Lord, who has chosen thy[4] people Israel in love. [*Cong.*: "Amen!"]

[1]) Lit. *the wheels*. v. Ezek. 1, 16. [2]) *i.e.* angels. [3]) v. Ps. 136, 7. [4]) Lit. *his people*.

(*When prayers are not said with the Congregation, add:*
אֵל מֶלֶךְ נֶאֱמָן:)[1]

Deut. 6, 4–9

שְׁמַע יִשְׂרָאֵל, יְהוָֹה אֱלֹהֵינוּ, יְהוָֹה אֶחָד:

The following verse is said in an undertone:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהוָֹה אֱלֹהֶיךָ, בְּכָל־לְבָבְךָ, וּבְכָל־נַפְשְׁךָ, וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם. בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

Deut. 11, 13–21

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם. לְאַהֲבָה אֶת־יְהוָֹה אֱלֹהֵיכֶם, וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ, יוֹרֶה וּמַלְקוֹשׁ. וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ, וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם, וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָֹה בָּכֶם, וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ. וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה, אֲשֶׁר יְהוָֹה נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם. וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם, וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם. בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָֹה לַאֲבֹתֵיכֶם, לָתֵת לָהֶם. כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Num. 15, 37–41

וַיֹּאמֶר יְהוָֹה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם. וְנָתְנוּ עַל־

[1]) v. p. ג, note 1.

(*When prayers are not said with the Congregation, add:*
God, faithful King!)

DEUT. 6, 4–9

HEAR, O ISRAEL, THE LORD IS OUR GOD, THE LORD IS ONE!

The following verse is said in an undertone:

Blessed be the name of his glorious Kingdom for ever and ever.

And you shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart. And you shall teach them properly to your children, and speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall bind them as a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the door-posts of your house, and upon your gates.

DEUT. 11, 13–21

And it shall come to pass, if you will hearken earnestly to my commandments which I command you this day; to love the Lord your God, and to serve him with all your heart and with all your soul. Then will I grant rain on your land[1] in its season, the first rain and the last rain; and you will gather in your corn, and your wine, and your oil. And I will give grass in your field for your cattle, that you may eat and be satisfied. Take head to yourselves lest your heart be deceived, and you turn away and serve other gods, and bow down to them. Then the anger of the Lord will be kindled against you, and he will shut the heaven, that there be no rain, and the earth will not yield its produce; and you will perish quickly from off the good land which the Lord gives you. Therefore lay these my words upon your heart and upon your soul; and you shall bind them as a sign upon your hand, and they shall be for frontlets between your eyes. And you shall teach them to your children, to speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them upon the door-posts of your house and upon your gates. In order that your days, and the days of your children may be multiplied, upon the land which the Lord swore to your fathers to give to them, as the days of heaven are upon the earth.

NUM. 15, 37–41

And the Lord spoke to Moses, saying: "Speak to the children of Israel and tell them that they should make for themselves fringes[2] on the corners of their garments, throughout their generations, and they

[1]) v. p. 3, note 1. [2]) v. p. 4, note 1.

צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָֹה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי. וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָֹה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְהוָֹה אֱלֹהֵיכֶם [אֱמֶת]: [Reader repeats aloud: יְהוָֹה אֱלֹהֵיכֶם אֱמֶת]

[1] וְיַצִּיב וְנָכוֹן וְקַיָּם, וְיָשָׁר וְנֶאֱמָן, וְאָהוּב וְחָבִיב, וְנֶחְמָד וְנָעִים, וְנוֹרָא וְאַדִּיר, וּמְתֻקָּן וּמְקֻבָּל, וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אֱמֶת, אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ: *Reader* לְדוֹר וָדוֹר הוּא קַיָּם, וּשְׁמוֹ קַיָּם. וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת: וּדְבָרָיו חָיִים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים. *Reader* עַל־אֲבוֹתֵינוּ וְעָלֵינוּ, עַל־בָּנֵינוּ וְעַל־דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ:

[1] עַל־הָרִאשׁוֹנִים וְעַל־הָאַחֲרוֹנִים, דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד. אֱמֶת וֶאֱמוּנָה, חֹק וְלֹא יַעֲבוֹר: *Reader* אֱמֶת שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ. מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם [הוּא] שְׁמֶךָ. אֵין אֱלֹהִים זוּלָתֶךָ:

[1] עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם, מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם, בְּכָל־דּוֹר וָדוֹר: בְּרוּם עוֹלָם מוֹשָׁבֶךָ. וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד־אַפְסֵי אָרֶץ: אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל־לִבּוֹ: אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: אֱמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיךָ

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1) These fifteen words begin with the same letter ו׳, and they correspond to the fifteen words in the last verse of the "Shema." The sections „ויציב" „על הראשונים" and „עזרת" are of equal importance to the "Shema" and have the same essential meaning. v. Shibalai Ha-Leket s. 16. *cf.* a. Y. Ber. Mishnah 9, v. a. Rashi on Ber. 21a, a. Baer's Siddur, a. „יסודות התפלה" (E. Levi) p. 146.

shall put on the fringe of each corner a thread of blue. And they shall be to you as fringes,[1] and you shall look upon them[1] and remember all the commandments of the Lord, and do them; and do not follow after your heart and after your eyes,[2] by which you go astray. In order that you shall remember and do all my commandments, and be holy to your God. I am the Lord your God who brought you out of the land of Egypt, to be your God! I am the Lord your God [of truth]!"

[*Reader repeats aloud:* "The Lord your God is true!"]

And certain, firm and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, straight and acceptable, good and beautiful is this word to us for ever and ever. True is the God of the universe, our King, the Rock of Jacob, the Shield of our salvation. *Reader:* He endures throughout every generation, and his name endures; his throne is firm, and his kingdom and his faithfulness endure for ever! Even his words are living and enduring, faithful and precious for ever and to all eternity; *Reader:* for our fathers as well as for us, for our children and for our (future) generations, even for all the generations of the seed of Israel thy servants.

Truth and faithfulness[3] are (both) a good thing and enduring for ever and ever, whether for the first or the latter (generations); it is a statute and shall not pass away. *Reader:* It is true that thou art indeed the Lord our God, and the God of our fathers, our King, the King of our fathers, our Redeemer, the Redeemer of our fathers, our Maker, the Rock of our salvation, our Deliverer and Rescuer, which is thy name from of old, (for) there is no God beside thee.

Thou hast been the Help of our fathers from of old, a Shield and Saviour to their children after them in every generation. In the highest of the universe is thy habitation; indeed, thy judgments and thy righteousness (extend) to the ends of the earth. Happy is the man who hearkens to thy commandments, and takes thy Law and thy word to heart. It is true that thou art the Lord of thy people, and a mighty King to plead their cause. It is true that thou art indeed the first and thou art the last, and beside thee we have no King who

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1-2) v. p. 4, notes 1-2. 3) *i.e.* the Torah and Commandments.

אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ: מִמִּצְרַיִם גְּאַלְתָּנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ, וּבְכוֹרְךָ גָּאָלְתָּ. וְיַם־סוּף בָּקַעְתָּ, וְזֵדִים טִבַּעְתָּ, וִידִידִים הֶעֱבַרְתָּ, וַיְכַסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר: עַל־זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל. וְנָתְנוּ יְדִידִים זְמִירוֹת, שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת לַמֶּלֶךְ, אֵל חַי וְקַיָּם. רָם וְנִשָּׂא גָּדוֹל וְנוֹרָא, מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים, מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים, וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו. *Reader* תְּהִלּוֹת לְאֵל עֶלְיוֹן, בָּרוּךְ הוּא וּמְבֹרָךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

Cong. & Reader מִי־כָמֹכָה בָּאֵלִם יְהוָה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ. נוֹרָא תְהִלֹּת עֹשֵׂה־פֶלֶא:

Reader שִׁירָה חֲדָשָׁה, שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ, עַל־שְׂפַת הַיָּם. יַחַד כֻּלָּם, הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: *Cong. & Reader* יְהוָה ׀ יִמְלֹךְ לְעֹלָם וָעֶד:

צוּר יִשְׂרָאֵל. קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל. גֹּאֲלֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. [1] בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל.

** The following עֲמִידָה, to „קַדְמוֹנִיּוֹת" p. עד, is said silently while standing, facing east and placing the feet together:*

[2] אֲדֹנָי, שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ:

[3] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת. וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה:

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1) The Reader says this verse in an undertone, so that the Congregation should not respond with „אמן" as the recitation of the "Amidah" must begin immediately after pronouncing the words „גָּאַל יִשְׂרָאֵל". 2-3) v. p. ו׳ note 1-2.

*) At the beginning and at the end of the first Blessing, one should bend the knees at „בָּרוּךְ" bow at „אַתָּה" and straighten up slowly at „יְיָ".

redeems and saves. From Egypt thou didst redeem us, O Lord our God, and from the house of bondage thou didst deliver us; all their first-born thou didst slay, but thy first-born thou didst redeem! Indeed, thou didst divide the Red Sea, and drown the arrogant, but the beloved ones[1] thou didst take across, while the waters covered their adversaries, and not one of them was left. For this, the beloved ones[1] praised and extolled God, indeed, the dearly beloved offered hymns, songs and praises, blessings and thanksgivings to the King, the living and enduring God, who is high and exalted, great and revered, who brings low the haughty, and raises up the lowly, who brings forth the captives and delivers the meek, who helps the poor, and answers his people when they cry to him. *Reader:* (Offer) praises to the Most High God, blessed is he, and (ever) to be blessed! Moses and the children of Israel sang a song to thee with great joy, and all of them responded:

Cong. & *Reader:* "Who is like thee, O Lord, among the mighty? Who is like thee, O Glorious in holiness, Revered in praises (and doing wonders?[2]

Reader: The redeemed (Israelites) praised thy name (with) a new song on the sea shore; all of them in unison, gave thanks and proclaimed (thy) sovereignty, and said: *Cong.* & *Reader:* "The Lord shall reign for ever and ever!"

O Rock of Israel, our Redeemer, the Holy one of Israel, whose name is the Lord of hosts, arise to the help of Israel, and deliver Judah and Israel as thou hast promised![3] Blessed art thou, O Lord, who hast redeemed Israel.

The following Amidah to "as in former years" p. 74, is said silently while standing, facing east and placing the feet together:

O Lord, open my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; the Great, the Mighty and Revered God, the Most High God; who bestowest loving kindnesses and possessest all things, and rememberest the kind deeds of the patriarchs; and who wilt bring a redeemer to their children's children for the sake of thy[4] name in love.

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[1]) *i.e.* Israel. [2]) v. Ex. 15,11. [3]) v. Jer. 15,21. [4]) v. p. 2, note 1.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם: אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

In some Congregations, the following in parenthesis is added:

[מוֹרִיד הַטָּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ. מֶלֶךְ, מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה. חָנֵּנוּ מֵאִתְּךָ דֵּעָה, בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדָּעַת:

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ, וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ, הָרוֹצֶה בִּתְשׁוּבָה:

סְלַח־לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל־לָנוּ מַלְכֵּנוּ, כִּי פָשָׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יְיָ, חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ:

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חָזָק אָתָּה. בָּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל:

רְפָאֵנוּ יְיָ וְנֵרָפֵא, הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אָתָּה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ,* כִּי אֵל מֶלֶךְ, רוֹפֵא נֶאֱמָן, וְרַחֲמָן אָתָּה. [1]בָּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

** The following Prayer for a Sick Person may be offered here:*

וִיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהֵרָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף,

Name here the patient's Hebrew name and that of his/her mother's

לַחוֹלֶה ...... בֶּן ...... (m.) or (f.) לַחוֹלָה ...... בַּת ...... בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל.

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1) v. Shab. 12b.

O King, Helper, Saviour and Shield! Blessed art thou, O Lord, the Shield of Abraham. Thou, O Lord, art mighty for ever; thou revivest the dead (and) art mighty to save.

In some Congregations, the following in parenthesis is added:

[Thou causest the dew to fall.]

Thou sustainest the living with kindness, revivest the dead with great mercy, supportest the falling, healest the sick, releasest the bound, and fulfillest thy[1] faith to those who sleep in the dust; who is like thee, O Master of mighty acts, and who resembles thee, O King, who causest death and revivest, and causest salvation to spring forth? Indeed, thou art faithful to revive the dead! Blessed art thou, O Lord, who revivest the dead.

Thou art holy, and thy name is holy, and holy beings praise thee daily, for time everlasting! Blessed art thou, O Lord, the Holy God.

Thou bestowest knowledge on man, and teachest understanding to mortals; O grant us knowledge, understanding and intelligence from thee! Blessed art thou, O Lord, who bestowest knowledge.

Cause us to return, O our Father, to thy Law, and draw us near, O our King, to thy service, and bring us back in perfect repentance to thy presence! Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive! Blessed art thou, O Lord, who art gracious (and) dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake, for thou art a mighty Redeemer! Blessed art thou, O Lord, the Redeemer of Israel.

Heal us, O Lord, and we shall be healed; save us, and we shall be saved, for thou art our praise; and grant a perfect healing to all our wounds,* for thou, Almighty King, art a faithful and merciful Healer! Blessed art thou, O Lord, who healest the sick of thy[1] people Israel.

**The following prayer for a sick person may be offered here:*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body to the sick (*Name here the patient's Hebrew name and that of his her/mother's* among the other sick of Israel.

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[1]) v. p. 2, note 1.

[1] בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת, וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ [2] מִטּוּבֶךָ, וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים:

[3] תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

[4] הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה, וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה. וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

[5] וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד. וְכָל [6] אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ, וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר, וּתְשַׁבֵּר, וּתְמַגֵּר, וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים:

[7] עַל־הַצַּדִּיקִים, וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל־פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ, כִּי־בְךָ בָּטָחְנוּ. בָּרוּךְ אַתָּה יְיָ, מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

[8] וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלָיִם:

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1) v. p. ח׳, note 2. 2) o.v. ״וְשַׂבְּעֵנוּ מִטּוּבָהּ״. 3-5) v. p. ח׳, notes 4–6.
6) o. v. ״וְכָל אֹיְבֵי עַמְּךָ מְהֵרָה יִכָּרֵתוּ וְהַזֵּדִים מְהֵרָה וכו׳״. 7) *ibid*, note 8.
8) v. p. ט׳, note 1.

Bless for us, O Lord our God, this year, and all its varied produce for (our) good; O grant a blessing upon the face of the earth, and satisfy us with thy goodness, and bless our year like the (other) good years! Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom, and lift up the banner to gather our exiles; and gather us together from the four corners of the earth! Blessed art thou, O Lord, who gatherest the banished ones of thy[1] people Israel.

Restore our judges as at first, and our counsellors as at the beginning; O remove from us sorrow and sighing, and reign over us, O Lord, thou alone, in kindness and mercy, and justify us in judgment! Blessed art thou, O Lord, the King who lovest righteousness and justice.

O let there be no hope for slanderers, and let all wickedness perish as in a moment; O may all thy enemies be speedily cut off, and the dominion of arrogance do swiftly uproot, crush, cast down and humble speedily in our time! Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy mercies, O Lord our God, be stirred towards the righteous and the pious, towards the elders of thy people of the house of Israel, towards the remnant of their scribes, towards the righteous proselytes[2] and towards us; O grant a good reward to all who truly trust in thy name, and set our portion with them for ever, so that we may not be put to shame, for we trust in thee! Blessed art thou, O Lord, (who art) a support and trust of the righteous.

O return in mercy to Jerusalem thy city, and dwell therein as thou hast spoken;[3] O rebuild it soon, in our days, (as) an everlasting building, and speedily establish therein the throne of David! Blessed art thou, O Lord, the (Re)builder of Jerusalem.

1) v. p. 2, note 1. 2) v. p. 9, note 1. 3) v. Zech. 8, 3.

[1] אֶת־צֶמַח דָּוִד עַבְדְּךָ, מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, מַצְמִיחַ קֶרֶן יְשׁוּעָה:

[2] שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן
אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה. וּמִלְּפָנֶיךָ
מַלְכֵּנוּ, רֵיקָם אַל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל
בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה:

[3] רְצֵה יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה
לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל. וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי
לְרָצוֹן תָּמִיד, עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ. וְתֶחֱזֶינָה עֵינֵינוּ, בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

[4] מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם
וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְּךָ וּנְסַפֵּר
תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם, כִּי
לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

וְעַל־כֻּלָּם, יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד.

[5] וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ
וְעֶזְרָתֵנוּ סֶלָה. [6] בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ, וּלְךָ נָאֶה לְהוֹדוֹת:

1-3) v. p. ט, note 2-5. 4) One should bend the knees and bow at ״מוֹדִים״, and straighten up slowly at ״יְיָ אֱלֹהֵינוּ״. 5) v. p. י, note 1. 6) One should bend the knees at ״בָּרוּךְ״, bow at ״אַתָּה״ and straighten up slowly at ״יְיָ״.

Speedily cause the offspring of David thy servant to flourish, and exalt his pride by thy salvation, for we daily hope for thy salvation! Blessed art thou, O Lord, who causest the power of salvation to flourish.

Hear our voice, O Lord our God, take pity and have mercy upon us, and accept our prayer in mercy and favour, for thou art a God who hearkenest (to) prayer and supplications; turn us not empty away from thy presence, O our King, for thou dost hearken (to) the prayer of thy people Israel in mercy! Blessed art thou, O Lord, who hearkenest (to) prayer.

Be favourable, O Lord our God, with thy people Israel and with their prayer, and restore the Service and the Fire-offering of Israel to the Mercy-seat of thy House; O receive their prayer in love (and) in favour, and may the service of thy people Israel continually be pleasing (to thee); O may our eyes behold thy return to Zion in mercy! Blessed art thou, O Lord, who wilt restore thy[1] Divine Presence to Zion.

We give thanks to thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation throughout the generations; we will give thanks to thee and declare thy praise for our lives which are committed into thy hand, for our souls which are in thy charge, for thy miracles which are daily with us, and for thy wonders and thy favours which are (wrought) at all times, evening, morning and noon! O Beneficent One, whose mercies never fail; O Merciful One, whose kindnesses never cease, we for ever hope in thee.

And for all these things, may thy name, O our King, continually be praised and exalted for ever and ever! And all the living shall for ever thank thee, and praise thy name in truth, O God, our Salvation and our Help for time everlasting! Blessed art thou, O Lord, whose name is good, and to whom it is proper to give thanks.

[1]) v. p. 2, note 1.

שִׂים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ, כֻּלָּנוּ כְּאֶחָד, בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ, נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ, לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת, וּבְכָל־שָׁעָה, בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

[1] אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי, וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

Grant peace, goodness, blessing, grace, kindness and mercy to us and to all Israel thy people; bless us, O our Father, all of us together with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness, righteousness, blessing, mercy, life and peace; O may it be good in thy sight to bless thy people Israel at all times and at every moment with thy peace! Blessed art thou, O Lord, who blessest thy[1] people Israel with peace.

O my God, guard my tongue from evil, and my lips from speaking falsehood; O let my soul be silent to those who curse me, indeed, let my soul be (silent) as the dust to all; open my heart to thy Law, and let my soul pursue thy commandments; and if any plan evil against me, speedily frustrate their counsel and spoil their designs; do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy Law, so that thy beloved ones may be delivered; O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who makes peace in his high places, may he make peace for us and for all Israel; and say, Amen!

May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with reverence, as in the days of old, and as in former years. Then will the offering of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former years.

חֲזָרַת הַשַּׁ״ץ

In many Congregations, the "Kerovot" in parenthesis are omitted.

**The Reader before beginning the repetition of the Amidah, says the following introductory verse in an undertone:*

[1]אֲדֹנָי, שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ:

[2]בָּרוּךְ אַתָּה יְיָ, [בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ .Cong] אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת. וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.

ע״פ א״ב מחומש עד אות נ׳
וחתום בכפלים אלעזר בירבי קליר

[3] By Kalir (7th cent.?)

[.Cong אֲאַבִיךְ בְּיוֹם מֶבֶךְ, עֶגֶל חֲצִי גְרָנִי. אֲאַטְמָה כָל־שָׂפָה, מֵעֲנוֹת בִּגְרוֹנִי. אֲאַלֵּם כָּל־פֶּה, כִּי לֹא שָׁךְ חֲרוֹנִי. אַאֲבִין תְּשַׁע מֵאוֹת, וְעוֹד, כִּי לֹא דָשׁ בֶּן גָּרְנִי. אַאֲקִיץ חֶבְרוֹנִי אֲשֶׁר חִבְּרָנִי. אֵיכָה יָגַעְתִּי בְּקָרְאִי, נִחַר גְּרוֹנִי: Reader גְּרוֹנִי, אֲנַשִּׁית צְחִיחָה, אִם־אֶתֵּן אֶת־דְּגָנֵךְ, אַחֲזִיק מָגֵן וְצִנָּה בְּגִינֵךְ לְגוֹנְנֵךְ. וְאֶתְנָה צְמִידִים עַל־יָדַיִךְ, וְרָבִיד עַל־גְּרוֹנֵךְ:]

בָּרוּךְ אַתָּה יְיָ, [.Cong בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] מָגֵן אַבְרָהָם [Cong אָמֵן]:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

In some Congregations, the following in parenthesis is added:

[מוֹרִיד הַטָּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ. מֶלֶךְ, מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.

[1-2]) v. p. ר׳, notes 1–2. [3]) v. Authors of the Kinot, pp. xvi-xvii.

*At the beginning and the end of the first Blessing, the Reader bends his knees at "בָּרוּךְ", bows at "אַתָּה" and straightens up slowly at "יְיָ".

READER'S REPETITION OF THE AMIDAH

In many Congregations, the "Kerovot" in parenthesis are omitted.*

The Reader before beginning the repetition of the Amidah, says the following introductory verse in an undertone:

O Lord, open my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord (*Cong.: "Blessed be he, and blessed be his name!"*) our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; the Great, the Mighty and Revered God, the Most High God; who bestowest loving kindnesses and possessest all things, and rememberest the kind deeds of the patriarchs, and who wilt bring a redeemer to their children's children for the sake of thy[1] name in love. O King, Helper, Saviour and Shield!

[*Cong.:* On this day of confusion, I cry around the seat of my high council,[2] I seal my lips, lest they lodge a complaint, I silence every mouth, for his[3] wrath has not abated (against me); I ponder (that) nine hundred years (have passed), and Messiah has not yet appeared;[4] I will wake up the Hebronite[5] who allied me (to God); O how weary I am with my crying, my throat is parched.[6] *Reader:* I would cause my throat to be parched (with) thirst, were I to give up your corn (to the enemy); I take up my shield and armour to protect you, and I shall adorn[7] your hands and neck in your former finery.]

Blessed art thou, O Lord, [*Cong.: "Blessed be he, and blessed be his name!"*] the Shield of Abraham. [*Cong.: "Amen!"*]

Thou, O Lord, art mighty for ever; thou revivest the dead (and) art mighty to save.

In some Congregations, the following in parenthesis is added:

[Who causes the dew to fall.]

Thou sustainest the living with kindness, revivest the dead with great mercy, supportest the falling, healest the sick, releasest the bound, and fulfillest thy[1] faith to those who sleep in the dust; who is like thee, O Master of mighty acts, and who resembles thee, O King, who causest death and revivest, and causest salvation to spring forth? Indeed, thou art faithful to revive the dead!

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*Kerovot are poetical insertions in the Amidah, viz. *prayers of approach to God.*

1) v. p. 2, note 1. 2) *i.e.* the place where the Sanhedrin sat. Some translate "I wrap" (the cloth of mourning) around the seat of the Sanhedrin, v. B.Y. on "אבך„, note 2. 3) o.v. "for his wrath has not abated against me," Lit. *for my wrath has not abated.* 4) Lit. *The child of my threshing floor is not threshed yet. cf.* Is. 21, 10, a. A.S., p. 14, note 8, *i.e.* Israel having been oppressed and trodden down for nine hundred years, is not yet redeemed. Many thought that this is an indication that Kalir wrote it in the year 970 C.E., but Luzzato rightly disagrees, as Kalir based this statement on the Midrash in Lev. R. 5, 7. 5) *viz.:* Abraham who is buried in Hebron. 6) v. Ps. 69, 4. 7) Lit. *and I will put on bracelets on your hands and a chain on your neck.*

[Cong. אָבְקוּ בְקִינוֹת בְּכָל שָׁנָה, שְׁלוּחָי. אָבְכוּ בָהּ פָּנִים בְּפָנִים, עַד כְּלוֹת שִׁלְחָי. אֶבְכֶּה חֶדֶר, קוֹלִי מִלְהָרִים, קוֹל נִיהָי. אָבְלָה בוֹכִיָה, עַד יְעַשְׁשׁוּ נְגָהָי. אֶבְכֶּה וּלְחָיַי אִבֵּי שְׁלָחָי. אֵיכָה כָּלוּ עֵינַי, מְיַחֵל לֵאלֹהָי: Reader לְאֵל חַי לְחַכּוֹת, וְיַעֲשֶׂה לְמַעֲנוֹ. לְהַטְלִילְכֶם בְּטַלְלֵי מְעוֹנוֹ. כָּל הַנֹּגַע בָּכֶם, נֹגֵעַ בְּבָבַת עֵינוֹ:]

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] מְחַיֵּה הַמֵּתִים [Cong. אָמֵן]:

Cong. & Reader נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה, וְאָמַר.

Cong. & Reader קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת. מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

Reader לְעֻמָּתָם, בָּרוּךְ יֹאמֵרוּ.

Cong. & Reader בָּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ:

Reader וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר.

Cong. & Reader יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ:

Reader לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ, וְשִׁבְחֲךָ אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה.

[Cong. אֶגְמֶה לַעֲנָה, פְּנֵי תֵיבָה בְּקָרְבִּי. אַגִּיר עַיִן וְלֹא תִדְמֶה, כִּי אֵין מְקָרְבִי. אֶגְעֶה וְאֶפְעֶה, כִּי רָחַק קְרוֹבִי. אֲגַלֶּה שַׂדַי, חָלוּץ מוּל מַחֲרִיבִי. אַגִּישׁ חִין מְרִיבִי, אֵיךְ לֹא רָב רִיבִי. אֵיכָה חַם לִבִּי בְּקִרְבִּי: Reader בְּקִרְבִּי עָצוּר וְחָתוּם, יוֹם נָקָם אֲרִיאֵל. עֵת כִּי בֹא יָבֹא, וְלֹא יְאַחֵר אֵל. כִּי־גָדוֹל בְּקִרְבֵּךְ קְדוֹשׁ יִשְׂרָאֵל:]

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] הָאֵל הַקָּדוֹשׁ [Cong. אָמֵן]:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה. חָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל.

[Cong. אֶדּוֹם וְלֹא אֵצֵא פֶּתַח, וְאֶכָּבֵד. אַדְמִים כָּל פִּיּוֹת, כִּי אֵבֶל כָּבֵד. אֵדְעָה מִלִּין, וּמֶלֶל אַכְבֵּד. אֵדִי כַּמֶּה שָׁנִים, הֲמָמִי בְּמַכְבֵּד. אַדְמָתִי אִבַּד, אַבִּירַי לְהַאֲבֵד. אֵיכָה נִשְׁכַּחְתִּי כְּמֵת מִלֵּב, הָיִיתִי כִּכְלִי אֹבֵד: Reader אוֹבֵד זֵרוּי כְּשֶׁה בַּקֵּשׁ, מָה אֵרְעוֹ. זֵר, רוּחַ דַּעַת, לְרוֹעֵעוֹ. כִּי לֹא תִשָּׁכַח מִפִּי זַרְעוֹ:]

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] חוֹנֵן הַדָּעַת [Cong. אָמֵן]:

[*Cong.:* Every year my envoys[1] attach[2] themselves to Lamentations, face to face they wail thereon until the end of my exile; I weep a mournful weeping in (my lonely) chamber, until my sight fails, so as not to raise my voice; I weep (until) my cheeks are like those of (wet) sucklings;[3] O how my eyes fail (while) I wait for my God![4] *Reader:* Place your trust in the living God, and he will come to your aid, he will revive you with the dew of his habitation, (and) whosoever will touch you will touch the apple of his eye.]

Blessed art thou, O Lord, [*Cong.:* "*Blessed be he, and blessed be his name*!"] who revivest the dead. [*Cong.:* "Amen!"].

Cong. & Reader: We will sanctify thy name in the world, as they[5] sanctify it in the highest heavens, as it is written by the hand of thy prophet:[6] "And one called to another and said:

Cong. & Reader: 'Holy, Holy, Holy is the Lord of hosts, the whole world is full of his glory!'"

Reader: Those (angels) facing them[7] say: "Blessed!"

Cong. & Reader: "Blessed be the glory of the Lord from his place!"

Reader : "And in thy holy words it is written, saying:

Cong. & Reader: "The Lord your God, O Zion, shall reign for ever, throughout the generations, praise the Lord!"

Reader: Throughout the generations we will declare thy greatness, and to all eternity we will proclaim thy holiness; and thy praise, O our God, shall not depart from our mouth for ever and ever, for thou, O God, art a great and holy King.

[*Cong.:* I drink wormwood when I approach the ark, my eyes stream without intermission, for there is none to befriend me. I groan and moan, for my Friend[8] is far away; I expose my naked breast[9] in front of those who destroy me. I present (my) supplications (to him) that pleads my cause. How is it he conducts not my plea? O how my heart is hot within me![10] *Reader:* The day for the revenge for (the destruction of the) Temple[11] is enclosed and confined within me, yet the time will surely come that God will not tarry, for great in your midst is the Holy One of Israel.[12]]

Blessed art thou, O Lord, [*Cong.:* "*Blessed be he, and blessed be his name*!"] the Holy God. [*Cong.:* "Amen!"]

Thou bestowest knowledge on man, and teachest understanding to mortals; O grant us knowledge, understanding and intelligence from thee!

Cong.: I will keep silence and will not go out of the door,[13] and be contented with my past glory;[14] I will make every mouth silent, for it is a grievous mourning; although I can find words, my tongue is paralysed, my enemy[15] has oppressed me (for) many years; he devastated my land, my mighty ones, too, and caused my heroes to be destroyed;[16] O how came I to be forgotten like a dead man out of mind, I am like a broken vessel![17] *Reader:* Forlorn, like a strewn sheep, he asks: "What has happened to him?" The crown, the spirit of knowledge[18] is (there) to befriend him, for it will never be forgotten by his descendants.]

Blessed art thou, O Lord, [*Cong.:* "*Blessed be he, and blessed be his name*!"] who bestowest knowledge! [*Cong.:* "Amen!"]

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1) *i.e.* the שליחי צבור. 2) *cf.* San. 64a on "בתר דאביקו„. 3) Lit. *young shoots*, v. B.Y. on "אב„, *cf.* a. Cant. 4,13, a. 6,11. 4) *cf.* Ps. 69,4. 5) *i.e.* the angels. 6) v. Is. 6,3. 7) *viz.* facing the Seraphim. 8) *i.e.* God. 9) It was customary for a mourner to tear his garment till he exposed his heart (chest), v. M.K. 22b. 10) v. Ps. 39,4. 11) *cf.* Is. 29,1. 12) *ibid.* 12,6. 13) *cf.* Job, 31,34. 14) *cf.* 2 K. 14,10. 15) Lit. *my vapour-cloud.* 16) o.v. "God strengthened my earth (to swallow up the blood) of my heroes." 17) v. Ps. 31,13. 18) *i.e.* the Torah.

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ, וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

[Cong. אֲהֵמֶה כַּיּוֹנָה נְהִי, תְּמוּר שִׁירָי. אֶהְגֶּה הַוּוֹת, עַל שְׁנֵי שְׁבָרָי. אֲהֵמֶה כַּהֲמוֹת יַמִּים, בְּתוֹךְ שׁוֹבְרָי. אֲהַלֵּךְ בְּהָרֵי נֶשֶׁף, בְּאֵין מִישְׁרָי. אָהֳהוּ יְשָׁרַי, אֱהֱמוּ כְשֵׁרָי. אֵיכָה כִּמְעַט נָטָיוּ רַגְלָי, כְּאָיִן שֻׁפְּכוּ אֲשֻׁרָי: Reader אַשְׁרֵי רָדְפוּ בְּכֶבֶל לְהֵאָסֵר: רְצֵה תְשׁוּבָתִי בִּסְלִיחָה, לְהִתְבַּשֵּׂר. מַה־נָּאווּ עַל־הֶהָרִים, רַגְלֵי מְבַשֵּׂר:]

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] הָרוֹצֶה בִּתְשׁוּבָה [Cong. אָמֵן]:

סְלַח־לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל־לָנוּ מַלְכֵּנוּ, כִּי פָשָׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה.

[Cong. אוֹיָה לִי, כִּי גָרַתִּי צוּל לְכִלָּיוֹן. אוֹנֶנֶת וְצוֹלֶלֶת, מֵאֵין דִּלָּיוֹן. אוֹם, אֲשֶׁר עַל כָּל גּוֹי, הוּשְׁמָה עֶלְיוֹן. אוֹת הָשָׂם בְּהֵרָשֵׁם, בְּאֶצְבְּעוֹת יְמִין עֶלְיוֹן. אוֹמְרָה לְגִלָּיוֹן, אוֹוִי לְכִלָּיוֹן. אֵיכָה חַלּוֹתִי הִיא שְׁנוֹת יְמִין, עֶלְיוֹן: Reader עֶלְיוֹן, בְּרֹאשׁ הָרִים תְּכוֹנֵן אַרְמוֹנֶךָ. בְּהַרְבְּךָ לִסְלוֹחַ, כִּשְׁעֵי הֲמוֹנֶךָ. תָּעֹז יָדֶךָ, תָּרוּם יְמִינֶךָ:]

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] חַנּוּן הַמַּרְבֶּה לִסְלֹחַ [Cong. אָמֵן]:

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חָזָק אָתָּה.

[Cong. אָז אָמַרְתִּי, הִנֵּה בָאתִי לְבֵית מַעֲדַנָּי. אָזַל קִצִּי, וְשָׁנוּ וְלָאֲטוּ עִדָּנָי. אֶזְכְּרָה נְגִינָתִי, בְּלֵיל נְדוּנָי. אֶזְעַק אֵלֶיךָ חָמָס כְּהֻבְלְעוּ אֲדָנָי. אֲזַי דִּינַי אוֹמְרָה לַיָּי. אֵיכָה, הַלְעוֹלָמִים יִזְנַח אֲדֹנָי: Reader אֲדֹנָי יִרְאֶה בְּעָנְיִי, עַם עוֹלָם. יוֹפִיעַ לְגָאֳלָם גְּאֻלַּת עוֹלָם. כִּי לֹא יִזְנַח אֲדֹנָי לְעוֹלָם:]

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] גּוֹאֵל יִשְׂרָאֵל [Cong. אָמֵן]:

*עֲנֵנוּ יְיָ, עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ. אַל־תֵּפֶן אֶל־רִשְׁעֵנוּ, וְאַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאַל־תִּתְעַלַּם מִתְּחִנָּתֵנוּ. הֱיֵה נָא קָרוֹב לְשַׁוְעָתֵנוּ, יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ. טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר. וְהָיָה טֶרֶם יִקְרָאוּ, וַאֲנִי אֶעֱנֶה. עוֹד הֵם

*) v. Taan 11b, a. 13b. v.a. *Mishnah Berurah* on Orach-chayim 557.

Cause us to return, O our Father, to thy Law, and draw us near, O our King, to thy service, and bring us back in perfect repentance to thy presence!

[*Cong.:* Instead of my songs, I murmur like a dove, I moan over the destruction (of both my Temples), which has overtaken me, I roar like the roaring of the seas in the midst of my calamity; I walk amongst the dark mountains with none to guide me, my righteous ones cry out: "Ah!" (And) my pious ones wail: "Oh!" how my feet were almost gone, my steps had well-nigh slipped[1]. *Reader:* My feet[2] were pursued and chained to fetters; accept my repentance with forgiveness to receive good things, (and proclaim): "How beautiful upon the mountains are the feet of the messenger of good tidings!"]

Blessed art thou, O Lord, [*Cong.:* "*Blessed be he, and blessed be his name*!"] who delightest in repentance. [*Cong.:* "Amen!"]

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive!

[*Cong.:* Woe is me! for I sojourn in the depths of peril, I am drowning, and crying for help[3] without anyone to save me; the people that were once placed high above all other nations, when the Most High set them a sign by engraving (the Ten Commandments) with the finger of his right hand, cried out to the Torah: "My delight[4] is to be destroyed!" O how the Most High has reversed his right hand! This is my disaster.[5]] *Reader:* O Most High, establish (again) thy Temple on the summit of the mountains, O thou, who hast so often forgiven the transgression of thy people;[6] strong is thy hand, (and) exalted is thy right hand!]

Blessed art thou, O Lord, [*Cong.:* "*Blessed be he, and blessed be his name*!"] who art gracious and dost abundantly forgive. [*Cong.:* "Amen!"]

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake, for thou art a mighty Redeemer!

[*Cong.:* Once I thought I was firmly established in my House of Comfort,[4] but soon my end approached, and my course was changed and darkened.[7] I remember my (joyful) songs on the very night (when I was given) my bridal trousseau;[8] when my Temple[9] was being destroyed, I cried out to thee: "Violence!" Then did I express my complaints to the Lord: "Oh! Will the Lord cast me off for ever."[10] *Reader:* The Lord will behold the affliction of the ancient people,[11] he will cause an everlasting redemption to shine forth, to deliver them, for the Lord will not forsake (them) for ever!]

Blessed art thou, O Lord, [*Cong.:* "*Blessed be he, and blessed be his name*!"] the Redeemer of Israel! [*Cong.:* "Amen!"]

Answer us, O Lord, answer us on the Fast day of our Affliction, for we are in great trouble; turn not to our wickedness, and hide not thy presence from us, nor conceal thyself from our supplication; be near, we pray, to our cry, let thy kindness we beg, comfort us; answer us, even before we call unto thee, according to that which is said:[12] "And it shall come to pass that, before they call, I will answer; while they

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1) Lit. *my steps.* 2) v. Ps. 73,2. 3) Lit. *in mourning and drowning.* 4) *i.e.* the Temple. 5) *viz.* that God turned against Israel, *cf.* Ps. 77,11. 6) Lit. *multitudes.* 7) Lit. "לָאַט" = "cover." 8) *i.e.* the Torah. 9) Lit. *my foundations.* 10) Ps. 77,8. 11) *i.e.* Israel. 12) v. Is. 65,24.

מְדַבְּרִים, וַאֲנִי אֶשְׁמָע. כִּי אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. בָּרוּךְ אַתָּה יְיָ, [.Cong בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] הָעוֹנֶה בְּעֵת צָרָה [.Cong אָמֵן]:

רְפָאֵנוּ יְיָ וְנֵרָפֵא. הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אָתָּה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ, כִּי אֵל מֶלֶךְ, רוֹפֵא נֶאֱמָן, וְרַחֲמָן אָתָּה.

[.Cong אָחוֹר וָקֶדֶם מִמָּדוֹם לְמָדוֹם. אַחֲרָיו נִמְשַׁכְתִּי, וְנָחֵנִי עַד אֱדוֹם. אֲחָזַתְנִי רְעָדָה שָׁם, בִּנְזִיד אָדוֹם. אֲחוֹרַנִּית שְׁמוֹנֶה שַׁבְתִּי, בִּגְבוּל בַּת אֱדוֹם. אָחַזְתִּי פֶּה לְדוֹם, אַחֲרִישׁ עַל הֲדוֹם. אֵיכָה, לָכֵן הַמַּשְׂכִּיל בָּעֵת הַהִיא יִדֹּם: Reader יִדֹּם רוֹבֵץ פֶּתַח, מִלְּהַשְׂטִינְכֶם. רוֹפֵא כָל־בָּשָׂר, הוּא יִשְׁמַע בְּקוֹלְכֶם. הַמַּזְכִּירִים אֶת־יְיָ, אַל־דֳּמִי לָכֶם]:

[1]בָּרוּךְ אַתָּה יְיָ, [.Cong בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל [.Cong אָמֵן]:

[2]בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת, וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, [3]וְשַׂבְּעֵנוּ מִטּוּבֶךָ, וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת.

[.Cong אַטֵּה לְמָשָׁל אָזְנִי, בְּמִשְׁנֶה הַר הַטּוֹב. אֲטוּמִים אֲשֶׁר גֵּעוּ, נְטוּלֵי לִקְטוֹב. אֵטוּן חֲדַר הַמִּטּוֹת, בְּגַרְזֶן לַחְטוֹב. אִטּוּ לַגַּרְזֶן, כָּל־לַח וְרָטוֹב. אַטִּיף בְּכָל טוֹב, אֵין עוֹשֶׂה טוֹב. אֵיכָה נֶאֱלַמְתִּי דוּמִיָּה, הֶחֱשֵׁיתִי מִטּוֹב: Reader מִטּוֹב בַּל יֶחְסַר, אֲסָמֵי לְמַלְאוֹ. בִּרְכַּת שְׁנַת טוֹב, יַשְׁפִּיעַ בִּגְבוּלוֹ. אַל תִּתְּנוּ דֳמִי לוֹ]:

בָּרוּךְ אַתָּה יְיָ, [.Cong בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] מְבָרֵךְ הַשָּׁנִים [.Cong אָמֵן]:

[4]תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.

[.Cong אֵיכָה מֵאֵיכָה, שִׁלְהַבְתִּי בְּמַלְקוֹחָי. אֵימָתַי מְגִלַּת קִינוֹת, בִּפְנֵי פְקָחָי. אִילוּ כַּמֶּה יוֹבְלוֹת, וְלֹא גֵעוּ פְּקַח קוֹחָי. אֵימִים מַעֲרִימִים עֲלֵי מִקָּחָי. אִישֵׁי מַלְקוֹחַי אִכְּלוּ רִקּוּחָי. אֵיכָה יָבֵשׁ כַּחֶרֶשׂ כֹּחִי, וּלְשׁוֹנִי מֻדְבָּק מַלְקוֹחָי: Reader מַלְקוֹחַי יַמְתִּיק לְשׁוֹרֵר לְחוֹכִי. יֶאֱסֹף מְזָרֵי לְאִוּוּי מְחַכִּי. וְעוֹד בַּל תִּדְבַּק לְשׁוֹנִי לְחִכִּי]:

בָּרוּךְ אַתָּה יְיָ, [.Cong בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל [.Cong אָמֵן]:

1–2) v. p. ח׳, notes 1–2. 3) o.v. וְשַׂבְּעֵנוּ מִטּוּבָהּ. 4) v. *ibid*, note 4.

are speaking, I will hear!" For thou, O Lord, art the one that answerest in time of trouble, redeemest and deliverest in all times of trouble and distress! Blessed art thou, O Lord, [*Cong.: "Blessed be he, and blessed be his name!"*] who answerest in time of trouble. [*Cong.:* "Amen!"]

Heal us, O Lord, and we shall be healed; save us, and we shall be saved, for thou art our praise; and grant a perfect healing to all our wounds, for thou, Almighty King, art a faithful and merciful Healer!

[*Cong.:* I followed Moses[1] to and fro, from one silent place to another, and he led me till (the borders of) Edom; trembling took hold of me there, because of the red pottage (Jacob sold to Esau); I therefore turned back eight (stations) at the border of Edom.[2] I fastened my mouth to be silent; I shall be silent over the footstool[3] which was destroyed. How, therefore, can the prudent keep silent at such a time? *Reader:* Satan[4] will be silent and no longer accuse you, the Healer of all flesh will hearken to your voice; those who are continually recalling to the Lord (the destruction of Zion), take no rest.][5]

Blessed art thou, O Lord, [*Cong.: "Blessed be he, and blessed be his name!"*] who healest the sick of thy[6] people Israel. [*Cong.:* "Amen !"]

Bless for us, O Lord our God, this year, and all its varied produce for (our) good; O grant a blessing upon the face of the earth, and satisfy us with thy goodness, and bless our year like the (other) good years!

[*Cong.:* I incline my ear to a byword on the double destruction of our Temple;[7] the enemy[8] burst forth to destroy my exalted ones, to demolish the inner Temple;[9] every green tree[10] fell under the axe. I would speak with everything that is good, (but) there is none (left) that does good. O how I became dumb with silence, I held my peace (even) from good![11] *Reader:* O may he not fail to fill up my store-house with goodly things; may he cause the blessing of a good year to flow in its province[12] (and) give him no rest!][13]

Blessed art thou, O Lord, [*Cong.: "Blessed be he, and blessed be his name!"*] who blessest the years. [*Cong.:* "Amen !"]

Sound the great horn for our freedom; and lift up the banner to gather our exiles, and gather us together from the four corners of the earth!

[*Cong.:* I have exchanged the word of "Ayecah" for "Echah," with my tongue,[14] I gave warning of the Scroll of Lamentations in the presence of my intelligent ones; many Sabbatical years have passed, but the release of my prisoners has not yet come to pass; men of terror act craftily against my people, (while) the angels[15] consumed my priests:[16] O, how my strength is dried up like a potsherd and my tongue cleaves to my palate![17] *Reader:* My palate will be sweet to sing to those who wait (for God); he will ingather my dispersed ones back to my Holy Temple, then my tongue will no longer cleave to the roof of my mouth.]

Blessed art thou, O Lord, [*Cong.: "Blessed be he, and blessed be his name!"*] who gatherest the banished ones of thy[6] people Israel. [*Cong.:* "Amen!"]

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1) Lit. *I followed after him.* 2) Lit. *the daughter of Edom.* 3) *i.e.* God's footstool. 4) Lit. *he who is lurking at the door.* 5) *cf.* Is. 62, 6. 6) v. p. 2, note 1. 7) Lit. *the good mountain.* 8) Lit. *uncircumcised*, *cf.* Rashi on Lev. 19, 23 9) Lit. *the bed-chamber.* 10) *i.e.* the young ones. 11) o.v. "I held my peace and had no comfort." *i.e.* I refrained from expressing comforting words, lest I might be urged to complain, v. M.D. on Ps. 39, 3. 12) As distinct from Jerusalem and the Temple. 13) *viz.* give God no rest until he establish and make Jerusalem a praise in the earth, v. Is. 62, 7. 14) According to the Midrash, God has indicated to Adam the future destruction of the Temple, by vocalising "אַיֶּכָּה" = "where are you?" with "אֵיכָה" = "how (lonely does the city remain)?" v. Gen. R. 19, 9. 15) *cf.* Ezek. 10, 2. 16) Lit. *my ointment*. The priests who offered incense. 17) *cf.* Ps. 22, 16.

[1]הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה, וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה. וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט.

Cong.] אֲכָלַנִי הֲמָמַנִי שִׁבַּר עַצְמוֹתָי. אַךְ בִּי יָשׁוּב לְסִיג, אַשְׁמוֹתָי. אֶכְתּוֹב קִינִים, אֲשֶׁר קָצוּ שִׂפְתֵי מְזִמּוֹתָי. אַכַוְּנָה נְכוֹחוֹת מוּל קָמוֹתָי. אַכְבִּיר נַהֲמוֹתַי, אַכְרִיז טוֹב מוֹתָי. אֵיכָה, וְנַפְשִׁי נִבְהֲלָה מְאֹד, וְאַתָּה יְיָ עַד מָתָי: Reader מָתַי קוּמוֹ לְעַד קָמִים, לְהַחֲרִימָם. קָרֵב יוֹם אֵידָם בַּמִּשְׁפָּט, לְהִתְרוֹמָם. עַתָּה אָקוּם יֹאמַר יְיָ, עַתָּה אֵרוֹמָם]:

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט [Cong. אָמֵן]:

[2]וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד. וְכָל אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ,[3]וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר, וּתְשַׁבֵּר, וּתְמַגֵּר, וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ.

Cong.] אֱלִי כַּתַּנִּים בְּהַעֲצִימֵנִי. אֱלְיָה כַּיְעֵנִים בְּהַאֲשִׁימֵנִי. אֵלִי אֵלִי, לָמָּה סְחִי וּמָאוֹס תְּשִׂימֵנִי. אַל בְּאַפְּךָ תוֹכִיחֵנִי, וְאַל בַּחֲמָתְךָ תְּיַסְּרֵנִי. אֱלִיתָ, לְחָטְמֵנִי אַלּוּף בְּאַף, לְשָׂטְמֵנִי. אֵיכָה תֵּהָפֵךְ לְאַכְזָר לִי, בְּעֹצֶם יָדְךָ תִשְׂטְמֵנִי: Reader תִּשְׂטְמֵנִי לֹא לָנֶצַח, תָּשׁוּב וּתְנַחֲמֵנִי. לְעֵת תַּכְנִיעַ זֵדִים, זוֹמְמֵי לְלַחֲמֵנִי. יָשֹׁב אַפְּךָ וּתְנַחֲמֵנִי]:

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] שֹׁבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים [Cong. אָמֵן]:

[4]עַל־הַצַּדִּיקִים, וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל־פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ, כִּי־בְךָ בָּטָחְנוּ.

Cong.] אָמַר הַדּוֹר הָאַחֲרוֹן בְּקֶצֶה. אָמְוּתָה הַפַּעַם, וְלֹא אֶרְאֶה רֶצַח. אִם כֹּחַ אֲבָנִים כֹּחִי, אַרְגִּיז וְאָעִיז מֶצַח. אָמַרְתִּי הִסְתִּיר פָּנָיו, בַּל־רָאָה לָנֶצַח. אֲמָרֵר בְּחֵרוּף רֶצַח, אֱמֶת חֲרָבוֹת לָנֶצַח. אֵיכָה, עַד אָנָה תִּשְׁכָּחֵנִי נֶצַח. Reader נֶצַח יִוָּדַע, כִּי רֶגַע יִשְׁצוֹף. יִרְצֶה אֶת בּוֹטְחָיו, צִדְקָם לִרְצוֹף. כִּי לֹא לָנֶצַח יָרִיב, וְלֹא לְעוֹלָם יִקְצוֹף]:

1-2) v. p. ח׳, notes 5-6. 3) o.v. ״וְכָל אֹיְבֵי עַמְּךָ מְהֵרָה יִכָּרֵתוּ וְהַזֵּדִים מְהֵרָה וכו׳״.

4) v. p. ח׳, note 8.

Restore our judges as at first, and our counsellors as at the beginning; O remove from us sorrow and sighing, and reign over us, O Lord, thou alone, in kindness and mercy, and justify us in judgment!

[*Cong.:* My guilt that turned against me as dross, consumed me, destroyed me (and) shattered my bones; I write lamentations whose thoughts my lips have uttered; I stand firm (in) uprightness against my enemies, yet I increase my groans; I call out: "It is better that I die!" O how my soul is sorely troubled![1] And thou, O Lord,—how long? *Reader:* How long will adversaries for ever rise to destroy us?[2] Bring at hand the day of their calamity in judgment (for Israel) to be exalted; "Then will I rise," says the Lord: "Then will I lift them up!"]

Blessed art thou, O Lord, [*Cong.:* "*Blessed be he, and blessed be his name*!"] the King who lovest righteousness and justice. [*Cong.:* "Amen!"]

O let there be no hope for slanderers, and let all wickedness perish as in a moment; O may all thy enemies be speedily cut off, and the dominion of arrogance do swiftly uproot, crush, cast down and humble speedily in our time!

Cong.: I howl like a sea-monster while I am enclosed (in exile), I cry like the ostriches by declaring me guilty; my God, my God! Wherefore hast thou made me (as) scum and refuse?[3] Do not rebuke me in thy anger, nor chasten me in thy wrath;[4] thou hast sworn, O Master, to withhold thy anger from persecuting me. O how thou hast turned to be cruel towards me! Thou hast punished me with the might of thy hand.[5] *Reader:* O do not punish me for ever, relent (and) comfort me; humble the arrogant who at (this) time plan to make battle against me, let thy anger be turned away and comfort me.][6]

Blessed art thou, O Lord, [*Cong.:* "*Blessed be he, and blessed be his name*!"] who breakest the enemies and humblest the arrogant. [*Cong.:* "Amen!"]

May thy mercies, O Lord our God, be stirred towards the righteous and the pious, towards the elders of thy people of the house of Israel, towards the remnant of their scribes, towards the righteous proselytes[7] and towards us; O grant a good reward to all who truly trust in thy name, and set our portion with them for ever, so that we may not be put to shame, for we trust in thee!

[*Cong.:* The last generation cried aloud: "Let me die this time, so that I should not witness murder!" Were I to possess the strength of stones, I would have become angry and displayed insolence. I thought that God had concealed his presence, that he would never see[8] (me); I weep bitterly in taunting death, (for) the Temple[9] lies in ruins for ever; how long, O Lord, wilt thou continue to forget me?[10] *Reader:* The Eternal is known to be angry for a moment, he will pardon those that trust in him, (and) make account for their righteousness, for he will not always contend, neither will he keep his anger for ever![11]

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1) v. Ps. 6, 4. 2) Lit. *to destroy them.* 3) *cf.* Lam. 3, 45. 4) v. Ps. 6, 2. 5) *cf.* Job 30, 21. 6) Is. 12, 1. 7) v. p. 9, note 1. 8) v. Ps. 10, 11. 9) Lit. *truth.* 10) *ibid.* 13, 2. 11) *ibid.* 103, 9.

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים [Cong. אָמֵן]:

[1] וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין.

[Cong. אָנָּה אֲנַחְנוּ עֹלִים, וְחַיַּת יַעַר שִׁכְּלָתְנוּ. אָנָּה אֵלֵךְ מֵרוּחֶךָ, וְסַעֲרָתְךָ כִּלָּתְנוּ. אָנוּד כְּצִפּוֹר נוֹדֵד, כִּי הֵילִילָתְנוּ. אָנוּשָׁה, כִּי אֵשׁ בֵּינוֹת אֲכָלָתְנוּ. אֲנָחוֹת מִלְאָתְנוּ, אֲנִינוּת תִּכְלָתְנוּ. אֵיכָה, כִּי קִנְאַת בֵּיתְךָ אֲכָלָתְנוּ: Reader אֲכָלַתְנוּ רוֹפֶסֶת בְּיַעַר גְּדֹלָה. רְאֵה בְקִנְאָתִי וְתַשְׁמִיעַ בִּגְדֻלָּה. קִנֵּאתִי לִירוּשָׁלַיִם וּלְצִיּוֹן, קִנְאָה גְדוֹלָה]:

בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] בּוֹנֵה יְרוּשָׁלָיִם [Cong. אָמֵן]:

[2] אֶת־צֶמַח דָּוִד עַבְדְּךָ, מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] מַצְמִיחַ קֶרֶן יְשׁוּעָה [Cong. אָמֵן]:

[3] שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ. כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה. וּמִלְּפָנֶיךָ מַלְכֵּנוּ, רֵיקָם אַל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] שׁוֹמֵעַ תְּפִלָּה [Cong. אָמֵן]:

[4] רְצֵה יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל. וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד, עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן [Cong. אָמֵן]:

1–4) v. p. ט׳, notes 1–4.

Blessed art thou, O Lord, [*Cong.*: "*Blessed be he, and blessed be his name*!"] (who art) a support and trust of the righteous. [*Cong.*: "Amen!"]

O return in mercy to Jerusalem thy city, and dwell therein as thou hast spoken;[1] O rebuild it soon, in our days, (as) an everlasting building, and speedily establish therein the throne of David!

Cong.: Wherever we go, the wild beasts bereave us,[2] whither shall we go from thy spirit?[3] Thy tempest annihilates us! We flee like the wandering bird, for thou hast made us screech; we are ruined,[4] for the heavenly fire has consumed us;[5] groans have filled us, grief has destroyed us completely; O, how the zeal of thy House has devoured us![6] *Reader:* The stamping (beasts) that were reared in the forest have devoured me; look on my jealousy, and declare in greatness: "I am exceedingly jealous[7] for Zion and for Jerusalem."]

Blessed art thou, O Lord, [*Cong.*: "*Blessed be he, and blessed be his name*!"] the (Re)builder of Jerusalem. [*Cong.*: "Amen!"]

Speedily cause the offspring of David thy servant to flourish, and exalt his pride by thy salvation, for we daily hope for thy salvation! Blessed art thou, O Lord, [*Cong.*: "*Blessed be he, and blessed be his name*!"] who causest the power of salvation to flourish. [*Cong.*: Amen!"]

Hear our voice, O Lord our God, take pity and have mercy upon us, and accept our prayer in mercy and favour, for thou art a God who hearkenest (to) prayers and supplications; turns us not empty away from thy presence, O our King, for thou dost hearken (to) the prayer of thy people Israel in mercy! Blessed art thou, O Lord, [*Cong.*: "*Blessed be he, and blessed be his name*!"] who hearkenest (to) prayer. [*Cong.*: "Amen!"]

Be favourable, O Lord our God, with thy people Israel and with their prayer, and restore the Service and the Fire-offerings of Israel to the Mercy-seat of thy House; O receive their prayer in love (and) in favour, and may the service of thy people Israel continually be pleasing (to thee); O may our eyes behold thy return to Zion in mercy! Blessed art thou, O Lord, [*Cong.*: "*Blessed be he, and blessed be his name*!"] who wilt restore thy[8] Divine Presence to Zion. [*Cong.*: "Amen!"]

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1) v. Zech. 8,3. 2) *cf.* Ezek. 5,17. 3) *cf.* Ps. 139,7. 4) Lit. *I am weak, sick.* 5) Ettenzasser translates "בינות" *heavenly* (*cf.* Ezek. 10,2), although the translation of "בינות" in the text is *between.* 7) v. Ps. 69,10. a. Zech. 1,14. 8) v. p. 2, note 1.

¹מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם, כִּי לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

The Congregation, in an undertone:

³מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ, כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

וְעַל־כֻּלָּם, יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. ²בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] הַטּוֹב שִׁמְךָ, וּלְךָ נָאֶה לְהוֹדוֹת [Cong. אָמֵן]:

שִׂים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ, כֻּלָּנוּ כְּאֶחָד, בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ, נָתַתָּ לָּנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ, לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת, וּבְכָל־שָׁעָה, בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ, [Cong. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ] הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם [Cong. אָמֵן]:

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1) The Reader and Congregation bend their knees, and bow at "מוֹדִים", and straighten up slowly at "יְיָ אֱלֹהֵינוּ". 2) The Reader bends his knees at "בָּרוּךְ", bows at "אַתָּה", and straightens up slowly at "יְיָ". 3) *cf.* Sot. 40a.

We give thanks to thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation throughout the generations; we will give thanks to thee and declare thy praise for our lives which are committed into thy hand, for our souls which are in thy charge, for thy miracles which are daily with us, and for thy wonders and thy favours which are (wrought) at all times, evening, morning and noon! O Beneficent One, whose mercies never fail; O Merciful One, whose kindnesses never cease, we for ever hope in thee.

The Congregation, in an undertone:

We give thanks to thee, for thou art the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of (the world) in, the beginning; blessings and thanksgiving (be ascribed) to thy great and holy name, for thou hast kept us alive, and hast preserved us, so may thou keep us alive and preserve us; O gather our exiles to thy holy courts to observe thy statutes, to do thy will and to serve thee with a perfect heart, for (this) we thank thee! Blessed be God to whom thanks are due!

And for all these things, may thy name, O our King, continually be praised and exalted for ever and ever! And all the living shall for ever thank thee, and praise thy name in truth, O God, our Salvation and our Help for time everlasting! Blessed art thou, O Lord, [*Cong.*: "*Blessed be he, and blessed be his name*!"] whose name is good, and to whom it is proper to give thanks. [*Cong.*: "Amen!"]

Grant peace, goodness, blessing, grace, kindness and mercy to us and to all Israel thy people; bless us, O our Father, all of us together with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness, righteousness, blessing, mercy, life and peace; O may it be good in thy sight to bless thy people Israel at all times and at every moment with thy peace! Blessed art thou, O Lord, *Cong.*: ["*Blessed be he, and blessed be his name!*"] who blessest thy[1] people Israel with peace. [*Cong.*: "Amen."]

1) v. p. 2, note 1.

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה:

Reader יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן: *Cong. & Reader* יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא: *Reader* יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דִּי־קֻדְשָׁא *Cong. & Reader* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

סדר הוצאת ספר התורה

The Ark is opened.
Reader and Congregation:

Num. 10.35 וַיְהִי בִּנְסֹעַ הָאָרֹן, וַיֹּאמֶר מֹשֶׁה. קוּמָה | יְיָ, וְיָפֻצוּ אֹיְבֶיךָ,
Is. 2.3 וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְיָ
מִירוּשָׁלָיִם:

The Reader takes the סֵפֶר תּוֹרָה*, and says:*

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בִּקְדֻשָּׁתוֹ:

In some Congregations, the following is said:
ZOHAR VAYAKHEL

[1] By R. Simeon bar Yochai (c. 100–160) ע"י [ר' שמעון בר יוחאי]

[בְּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא, בְּרִיךְ כִּתְרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם. וּפֻרְקַן יְמִינָךְ, אַחֲזֵי לְעַמָּךְ, בְּבֵית מַקְדְּשָׁךְ. וּלְאַמְטוּיֵא לָנָא מִטּוּב נְהוֹרָךְ, וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין: יְהֵא רַעֲוָא קֳדָמָךְ, דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא. וְלֶהֱוֵא אֲנָא פְקִידָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחַם עֲלַי, וּלְמִנְטַר יָתִי, וְיַת כָּל־דִּי לִי, וְדִי לְעַמָּךְ יִשְׂרָאֵל: אַנְתְּ הוּא זָן לְכֹלָּא, וּמְפַרְנֵס לְכֹלָּא. אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא. אַנְתְּ הוּא דְשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּי־לָךְ הִיא: אֲנָא עַבְדָּא דְקֻדְשָׁא בְּרִיךְ הוּא. דְּסָגֵידְנָא קַמֵּהּ, וּמִקַּמָּא דִּיקַר אוֹרַיְתֵהּ, בְּכָל עִדָּן וְעִדָּן. לָא עַל אֱנָשׁ רָחִיצְנָא, [2]וְלָא עַל בַּר אֱלָהִין סָמִיכְנָא, אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא, דְּהוּא אֱלָהָא קְשׁוֹט, וְאוֹרַיְתֵהּ קְשׁוֹט, וּנְבִיאוֹהִי קְשׁוֹט, וּמַסְגֵּא לְמֶעְבַּד טַבְוָן וּקְשׁוֹט, בֵּהּ אֲנָא רָחֵץ. וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא, אֲנָא אֵמַר תֻּשְׁבְּחָן: יְהֵא רַעֲוָא קֳדָמָךְ, דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָא. וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי, וְלִבָּא דְכָל־עַמָּךְ יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלִשְׁלָם [אָמֵן]:

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1) The Zohar was first produced in Spain in 1290. 2) cf. Gen. 6,2. a. „מקור הברכות" Seder Rav. Amram (Frumkin Ed.).

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

And now, I pray thee, let the power of the Lord be great, as thou hast spoken, saying: "Remember, O Lord, thy mercies and thy kindnesses; for they have been from of old.

Reader: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader:* "Amen! May his great name be blessed for ever and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessing and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

ORDER OF TAKING THE SCROLL OF THE LAW OUT OF THE ARK

The Ark is opened.

Reader and Congregation:

[1]And it came to pass, when the Ark was set forward, Moses said: "Arise, O Lord, and let thy enemies be scattered, and those that hate thee shall flee before thee!" For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.[2]

The Reader takes the Scroll of the Law, and says:

Blessed be he, who in his holiness gave the Law to his people Israel!

In some Congregations, the following is said:

ZOHAR VAYAKHEL

[Blessed be the name of the Master of the Universe! Blessed be thy crown and thy (heavenly) abode! May thy goodwill be for ever with thy people Israel, and reveal to thy people the redemption of thy right hand by thy Holy Temple; bestow upon us the benign gift of thy light and accept our prayer in mercy. May it be thy will to prolong our life in goodness, and let me also be numbered among the righteous, so that thou mayest have compassion on me, and watch over me and over all that belong to me and those that belong to thy people Israel. Thou art he that feeds and sustains all, thou art he that rules over all, thou art he that rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I bow at all times; I trust not in man, nor do I rely upon any noble son,[3] but only in God of heaven, who is the God of truth, and whose Law is truth; whose prophets are truth, and who performs numerous deeds of goodness and truth. In him do I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart in thy Law, and fulfil the wishes of my heart, and of the heart of all thy people Israel, for good, for life and for peace. [Amen!]

1) v. Num. 10,35. 2) v. Is. 2,3. 3) v. Rashi, a. H. Chu. on Gen. 6,2.

The Reader takes the סֵפֶר תּוֹרָה*, turns towards the Ark and says:*

Ps. 34.4 גַּדְּלוּ לַייָ אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

Reader and Congregation:

1. Chron. 29. 11 לְךָ יְיָ הַגְּדֻלָּה, וְהַגְּבוּרָה, וְהַתִּפְאֶרֶת, וְהַנֵּצַח, וְהַהוֹד, כִּי־
כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ יְיָ הַמַּמְלָכָה, וְהַמִּתְנַשֵּׂא לְכֹל |
Ps. 99. 5, 9 לְרֹאשׁ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ. וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ
הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ. כִּי קָדוֹשׁ יְיָ
אֱלֹהֵינוּ:

אַב הָרַחֲמִים, הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכּוֹר בְּרִית אֵתָנִים. וְיַצִּיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרַע מִן הַנְּשׂוּאִים. וְיָחֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים, וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים:

The Desk should be covered before the סֵפֶר תּוֹרָה *is placed upon it.*

The Reader unrolls it, and says the following:

וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ עָלֵינוּ בִּזְמַן קָרוֹב. וְיָחוֹן פְּלֵיטָתֵנוּ וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל, לְחֵן וּלְחֶסֶד, לְרַחֲמִים וּלְרָצוֹן, וְנֹאמַר אָמֵן: הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה:

כֹּהֵן קְרַב יַעֲמֹד

[1]*Pronounce here the Hebrew name of the Cohen and that of his father:*

פ׳......................................בֶּן......................................הַכֹּהֵן:

In some Congregations, the verses in parenthesis are added:

Ps. 19. 8.9 בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בִּקְדֻשָּׁתוֹ: [תּוֹרַת יְיָ
תְּמִימָה, מְשִׁיבַת נָפֶשׁ. עֵדוּת יְיָ נֶאֱמָנָה, מַחְכִּימַת פֶּתִי: פִּקּוּדֵי יְיָ יְשָׁרִים,
Ib. 29.11 מְשַׂמְּחֵי־לֵב. מִצְוַת יְיָ בָּרָה, מְאִירַת עֵינָיִם: יְיָ עֹז לְעַמּוֹ יִתֵּן. יְיָ | יְבָרֵךְ אֶת
Ib. 18.31 עַמּוֹ בַשָּׁלוֹם: הָאֵל תָּמִים דַּרְכּוֹ, אִמְרַת יְיָ צְרוּפָה, מָגֵן הוּא לְכֹל הַחוֹסִים
בּוֹ:]

Congregation and Reader:

Deu 4.4. וְאַתֶּם הַדְּבֵקִים בַּייָ אֱלֹהֵיכֶם, חַיִּים כֻּלְּכֶם הַיּוֹם:

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1) *If there is no Cohen present, a Levite or an Israelite is called instead, in the following manner:*

אֵין כַּאן כֹּהֵן, לֵוִי בִּמְקוֹם כֹּהֵן יַעֲמֹד......................בֶּן......................הַלֵּוִי בִּמְקוֹם כֹּהֵן:

אֵין כַּאן כֹּהֵן, יִשְׂרָאֵל בִּמְקוֹם כֹּהֵן יַעֲמֹד......................בֶּן......................יִשְׂרָאֵל בִּמְקוֹם כֹּהֵן׳

ORDER OF TAKING THE SCROLL OF THE LAW OUT OF THE ARK

The Reader takes the Scroll of the Law, turns towards the Ark and says:

Magnify the Lord with me, and let us exalt his name together!

Reader and Congregation:

Thine, O Lord, is the greatness, the power, the glory, the victory and the majesty, for all that is in heaven and on earth (is thine); thine, O Lord, is the Kingdom and the supremacy as head above all. Exalt the Lord our God, and bow down at his footstool, (for) he is holy. Exalt the Lord our God, and worship at his Holy Mount, for the Lord our God is holy.

May the Father of mercy have compassion upon a people that has been borne (by him),[1] may he remember the covenant with the patriarchs, deliver our souls from evil times, and rebuke the evil inclination of them who have been borne (by him);[1] O may he graciously grant us an everlasting deliverance, and fulfil our desires in good measure, (with) salvation and mercy.

The Desk should be covered before the Scroll of the Law is placed upon it. The Reader unrolls it, and says the following:

And may his Kingdom be soon revealed and made visible to us and may he favour our remnants and the remnants of his people the house of Israel, for grace, kindness, mercy and favour; and let us say: "Amen!" Let all of you ascribe greatness to our God, and give honour to the Law.

Let the Cohen arise and approach (the Reading Desk).

Pronounce here the Hebrew name of the Cohen and that of his father:

In some Congregations, the verses in parenthesis are added:

Blessed be he, who in his holiness gave the Law to his people Israel! [The Law of the Lord is perfect, restoring the soul; the Testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eye. The Lord will give strength to his people, the Lord will bless his people with peace. The way of God is perfect, the word of the Lord is pure; he is a Shield to all those that trust in him.]

Congregation and Reader:

And you that hold fast to the Lord your God are all alive to-day.

[1]) v. Is. 46, 3.

The Scroll is opened, and the one who is called up looks at the passage to be read, kisses it with the wrapper of the Scroll and taking hold of the two rollers says "בָּרוּךְ דַּיַּן הָאֱמֶת" in an undertone immediately before he recites the "בָּרְכוּ". He should recite the Blessing with his eyes closed, or may look into a Prayer Book, etc., but not in the Scroll itself. He then removes his left hand from the roller and holds on to it with his right hand only, while his portion is being read.

1 בָּרְכוּ אֶת־יְיָ, הַמְבֹרָךְ:

The person called, repeats the following verse after the Congregation:

בָּרוּךְ יְיָ הַמְבֹרָךְ, לְעוֹלָם וָעֶד:

and continues:

2 בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

After the reading of a section of the Law, the person called takes hold of the roller with his left hand also, rolls it up and recites the following Blessing:

3 בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

בִּרְכַּת הַגּוֹמֵל

Persons who have been in peril of their lives, during journeys by sea, land, or air, in captivity or sickness, upon their deliverance or recovery say the following, immediately after the conclusion of the last Blessing:

4 By Rav (d. 247) [ע"י רב]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל־טוֹב:

The Congregation respond:

מִי שֶׁגְּמָלְךָ כָּל־טוֹב, הוּא יִגְמָלְךָ כָּל־טוֹב סֶלָה:

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1) v. Ber. 7,3. a. Mechilta Ex. 13,3., v. a. "Rosh" on Ber. ch. 7. 2) v. r. מז׳, note 1. 3) v. Sophrim, 13,8. 4) v. Ber. 54b. (His name was Abba Arichta, v. Chul. 137b.)

The Scroll is opened, and the one who is called up looks at the passage to be read, kisses it with the wrapper of the Scroll and taking hold of the two rollers says: "Blessed be the true Judge" in an undertone immediately before he recites the Blessing for the Law. He should recite the Blessing with his eyes closed, or may look into a Prayer Book etc. but not in the Scroll itself. He then removes his left hand from the roller and holds on to it with his right hand only, while his portion is being read.

Bless the Lord who is blessed!

The person called, repeats the following verse after the Congregation:

Blessed be the Lord who is blessed for ever and ever!

and continues:

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations, and given us thy[1] Law! Blessed art thou, O Lord, Giver of the Law.

After the reading of a section of the Law, the person called takes hold of the roller with his left hand also, rolls it up and recites the following Blessing:

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted an everlasting life in our midst! Blessed art thou, O Lord, Giver of the Law.

THANKSGIVING.

Persons who have been in peril of their lives, during journeys by sea, land or air, in captivity or sickness, upon their deliverance or recovery say the following, immediately after the conclusion of the last Blessing:

Blessed art thou, O Lord our God, King of the universe, who bestowest favours on the undeserving, who hast rendered me every kindness.

The Congregation respond:

He who has rendered you every kindness, may he for ever deal kindly with you.

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1) v. p. 2, note 1.

Deut. 4, 25–40

The voice should be lowered when reading the following:

כהן. כִּי־תוֹלִיד בָּנִים וּבְנֵי בָנִים וְנוֹשַׁנְתֶּם בָּאָרֶץ וְהִשְׁחַתֶּם
וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כֹּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ
לְהַכְעִיסוֹ׃ הַעִידֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אָבֹד
תֹּאבֵדוּן מַהֵר מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה
לְרִשְׁתָּהּ לֹא־תַאֲרִיכֻן יָמִים עָלֶיהָ כִּי הִשָּׁמֵד תִּשָּׁמֵדוּן׃ וְהֵפִיץ
יְהוָה אֶתְכֶם בָּעַמִּים וְנִשְׁאַרְתֶּם מְתֵי מִסְפָּר בַּגּוֹיִם אֲשֶׁר יְנַהֵג יְהוָה
אֶתְכֶם שָׁמָּה׃ וַעֲבַדְתֶּם־שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן אֲשֶׁר
לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֹאכְלוּן וְלֹא יְרִיחֻן׃ וּבִקַּשְׁתֶּם מִשָּׁם
אֶת־יְהוָה אֱלֹהֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

לוי. בַּצַּר לְךָ וּמְצָאוּךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים
וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקֹלוֹ׃ כִּי אֵל רַחוּם יְהוָה אֱלֹהֶיךָ
לֹא יַרְפְּךָ וְלֹא יַשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע
לָהֶם׃ כִּי שְׁאַל־נָא לְיָמִים רִאשֹׁנִים אֲשֶׁר־הָיוּ לְפָנֶיךָ לְמִן־הַיּוֹם
אֲשֶׁר בָּרָא אֱלֹהִים ׀ אָדָם עַל־הָאָרֶץ וּלְמִקְצֵה הַשָּׁמַיִם וְעַד־
קְצֵה הַשָּׁמָיִם הֲנִהְיָה כַּדָּבָר הַגָּדוֹל הַזֶּה אוֹ הֲנִשְׁמַע כָּמֹהוּ׃ הֲשָׁמַע
עָם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כַּאֲשֶׁר־שָׁמַעְתָּ אַתָּה וַיֶּחִי׃ אוֹ ׀
הֲנִסָּה אֱלֹהִים לָבוֹא לָקַחַת לוֹ גוֹי מִקֶּרֶב גּוֹי בְּמַסֹּת בְּאֹתֹת וּבְמוֹפְתִים
וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כְּכֹל
אֲשֶׁר־עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ׃ אַתָּה הָרְאֵתָ
לָדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבַדּוֹ׃

ORDER OF READING THE LAW FOR THE NINTH OF AV IN THE MORNING

DEUT. 4, 25–40

Cohen: When you bring forth children and grandchildren, and have grown old in the land; if you act corruptly and make a graven image in the shape of any thing, and do what is evil in the sight of the Lord your God, (so as) to provoke him (to anger)—I call heaven and earth to witness against you today, that you will soon utterly perish from off the land which you are going over the Jordan to possess; you will not prolong your days upon it, but will be utterly destroyed. And the Lord will scatter you among the peoples; and you will be left few in number among the nations, whither the Lord will lead you away. And there you will serve man-made gods of wood and stone, that neither see nor hear, nor eat, nor smell. But when you will seek there the Lord your God, if you will search (for) him with all your heart and with all your soul, you shall find him.

Levite: When you are in distress, and all these things happen to you; then in the end of your days you will return to the Lord your God, and hearken to his voice. For the Lord your God is a merciful God, he will not fail you nor destroy you; and will not forget the covenant (made) with your fathers which he swore to them. Indeed, inquire now of the former days which preceded you, since the day that God created man on the earth, and from one end of heaven to the other; whether such a great thing as this has ever happened, or if anything like it has ever been heard of. Did any people ever hear the voice of a God speaking out of the midst of the fire, as you have heard, and still live? Or has any God (ever) attempted to go and take a nation for himself from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand, by an outstretched arm and by great terrors; according to all that the Lord your God did for you in Egypt before your (own) eyes? You were taught to know, that the Lord, he is God! There is none else beside him!

[1]יִשְׂרָאֵל. מִן־הַשָּׁמַיִם הִשְׁמִיעֲךָ אֶת־קֹלוֹ לְיַסְּרֶךָּ וְעַל־הָאָרֶץ
הֶרְאֲךָ אֶת־אִשּׁוֹ הַגְּדוֹלָה וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ: וְתַחַת כִּי
אָהַב אֶת־אֲבֹתֶיךָ וַיִּבְחַר בְּזַרְעוֹ אַחֲרָיו וַיּוֹצִאֲךָ בְּפָנָיו בְּכֹחוֹ הַגָּדֹל
מִמִּצְרָיִם: לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ מִפָּנֶיךָ לַהֲבִיאֲךָ
לָתֶת־לְךָ אֶת־אַרְצָם נַחֲלָה כַּיּוֹם הַזֶּה: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־
לְבָבֶךָ כִּי יְהוָֹה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת
אֵין עוֹד: וְשָׁמַרְתָּ אֶת־חֻקָּיו וְאֶת־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
אֲשֶׁר יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ וּלְמַעַן תַּאֲרִיךְ יָמִים עַל־הָאֲדָמָה
אֲשֶׁר יְהוָֹה אֱלֹהֶיךָ נֹתֵן לְךָ כָּל־הַיָּמִים:

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה:

Reader יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא [*Cong.* אָמֵן], בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ *Cong. & Reader* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דִּי־קֻדְשָׁא *Cong. & Reader* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

[2] *After the Reading of the Law, the Scroll is held up, and the one who raises it should open it so that three columns of the script are visible to the whole Congregation, as it is the duty of every worshipper to see the script before saying the following:*

In some Congregations, the verses in parenthesis are added :

Deut.4.44 וְזֹאת הַתּוֹרָה, אֲשֶׁר־שָׂם מֹשֶׁה, לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל־פִּי
Prov.3.18. יְיָ, בְּיַד־מֹשֶׁה: [עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר:
ib. 17.16 דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבֹתֶיהָ שָׁלוֹם: אֹרֶךְ יָמִים בִּימִינָהּ,
Is. 42.21 בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד: יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר:]

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2) v. Taan. 29b. 2) It is forbidden to take hold of the Scroll with bare hands when it is rolled up, and if it is necessary to adjust the parchment, then it should be done with the wrapper of the Scroll (or Tallit).

Israelite: Out of heaven he let you hear his voice, to discipline you; and on earth he let you see his great fire, and you heard his words out of the midst of the fire. And because he loved your forefathers, and chose their[1] descendants after them; and brought you out of Egypt with his own presence, by his great power—By driving out nations from before you greater and mightier than you; to bring you in, to give you their land (for) an inheritance, as at this day—Know therefore this day, and reflect in your heart, that it is the Lord who is God in heaven above and on the earth beneath; there is none else! You shall therefore keep his statutes and his commandments, which I command you this day, that it may go well with you, and with your children after you; that you may prolong your days upon the land which the Lord your God gives you for ever.

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

And now, I pray thee, let the power of the Lord be great as thou hast spoken, saying: Remember, O Lord, thy mercies and thy kindnesses; for they have been from of old.

Reader: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader:* "Amen! May his great name be blessed for ever, and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

After the Reading of the Law, the Scroll is held up, and the one who raises it should open it so that three columns of the script are visible to the whole Congregation, as it is the duty of every worshipper to see the script before saying the following:

In some Congregations, the verses in parenthesis are added:

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. [It is a tree of life to them that uphold it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in its left hand are riches and honour. The Lord was pleased, because of his righteousness, to magnify the Law and make it glorious.]

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1) Lit. *and chose his descendants.*

The third person called to the תּוֹרָה*, says the following before chanting the Haftarah:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים
טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת. בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר
בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

The Haftarah is chanted to the tune of "Echah" with the exception of the last two verses

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[1] אָסֹף אֲסִיפֵם נְאֻם־יְהוָה אֵין עֲנָבִים בַּגֶּפֶן וְאֵין תְּאֵנִים בַּתְּאֵנָה
וְהֶעָלֶה נָבֵל וָאֶתֵּן לָהֶם יַעַבְרוּם: עַל־מָה אֲנַחְנוּ יֹשְׁבִים הֵאָסְפוּ
וְנָבוֹא אֶל־עָרֵי הַמִּבְצָר וְנִדְּמָה־שָּׁם כִּי יְהוָה אֱלֹהֵינוּ הֲדִמָּנוּ
וַיַּשְׁקֵנוּ מֵי־רֹאשׁ כִּי חָטָאנוּ לַיהוָה: קַוֵּה לְשָׁלוֹם וְאֵין טוֹב לְעֵת
מַרְפֵּה[2] וְהִנֵּה בְעָתָה: מִדָּן נִשְׁמַע נַחְרַת סוּסָיו מִקּוֹל מִצְהֲלוֹת
אַבִּירָיו רָעֲשָׁה כָּל־הָאָרֶץ וַיָּבוֹאוּ וַיֹּאכְלוּ אֶרֶץ וּמְלוֹאָהּ עִיר
וְיֹשְׁבֵי בָהּ: כִּי הִנְנִי מְשַׁלֵּחַ בָּכֶם נְחָשִׁים צִפְעֹנִים אֲשֶׁר אֵין־לָהֶם לָחַשׁ
וְנִשְּׁכוּ אֶתְכֶם נְאֻם־יְהוָה: מַבְלִיגִיתִי עֲלֵי יָגוֹן עָלַי לִבִּי דַוָּי: הִנֵּה־
קוֹל שַׁוְעַת בַּת־עַמִּי מֵאֶרֶץ מַרְחַקִּים הַיהוָה אֵין בְּצִיּוֹן אִם־מַלְכָּהּ
אֵין בָּהּ מַדּוּעַ הִכְעִסוּנִי בִּפְסִלֵיהֶם בְּהַבְלֵי נֵכָר: עָבַר קָצִיר כָּלָה
קָיִץ וַאֲנַחְנוּ לוֹא נוֹשָׁעְנוּ: עַל־שֶׁבֶר בַּת־עַמִּי הָשְׁבָּרְתִּי[3] קָדַרְתִּי
שַׁמָּה הֶחֱזִקָתְנִי: הַצֳרִי אֵין בְּגִלְעָד אִם־רֹפֵא אֵין שָׁם כִּי מַדּוּעַ לֹא
עָלְתָה אֲרֻכַת בַּת־עַמִּי: מִי־יִתֵּן רֹאשִׁי מַיִם וְעֵינִי מְקוֹר דִּמְעָה
וְאֶבְכֶּה יוֹמָם וָלַיְלָה אֵת חַלְלֵי בַת־עַמִּי: מִי־יִתְּנֵנִי בַמִּדְבָּר מְלוֹן
אֹרְחִים וְאֶעֶזְבָה אֶת־עַמִּי וְאֵלְכָה מֵאִתָּם כִּי כֻלָּם מְנָאֲפִים עֲצֶרֶת
בֹּגְדִים: וַיַּדְרְכוּ אֶת־לְשׁוֹנָם קַשְׁתָּם שֶׁקֶר וְלֹא לֶאֱמוּנָה גָּבְרוּ בָאָרֶץ

1) v. Meg. 31b. 2) יה׳ במקום א׳. 3) קמץ באתנח.

HAFTARAH FOR THE NINTH OF AV IN THE MORNING

The third person called to the Torah, says the following before chanting the Haftarah:

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth! Blessed art thou, O Lord, who hast chosen the Law, and Moses thy[1] servant, and Israel thy[1] people, and prophets of truth and righteousness.

JEREMIAH 8, 13, 9, 1–23

"I will utterly consume them," says the Lord: "there shall be[2] no grapes on the vine, nor figs on the fig tree; even the eaves will be withered, and what I gave them[3] shall pass away from them." Why do we sit still?[4] Gather together, and let us go to the fortified cities, and there let us meet our doom! For the Lord our God has doomed us (to death), and has given us poisoned water to drink because we have sinned against the Lord. We hoped for peace, but no good came; for a time of healing, but behold, terror. From Dan is heard the snorting of their[1] horses, at the sound of the neighing of their[1] stallions the whole land quakes; they come and devour the land and its produce, the city and those that dwell therein. "For behold, I am sending among you serpents, adders which cannot be charmed, and they shall bite you," says the Lord. My grief is beyond healing; my heart is sick within me. Hark the voice from a distant land, the cry of the daughter of my people; is the Lord not in Zion? Is not her King therein? Why have they provoked me with their graven images, with their strange vanities? The harvest is past, the summer is ended; and we are not saved. For the wound of the daughter of my people I am wounded (with grief); I mourn, (and) dismay has taken hold of me. Is there no balm in Gilead? Is there no physician there? Why then has the health of the daughter of my people not been restored? O that my head were (full of) waters[5] and my eyes a fountain of tears; that I might weep day and night for the slain of the daughter of my people! O that I had in the desert a wayfarers' lodging-place, that I might leave my people and go away from them! For they are all adulterers, a company of traitors! They have directed their tongue treacherously (as) their bows, and they have grown strong in the

1) Lit. "*his*". 2) The future tense replaces the present tense of the original. 3) *viz.*: the produce of their field shall pass to the enemy. 4) Jeremiah says. 5) *cf.* p. 94, note 7, a. p. 133.

כִּי מֵרָעָה אֶל־רָעָה ׀ יָצָאוּ[1] וְאֹתִי לֹא־יָדָעוּ[2] נְאֻם־יְהוָה׃ אִישׁ
מֵרֵעֵהוּ הִשָּׁמֵרוּ וְעַל־כָּל־אָח אַל־תִּבְטָחוּ כִּי כָל־אָח עָקוֹב
יַעְקֹב וְכָל־רֵעַ רָכִיל יַהֲלֹךְ׃ וְאִישׁ בְּרֵעֵהוּ יְהָתֵלּוּ[3] וֶאֱמֶת לֹא
יְדַבֵּרוּ לִמְּדוּ לְשׁוֹנָם דַּבֶּר־שֶׁקֶר הַעֲוֵה נִלְאוּ׃ שִׁבְתְּךָ בְּתוֹךְ מִרְמָה
בְּמִרְמָה מֵאֲנוּ דַעַת־אוֹתִי נְאֻם־יְהוָה׃ לָכֵן כֹּה אָמַר יְהוָה צְבָאוֹת
הִנְנִי צוֹרְפָם וּבְחַנְתִּים כִּי־אֵיךְ אֶעֱשֶׂה מִפְּנֵי בַּת־עַמִּי׃ חֵץ [4]שָׁחוּט
לְשׁוֹנָם מִרְמָה דִבֵּר בְּפִיו שָׁלוֹם אֶת־רֵעֵהוּ יְדַבֵּר וּבְקִרְבּוֹ יָשִׂים
אָרְבּוֹ׃ הַעַל־אֵלֶּה לֹא־אֶפְקָד־בָּם נְאֻם־יְהוָה אִם בְּגוֹי אֲשֶׁר־
כָּזֶה לֹא תִתְנַקֵּם נַפְשִׁי׃ עַל־הֶהָרִים אֶשָּׂא בְכִי וָנֶהִי וְעַל־נְאוֹת
מִדְבָּר קִינָה כִּי נִצְּתוּ מִבְּלִי־אִישׁ עֹבֵר וְלֹא שָׁמְעוּ קוֹל מִקְנֶה
מֵעוֹף הַשָּׁמַיִם וְעַד־בְּהֵמָה נָדְדוּ הָלָכוּ׃ וְנָתַתִּי אֶת־יְרוּשָׁלִַם לְגַלִּים
מְעוֹן תַּנִּים וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה מִבְּלִי יוֹשֵׁב׃ מִי־הָאִישׁ
הֶחָכָם וְיָבֵן אֶת־זֹאת וַאֲשֶׁר דִּבֶּר פִּי־יְהוָה אֵלָיו וְיַגִּדָהּ עַל־מָה
אָבְדָה הָאָרֶץ נִצְּתָה כַמִּדְבָּר מִבְּלִי עֹבֵר׃ וַיֹּאמֶר יְהוָה עַל־עָזְבָם
אֶת־תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם וְלֹא־שָׁמְעוּ בְקוֹלִי וְלֹא־הָלְכוּ בָהּ׃
וַיֵּלְכוּ אַחֲרֵי שְׁרִרוּת לִבָּם וְאַחֲרֵי הַבְּעָלִים אֲשֶׁר לִמְּדוּם אֲבוֹתָם׃
לָכֵן כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִנְנִי מַאֲכִילָם אֶת־
הָעָם הַזֶּה לַעֲנָה וְהִשְׁקִיתִים מֵי־רֹאשׁ׃ וַהֲפִיצוֹתִים בַּגּוֹיִם אֲשֶׁר לֹא
יָדְעוּ הֵמָּה וַאֲבוֹתָם וְשִׁלַּחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב עַד כַּלּוֹתִי
אוֹתָם׃ כֹּה אָמַר יְהוָה צְבָאוֹת הִתְבּוֹנְנוּ וְקִרְאוּ לַמְקוֹנְנוֹת וּתְבוֹאֶינָה
וְאֶל־הַחֲכָמוֹת שִׁלְחוּ וְתָבוֹאנָה׃ וּתְמַהֵרְנָה וְתִשֶּׂנָה עָלֵינוּ נֶהִי וְתֵרַדְנָה

1) ·קמץ בתביר 2) ·קמץ בתרחא 3) ·הל׳ דגושה 4) שׁוֹחֵט כ׳ 5) ·חסר א׳

land not for the sake of truth; for they proceed from evil to evil, and they do not know me," says the Lord. "Let each one beware of his neighbour, and do not trust any brother; for every brother forges plans, and every neighbour spreads slander. Indeed, they deceive one another and do not speak the truth; they have taught their tongue to speak lies, they commit iniquity (until) they are weary. Your habitation is in the midst of deceit; through deceit they refuse to know me", says the Lord. Therefore thus says the Lord of hosts: "Behold, because of the (wickedness of the) daughter of my people, I will refine them and test them, for what else can I do? Their tongue is a deadly arrow, it speaks deceit; each one speaks peaceably with his mouth to his neighbour, but in his heart he lays a trap for him. Shall I not punish them for these things," says the Lord, "shall I not avenge myself on a nation such as this? I will take up weeping and wailing for the mountains, and a lamentation for the pastures of the wilderness, because they are withered and without any one passing through, and the lowing of the cattle is not heard; both the fowl of the heavens and the beast have fled and are gone. And I will make Jerusalem heaps (of ruins), a lair of jackals; and I will make the cities of Judah a desolation, without inhabitant." Who is the man so wise that he can understand this? And who is he to whom the mouth of the Lord has spoken, that he may declare it? Why is the land ruined (and) withered like a wilderness, without anyone passing through? And the Lord said: "(It is) because they have forsaken my Law, which I set before them, and have not hearkened to my voice, nor walked by it. But have followed the stubbornness of their own heart, and after the Baalim, which their fathers taught them (to worship)." Therefore thus said the Lord of hosts, the God of Israel: "Behold, I will feed them—this people—with wormwood, and will give them poisonous water to drink. I will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them, until I have consumed them." Thus said the Lord of hosts: "Consider and call for the (hired) women mourners that they may come; and send for the skilful women, and let them come." O let them make haste and raise a wailing over us, so that our eyes may shed,

עֵינֵינוּ דִּמְעָה וְעַפְעַפֵּינוּ יִזְּלוּ־מָיִם: כִּי קוֹל נְהִי נִשְׁמַע מִצִּיּוֹן אֵיךְ
שֻׁדָּדְנוּ בֹּשְׁנוּ מְאֹד כִּי־עָזַבְנוּ אָרֶץ כִּי הִשְׁלִיכוּ מִשְׁכְּנוֹתֵינוּ: כִּי־
שְׁמַעְנָה נָשִׁים דְּבַר־יְהוָה וְתִקַּח אָזְנְכֶם דְּבַר־פִּיו וְלַמֵּדְנָה בְנוֹתֵיכֶם
נֶהִי וְאִשָּׁה רְעוּתָהּ קִינָה: כִּי־עָלָה מָוֶת בְּחַלּוֹנֵינוּ בָּא בְּאַרְמְנוֹתֵינוּ
לְהַכְרִית עוֹלָל מִחוּץ בַּחוּרִים מֵרְחֹבוֹת: דַּבֵּר כֹּה נְאֻם־יְהוָה
וְנָפְלָה נִבְלַת הָאָדָם כְּדֹמֶן עַל־פְּנֵי הַשָּׂדֶה וּכְעָמִיר מֵאַחֲרֵי
הַקֹּצֵר וְאֵין מְאַסֵּף: *כֹּה | אָמַר יְהוָה אַל־יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ
וְאַל־יִתְהַלֵּל הַגִּבּוֹר בִּגְבוּרָתוֹ אַל־יִתְהַלֵּל עָשִׁיר בְּעָשְׁרוֹ: כִּי אִם־
בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד
מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־יְהוָה:

After reading the הַפְטָרָה*, the following is said:*

[2] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא, יְיָ אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ, אָחוֹר לֹא־יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן, וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נֶפֶשׁ, תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בִּמְהֵרָה יָבֹא, וְיָגֵל לִבֵּנוּ, עַל־כִּסְאוֹ לֹא־יֵשֶׁב זָר, וְלֹא־יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ. כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ, שֶׁלֹּא־יִכְבֶּה נֵרוֹ, לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מָגֵן דָּוִד:

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1) קמץ בזקף קטן. * *These last two verses should be intoned in the ordinary melody.*
2) v. Sophrim 13, 9–14.

tears, and our eyelids gush with water. For a sound of wailing is heard from Zion: 'O how we are ruined! We are very much ashamed, because we have left the land, because they have cast down our dwelling!' Indeed hear, O women, the word of the Lord, and let your ear receive the word of his mouth; teach your daughters a lamentation, and each to her neighbour a dirge. For death has penetrated our windows, it has entered our palaces; to cut off the infants from the streets, and the young men from the squares. "Speak, thus"[1] says the Lord: "Indeed, the carcases of men shall fall like dung on the open field, and like sheaves after the reaper, with none to gather them!" Thus says the Lord: "Let not the wise man boast of his wisdom, nor the strong man boast of his strength, nor the rich man boast of his riches. But let him that boasts exult in this, that he understands and knows me, that I am the Lord who practises kindness, justice and righteousness on the earth; for in these things I delight," says the Lord.

After reading the Haftarah, the following is said:

Blessed art thou, O Lord our God, King of the universe, Creator of all the worlds, righteous through all generations; the Faithful God, who says and does, who speaks and fulfils, for all thy[2] words are true and just. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void; for thou, Almighty King, art faithful and merciful! Blessed art thou, O Lord, the faithful God in all thy[2] words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit, speedily in our days! Blessed art thou, O Lord, who makest Zion rejoice in her children.

Make us rejoice, O Lord our God, in Elijah thy prophet, thy servant, and in the kingdom of the house of David, thine anointed; may he speedily come and gladden our hearts! O let no stranger sit on his throne,[3] nor let others any longer inherit his glory; for by thy holy name thou didst swear to him, that his lamp would never be extinguished! Blessed art thou, O Lord, the Shield of David.

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1) *viz.:* God says to the Prophet. 2) Lit. *His.* 3) *i.e.* King David's throne.

The Ark is opened, and the Reader takes the Scroll of the Law and says:

Ps. 148.13. יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Congregation and Reader:

Ib. 148.14. הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם: וַיָּרֶם קֶרֶן | לְעַמּוֹ, תְּהִלָּה לְכָל־
חֲסִידָיו. לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ. הַלְלוּיָהּ:

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[1] לְדָוִד מִזְמוֹר, לַיהוָה הָאָרֶץ וּמְלוֹאָהּ. תֵּבֵל וְיֹשְׁבֵי בָהּ: כִּי־
הוּא עַל־יַמִּים יְסָדָהּ. וְעַל־נְהָרוֹת יְכוֹנְנֶהָ: מִי־יַעֲלֶה בְהַר־יְהוָה,
וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר לֵבָב, אֲשֶׁר | לֹא־נָשָׂא לַשָּׁוְא
[2] נַפְשִׁי. וְלֹא נִשְׁבַּע לְמִרְמָה: יִשָּׂא בְרָכָה מֵאֵת יְהוָה. וּצְדָקָה מֵאֱלֹהֵי
יִשְׁעוֹ: זֶה דּוֹר[3] דֹּרְשָׁיו. מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֶלָה: [4] שְׂאוּ שְׁעָרִים |
רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם. וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה מֶלֶךְ
הַכָּבוֹד, יְהוָה עִזּוּז וְגִבּוֹר. יְהוָה גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים |
רָאשֵׁיכֶם, וּשְׂאוּ פִּתְחֵי עוֹלָם. וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ
הַכָּבוֹד, יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכָּבוֹד, סֶלָה:

While the Scroll of the Law is being placed in the Ark, the Reader and Congregation say the following:

Num. 10.36. וּבְנֻחֹה יֹאמַר. שׁוּבָה יְהוָה, רִבְבוֹת אַלְפֵי יִשְׂרָאֵל: קוּמָה |
Ps. 132. 8.10. יְהוָה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ: כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק,
וַחֲסִידֶיךָ יְרַנֵּנוּ: בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ:
Prov. 4.2. Ib. 3.18. כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל־תַּעֲזֹבוּ: עֵץ־חַיִּים הִיא
Ib. 3.17. לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל
Lam. 5.21. נְתִיבוֹתֶיהָ שָׁלוֹם: הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ, וְנָשׁוּבָה. חַדֵּשׁ יָמֵינוּ
כְּקֶדֶם:

The Ark is closed.

The Reader and Congregation sit on the ground or on low stools, and the Reader recites the Kinot in a slow and mournful voice. It is customary to invite the lay leaders and elders of the Congregation to participate in the recitation of the Kinot, the recitation of which should be extended until noon.

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1) The reason for saying this Psalm, v. Shab. 30a. v.a. Zev. 116a. 2) o.v. נַפְשׁוֹ = v. C.P.B. p. 81. 3) ·דרשו כ׳ 4) v. Shab. 30a.

The Ark is opened, and the Reader takes the Scroll of the Law and says:

Let them praise the name of the Lord, for his name alone is exalted.

Congregation and Reader:

His majesty is above the earth and heaven. And he has increased honour for his people, he is the praise of all his pious ones; for the children of Israel are the people near to him. Praise the Lord!

PSALM 24

A Psalm of David: The earth and its entirety belongs to the Lord, the world and those who dwell therein. For he has founded it upon the seas, and established it upon rivers. Who may ascend the mountain of the Lord, and who may stand in his holy place? He that has clean hands and a pure heart, who has not taken my name in vain, and has not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. Such is the generation of those who seek thy presence, O (God of) Jacob, for time everlasting. Lift up your heads, O gates! Indeed, be lifted up, O everlasting doors, and let the King of Glory enter. Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle! Lift up your heads, O gates! Indeed, lift up the everlasting doors, and let the King of Glory enter. Who is this King of Glory? The Lord of hosts! He is the King of Glory for time everlasting.

While the Scroll of the Law is being placed in the Ark, the Reader and Congregation say the following:

And when it rested,[1] he[2] would say: "Return, O Lord, to the myriads of Israel." Arise, O Lord, to thy resting-place, thou, and the Ark of thy strength. Let thy priests robe themselves in righteousness, and let thy pious ones shout for joy. For the sake of David, thy servant, turn not away the face of thine anointed. For I give you good doctrine, do not forsake my Law. It is a tree of life to those who grasp it, and happy are those who uphold it. Its ways are ways of pleasantness, and all its paths are peace. Restore us to thee, O Lord, that we may be restored! Renew our days as of old.

The Ark is closed.

The Reader and Congregation sit on the ground or on low stools, and the Reader recites the Kinot in a slow and mournful voice. It is customary to invite the lay leaders and elders of the Congregation to participate in the recitation of the Kinot, the recitation of which should be extended until noon.

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1) *i.e.* when the Ark rested. 2) *viz.:* Moses.

The Elegy commences with the letter ס׳ (in a sextuple arrangement) which is a continuation of the Kerovot (liturgical poetry) in the Amidah, p. עה which ends with the letter נ׳. The first word of every strophe is the first word of each of the last eight verses of the Book of Lamentations, and the first word of every line is likewise taken from its alphabetical chapters.

By Kalir (7th cent.?) — ח) ע״י אלעזר [הקליר]

Reader

שָׁבַת, סוֹרוּ מֶנִּי שְׁמָעוּנִי עוֹכְרָי. סְחִי וּמָאוֹס הֱשִׂימוּנִי
בְּעֶדְרֵי חֲבֵרָי. סַכּוֹתָה מִשְׁכָּן מִסְּכוֹת [1]דְּבוּרָי.
סַכּוֹתָה וְהִבְלִגוּ גִּבּוֹרָי. סָפְקוּ כַף וּמָעֲדוּ אֵבָרָי.
כִּסְלָה כָל־אַבִּירָי:

נָפְלָה [2]עוֹדֵינוּ בְּצוּל דְּכוּיָה. עֵינִי חִכְּתָה לַחֲזוֹן בֶּן
בְּרֶכְיָה. עַד פִּלְאֵי גִּלְגָּל חֲבוּיָה. עֵינִי מְעוֹלֶלֶת
בִּיוָנִית נְכוּיָה. עָשָׂה וְנִחַם וַיִּקְרָא לִבְכִיָּה. וְנָם,
עַל אֵלֶּה אֲנִי בוֹכִיָּה:

עַל פְּנֵי פְּרָת נִפְצוּ חֲסִידֶיהָ. פַּלְגֵי סוּף זָכְרָה כְּעָרוּ
יְסוֹדֶיהָ. פַּחַד חֵטְא שִׁילֹה, תָּכַף סוֹדֶיהָ. פָּצוּ חֲזִירֵי
יַעַר, אַיֵּה חֲסִידֶיהָ. פָּצוּ מַעֲשֵׂה עֶרְוָה לְנִדֶּיהָ. פֵּרְשָׂה
צִיּוֹן בְּיָדֶיהָ:

עַל הַר צִיּוֹן צָדוּ שְׁאוֹנֵי מְדָנָי. צָפוּ עַל [3]רָאשֵׁי זֵדוֹנָי. צָמְתוּ
בְּנֹב לַעֲמֹד זֵדוֹנָי. [4]צוֹד נָצַרְתָּ לְעוֹרֵר מְדָנָי. צָעַק
עַמִּי בִּימֵי בֶן־דִּינָי. צַדִּיק הוּא יְיָ:

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[1]) o.v. ״דְּבִירַי״ = God has made a division between the heavenly Temple and our Temple. [2]) o.v. ״עֲדָיֵנוּ״ or ״עִירֵנוּ״ both versions are incorrect as Kalir based this on the 4th Chapter of Echah. [3]) o.v. עַל רָאשֵׁי צִיּוֹן. [4]) o.v. ״צוֹר״ or ״צוּר״ based on Is. 1, 8.

God set a term of punishment on the Ninth of Av; R. Huna, however, interpreted this verse with reference to the stand which Sancheriv made against Jerusalem. v. San. 95a. [18]) Lit. *thou hast kept up the chase*, *i.e.* God watched the multiplications of our sins for the day of reckoning. [19]) Much bloodshed was caused by him before the destruction of the Second Temple, *cf.* Cant. R. 2.7, a. Josephus Antiq.

Reader: (The joy of my heart) ceased (when) those who troubled me caused me to hear: "Depart from me!" They made me as scum and refuse among the flocks of my companions;[1] thou hast screened the Dwelling-place (as with a cloud) so as not to attend my prayers;[2] thou hast enveloped (thyself in anger), and my heroes were overwhelmed; they clapped[3] their hands and my limbs tottered when he flouted my mighty men. Even though (the city) has fallen storm-beaten in the nethermost depths, my eye yet awaits (the coming of) the vision of the son of Berachya[4] which is concealed until miracles like that of Gilgal[5] (are wrought again); my eye grieves through being crippled by Greece;[6] God brought it about,[7] yet he repented and called for weeping,[8] saying: "For these things do I weep!"[9] When her foundations were razed[10] and her pious ones were crushed at the Euphrates, she recalled the division of the Red Sea;[11] the terror of the sin of Shiloh[12] overtook her counsellors (when) the barbarians[13] shouted,[14] "where are her saints?" Zion wrung her hands (in sorrow) when they exposed the Cherubim[15] to those who were impure. Upon Mount Zion the multitudes of my enemies lay in wait, my insolent (foes) engulfed me[16] (and) my contemptors cut (me) off to make a halt at Nob;[17] thou didst watch my sin[18] to stir up my enemies; my people cried in the days of Ben Dinei:[19] "He, the Lord, is righteous!"

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1) *i.e.* the nations with whom we were at peace, v. Midr. R. on Cant. 1, 7. 2) *cf.* Lam. 3, 44, a. 2, 1, a. Is. 59, 2, v.a. Ber. 32b. 3) *i.e.* the enemy clapped their hands and rejoiced at the destruction of our Temple, *cf.* Lam. 2, 15. 4) *i.e.* Zechariah, v. 8, 13. The prophecies in his book are full of hope and joyful expectations. 5) We are waiting for similar miracles as those shown in the days of Joshua in Gilgal, v. Jos. 10, 6–14. 6) *i.e.* Syria, *cf.* Jastrow on "יָוָן".

7) Lit. *he did it*, *cf.* Lam. 2, 17. 8) v. Is. 22, 12. 9) v. Lam. 1, 16. 10) When Israel's Temple was destroyed. 11) v. Midr. on Ps. 137, 9. Israel contrasted the happenings at the Euphrates where many perished (through drinking its water), with the miraculous triumph at the Red Sea. 12) They became suddenly aware of the consequences of the sins of the sons of Eli, priests of Shiloh, v. 1, Sam. 2, 12. 13) Lit. *wild boars*, *i.e.* the enemy. 14) Lit. *they opened (their mouth) wide.* 15) Lit. *they shouted (about) the deed of nakedness, viz.: the uncovered Cherubim*, *i.e.* when the enemy saw the Cherubim, they asserted that the Israelites were idol worshippers, v. Lam. R. Introd. 9. 16) *cf.* Lam. 3, 52–54, 17) v. Is. 10, 32. *viz.:* when the priests of Nob were massacred (*cf.* I, Sam. 22, 17–19).

אַתָּה קַלִּים הִכְבַּדְתָּ, וּמֵעֶדְיֵי עֶרְמוֹנִי. קֵרַבְתָּ בּוֹא אֵלַי,
וַיַּחֲרִימוּנִי. קוֹלִי לְהַשְׁמִיעַ בַּעֲרַב הַגְּרִימוֹנִי. קָרָאתִי
לְיוֹשְׁבֵי גִבְעוֹן, יַגַּם הֵם זֵרְמוּנִי. קוּמִי עֲבֹרִי, בְּדָהֲתֵל
הֶעֱרִימוּנִי. קָרָאתִי לַמְאַהֲבַי, הֵמָּה רִמּוּנִי:

לָמָּה רוּחַ אַפֵּינוּ לָטֶבַח שָׁמָרוּ. רָאִיתָה, כִּי כְתַנּוּר [2]עוֹרֵנוּ
כָּמָרוּ. רָאִיתָה, כִּי עָמָל וָכַעַס בְּאוּוַיִךְ גָּמָרוּ. רַבְתָּ
בְּיַד יְחֶזְקֵאל לִנְקוֹם, כְּמוֹ מָרוּ. רְאֵה, וְנַכְחִידֵם
מִגּוֹי, אָמָרוּ. רְאֵה יְיָ כִּי־צַר־לִי, מֵעַי חֳמַרְמָרוּ:

הֲשִׁיבֵנוּ, שִׁישִׁי שְׁמַע, לְגוֹי צֵאָנִי. שִׁבְתָּם, רְמוֹס חֲצֵרַי,
לְהַדְכִּיאָנִי. שִׂפְתֵי מְשׁוֹרְרֵי דְבִיר דָּמְמוּ, [3]לְהַדְבִּיאָנִי.
שָׁמַעְתָּ, כִּי זְמוֹרוֹת אַף, הֵכִין לְטַאטְאָנִי. שָׁכְבוּ וְנֶדוּ,
חָצָץ לְהַבְרִיאָנִי. שָׁמְעוּ כִּי נֶאֱנָחָה אָנִי:

כִּי תָם חַקְתָּ בְּכֵס אוֹפַנֶּיךָ. תָּשִׁיב לָהֶם גְּמוּל, כְּאָז חֲזוֹת
פָּנֶיךָ. תִּרְדּוֹף לְצַלְמוֹן, יוֹעֲצֵי רַע עַל צְפוּנֶיךָ. תִּתֵּן
לְהַבְהַב נוֹתְצֵי פְּנִינֶיךָ. תִּקְרָא לְשַׁכְּרָם כּוֹס, כָּמוּס
[4]בְּפִנֶּיךָ. תָּבֹא כָל־רָעָתָם לְפָנֶיךָ:

תָּבֹא אֶל־צָר אֲשֶׁר כִּלָּנוּ. לִמְבוֹא חֲמָת בְּחֵמָה נִהֲלָנוּ. עַד
לַחֲלַח וְחָבוֹר הִגְלָנוּ. זָקֵן וּבָחוּר וּבְתוּלָה כְּבָלָנוּ. רָם, הַבֶּט־נָא,
עַמְּךָ כֻלָּנוּ. זְכֹר יְיָ, מֶה־הָיָה לָנוּ:

1) o.v. "עוֹד הֵם". 2) o.v. "עוֹרָם". 3) o.v. "לְהַדְאִיבָנִי". 4) The plural is used here to rhyme with the rest.

their dough on the bare ground, hence the reason for being fed with gravel, v. Lam. 3, 16, a. Lam. R. Introd. (R. Yochanan 1st). 16) Lit. *the perfect one*. 17) v. Ezek. 1, 15, a. Chag. 13b. 18) *i.e.* the enemies. 19) When God punished the Egyptians at the Red Sea. 20) *i.e.* the Temple and other holy places. 21) *i.e.* Eden, v. Gen. R. 5, 16, a. *cf.* Deut. 32, 33–34. 22) v. Lam. 1, 22. 23) *Chamat* was a citadel in Aram (Syria), between Larissa and Arethusa, in the vicinity of North Lebanon, v. Jud. 3, 3, 2 Kings, 25, 21, a. Zech. 9, 2. 24) v. p. 37, notes 8-9. 25) v. Lam. 5, 1.

Thou didst exalt the worthless and they stripped me of my ornaments, thou didst approach them (to come) against me, and they utterly destroyed me; they caused my (dying) voice to be heard in Arabia, (mockingly they beguiled me, saying): "Arise, pass by (our land[1])!" I called out to my allies,[2] (but) they deceived me, I called out to the inhabitants of Gibeon,[3] even they have swept me away. Wherefore did they keep watch to slay (King Josiah), the breath of our nostrils?[4] Thou didst look on (unmoved), when our skin was scorched like an oven,[5] (and) thou didst look on when they finished (the work of) trouble and vexation[6] in thy chosen Habitation; thou didst contend (with us) through Ezekiel, to avenge (our blood),[7] when they rebelled; behold, they said: "Come, let us wipe them out as a nation!"[8] Behold, O Lord, for I am in distress, my bowels are in a ferment.[9] Bring us back, (and fulfil) the proclamation "Rejoice!"[10] (while the cup of punishment will be meted out) to the nation who turned me out; they took counsel[11] to trample down my courts, and have me crushed, they silenced the lips of the singers[12] of the Temple and caused me pain; thou hast heard[13] that they prepared an impure cult to sweep me away,[14] (and) when my people lay down or wandered forth, they fed me with gravel,[15] having heard (full well) that I was groaning. O thou who hast engraved (the likeness of) Jacob[16] on the throne of thy Ophanim,[17] repay them[18] the desert as on (that day) when they beheld thy presence;[19] drive into obscurity those that devise ill against thy treasured ones, deliver to the flame those that tear down thy precious (places);[20] summon the cup (of punishment) that is hidden in thy corner[21] to intoxicate them, (and) let all their wickedness[22] come before thee. Let (punishment) come to the adversary who has annihilated us, who in a fury led us (captive) to the entrance of Chamat;[23] old men, youth and virgin, he fettered us (all), and drove us away as far as Chalah and Chabor;[24] O Exalted One, look down, we beseech thee, (for) we are all thy people! Recall, O Lord, what has befallen us![25]

1) v. p. 14, note 7. 2) *cf.* Jer. 27, 3, a. Lam. 1, 2, a. 19. 3) They were Israel's allies. v. Jos. 10, 1. 4) v. p. 25, note 4. 5) *cf.* Lam. 5, 10. 6) *cf.* Ps. 10, 14. 7) *cf.* Ezek. 25, 14. 8) *cf.* Ps. 83, 5. 9) In biblical expressions it is one of the seats of emotion, *cf.* Targum on Lam. 1, 20, a. A.S. p. 349. 10) Lit. *he announced to the nation*, *i.e*, *Edom*, v. Lam. 4, 21. 11) Lit. *their sittings*, *cf. ibid.* 3, 63. 12) *i.e.* the Levites. 13) *cf. ibid.* 3, 61. 14) Lit. *he prepared branches of the nose*, as mentioned in Ezek. (v. 8, 17). There it says *That the land became full with violence*, and, according to Rashi, they worshipped a certain idol by dipping a branch into the fistula, and then putting it to their noses, v. Midr. Tan. on Deut. 10. 15) When they were led into captivity, no facilities were provided for them, and they were forced to knead

ט) ע״פ א״ב מחומש ומשושה
ע״י אלעזר [הקליר]

By Kalir (7th cent.?)

Reader or Narrator אֵיכָה אַתְּ בְּאַפֶּךָ, לְאַבֵּד בְּיַד אֲדוֹמִים אֲמוּנֶיךָ.
וְלֹא זָכַרְתָּ בְּרִית בֵּין בְּתָרִים, אֲשֶׁר בֵּרַרְתָּ לִבְחוּנֶיךָ. וּבְכֵן בִּטַּחְנוּ.
Cong. זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה גָּעַרְתָּ בְּגַעֲרָתְךָ, לַגְלוֹת בְּיַד גֵּאִים גְּאוּלֶיךָ.
וְלֹא זָכַרְתָּ דִּלִיגוּת דִּלּוּג הֶרֶךְ, אֲשֶׁר [1]דִּבַּרְתָּ לִדְגָלֶיךָ. וּבְכֵן
דִּבַּרְנוּ. *Cong.* זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה הַגִּתָּ בְּהֶגְיוֹנְךָ, לַהֲדוֹף בְּיַד [2]הוֹלְלִים הֲמוֹנֶיךָ.
וְלֹא זָכַרְתָּ [3]וְתוּק וְעוּד וֶסֶת, אֲשֶׁר וִעַדְתָּ לִוְעוּדֶיךָ. וּבְכֵן וְקוֹנַנּוּ.
Cong. זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה זָנַחְתָּ בְּזַעַמְךָ, לְזַלְזֵל בְּיַד זָרִים זְבוּלֶיךָ.
וְלֹא זָכַרְתָּ חִתּוּן חֻקֵּי חוֹרֵב, אֲשֶׁר חָקַקְתָּ לַחֲמוּלֶיךָ. וּבְכֵן הִוִּינוּ.
Cong. זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה טָרַחְתָּ בְּטָרְחֲךָ, לִטְרוֹף בְּיַד [4]טְמֵאִים טְלָאֶיךָ.
וְלֹא זָכַרְתָּ יְקַר יְדִידוּת יָשָׁר, אֲשֶׁר יִחַדְתָּ לְיוֹדְעֶיךָ. וּבְכֵן יָלַלְנוּ.
Cong. זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה כּוֹנַנְתָּ בְּכַעַסְךָ, לְכַלּוֹת בְּיַד [5]כּוֹשְׁלִים כַּרְמֶיךָ.
וְלֹא זָכַרְתָּ לֹא יִזְנַח לְעוֹלָם, אֲשֶׁר לִמַּדְתָּ לְלִקוּחֶיךָ. וּבְכֵן לָהַגְנוּ.
Cong. זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה מִלַּלְתָּ בְּמָאָסְךָ, לִמְחוֹת בְּיַד מוֹנִים מְנַשְּׂאֶיךָ.
וְלֹא זָכַרְתָּ נְשִׂיאַת נוֹצַת נֶשֶׁר, אֲשֶׁר נָשָׂאתָ לִנְשׂוּאֶיךָ. וּבְכֵן נָהִינוּ.
Cong. זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה סַחְתָּ בְּסַעַרְךָ, לְסַגֵּר בְּיַד סֵעֲפִים סַהֲדֶיךָ.
וְלֹא זָכַרְתָּ עֹז עֲדִי עֲדָיִים, אֲשֶׁר עִטַּרְתָּ לַעֲבָדֶיךָ. וּבְכֵן עָנִינוּ.
Cong. זְכֹר יְיָ מֶה הָיָה לָנוּ:

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1) o.v. ״אֲשֶׁר דִּלַּגְתָּ לִדְגָלֶיךָ״. 2) o.v. ״בְּיַד הֲמוֹנִים הֲמוֹנֶיךָ״.
3) o.v. ״וְעוּד וָתֶק וֶסֶת״. 4) o.v. ״בְּיַד טוֹרְפִים״. 5) o.v. ״בְּיַד כְּפִירִים״.

Reader or Narrator: How in thy wrath thou didst hasten to destroy thy faithful ones by the hands of the Edomites, and didst not recall the covenant with Abraham[1] whom thou hast chosen for thy trials; and therefore we utter: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How with thy threats thou didst rebuke thy redeemed ones[2] to be banished by the hands of the haughty (foe), and didst not recall the quick route[3] where thou didst guide[4] thy bannered hosts,[5] and it is therefore that we say: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How in thy meditation thou didst plan to cast thy multitudes into the hands of the scoffers, and didst not recall thy assured promise[6] which thou hast designated to thy prophets;[7] and it is therefore that we lament: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How in thy indignation thou hast forsaken thy Habitations[8] to contempt at the hand of strangers, and didst not recall the espousal[9] (written in) the statutes of Horeb which thou hast engraved for thy compassionate ones,[5] and it is therefore that we declare: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How thou hast put thyself to pains, so that thy lambs might be torn by the hands of the unclean, and didst not recall the precious (gift of) friendship of the Torah[10] which thou hast set apart for those who acknowledge thee; and it is therefore that we wail: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How in thy wrath thou didst direct thy vineyards[5] to be destroyed by the hands of the enemy[11] and didst not recall (the promise) which thou hast taught those that studied thy law, "not to forsake (them) for ever;" and it is therefore that we moan: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How in thy rejection (of us) thou didst order[12] those who had (of old) exalted thee to be blotted out by the hands of the oppressor,[13] and didst not recall carrying (upon) eagle's pinions[14] those (whom thou didst favour) to be betrothed[15] to thee; and it is therefore that we wail: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How in thy storm of rage thou didst mutter of delivering thy witnesses[16] into the hands of hypocrites,[17] and didst not recall the splendour of the ornament's twain[18] (with) which thou hast crowned thy servants;[16] and it is therefore that we howl: *Cong.:* "Recall, O Lord, what has befallen us!"

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1) Lit. *the covenant of the pieces*, v. Gen. 15, 10–18. 2) Israel having been redeemed once before from Egypt. 3) Lit. *the jumping of the skipped way*, it took the Israelites three days from Horeb to Barnea, instead of eleven days. If the Israelites had not acted corruptly soon after the exodus from Egypt, they would not have had to linger forty years in the wilderness before entering the land of Israel, v. Rashi on Deut. 1, 2, *cf.* Rashi on Cant. 2, 8. 4) *cf.* Is. 5, 17, a. Rashi on Ps. 18.48. 5) *i.e.* Israel. 6) Lit. *the distinguished designated regular promise*, the redemption foretold by the prophets. 7) Lit. *to thy appointed ones*. 8) *i.e.* both Temples. 9) The law-giving on Sinai was (like) a betrothal of God to Israel 10) Lit. *the endeared friendship of uprightness*. 11) Lit. *seducers*. 12) Lit. *thou didst utter*. 13) *cf.* Prov. 31, 3. 14) Lit. *the carrying (on) the feathers of the eagle*, v. Ex. 19, 4. 15) *i.e.* the children of Israel. 16) Israel, who testify to the unity of God. 17) Lit. *double-minded men!* 18) Two crowns were set upon each man on the day of giving the Law, one as a reward for saying: *We will do!*, and the other for saying: *We will hearken!*, v. Shab. 88a, a.p. 162, note 2.

Reader or Narrator אֵיכָה פִּצְּתָ בְּפַחְדְּךָ, לְפַגֵּר בְּיַד פָּרִיצִים פְּלָאֶיךָ. וְלֹא זָכַרְתָּ צַהֲלַת צְבִי צֶדֶק, אֲשֶׁר צָפַנְתָּ לִצְבָאֶיךָ. וּבְכֵן צָעַקְנוּ: *Cong.* זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה קָרֶאתָ בְּקִרְיָאתְךָ, לַקְנוֹת בְּיַד קָמִים קְרוּאֶיךָ. וְלֹא זָכַרְתָּ רֶגֶשׁ רֶכֶב רִבֹּתַיִם, אֲשֶׁר רָצִיתָ לְרֵעֶיךָ. וּבְכֵן רָגַנְנוּ. *Cong.* זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator אֵיכָה שָׁאַפְתָּ בְּשָׁאֲפָךְ, לְשַׁלּוֹת בְּיַד שׁוֹלְלִים שְׁלֵמֶיךָ. וְלֹא זָכַרְתָּ תֹּקֶף תַּלְתַּלֵּי תֹאַר, אֲשֶׁר תִּכַּנְתָּ לִתְמִימֶיךָ. וּבְכֵן תָּאַנְנוּ: *Cong.* זְכֹר יְיָ מֶה הָיָה לָנוּ:

Reader or Narrator תָּאַנְנוּ לִשְׁפּוֹךְ כַּמָּיִם. עַל מַה בְּיוֹם זֶה נִשְׁבְּינוּ פַּעֲמָיִם. זָכְרִי בִּהְיוֹתִי יֹשֶׁבֶת בְּשַׁלְוָה בִּירוּשָׁלָיִם. רָגַנְתִּי, וְעַתָּה אֲאַדֶּה עַד חוּג שָׁמָיִם:

י) ע״פ א״ב משולש ותשר״ק עד ל׳
ע״י אלעזר [הקליר]

By Kalir (7th cent.)

Reader or Narrator:

אֲאַדֶּה עַד חוּג שָׁמָיִם. אַאֲלֶה אִתִּי שָׁמָיִם.

אָאוֹר יוֹם מַחֲרִיבֵי פַּעֲמָיִם. אֶתְאוֹנֵן, מִי־יִתֵּן רֹאשִׁי מָיִם:

אַבְחִין בִּבְכִי יְלֵל מִדְבָּר. אֶבְחֲנָה לֵיל מִלֵּיל, וּמִדְבָּר מִמִּדְבָּר.

אֲבַכֶּה אִתִּי עוֹלַת מִדְבָּר. אֶשְׁאַג, מִי־יִתְּנֵנִי בַמִּדְבָּר:

אֶגְּדַע וְאֶנָּשֵׁל כְּנֹקֶף זָיִת. אֲגָרֶה אִתִּי כָּל־בְּנֵי בָיִת.

אֶגְרוֹם שֶׁיֹּאמַר בַּעַל הַבָּיִת. אֶרָשֶׁה, מִי יִתְּנֵנִי שָׁמִיר וָשָׁיִת:

אֶדְוֶה בְּכָל־לֵב לְהַמְצֵהוּ. אֶדְעָה מִלִּין בָּם לְאַמְּצֵהוּ.

אֶדְאַג [2]רוֹעֶה וְלֹא אֶמְצָאֵהוּ. אֲקוֹנֵן, מִי־יִתֵּן יָדַעְתִּי וְאֶמְצָאֵהוּ:

אֲהַפְכָה וְאֶתְהַפְּכָה כְּאוֹפָן בִּמְלַי. אֶהְגֶּה פָּנִים בְּפָנִים, לְתַנּוֹת עֲמָלַי.

1) o.v. „לֵיל מִדְבָּר״. based on Num. 14. 2) o.v. „אֶדְאַג אַיֵּה רוֹאֶה״.

Reader or Narrator: How in thy dread tones thou didst command[1] to destroy thy handiwork[2] by the hand of lawless men, and didst not recall the joyful song of the righteous land of Israel[3] which thou hast in store for thy hosts;[2] and it is therefore that we cry out: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How with thy proclamation thou didst announce to transfer thy once-invited guests[2] into the hands of the opponents, and didst not recall the throng of the myriads of chariots[4] wherewith thou didst show favour to thy friends;[2] and it is therefore that we complain: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: How in thy eagerness thou didst strive to scatter thy perfect ones[2] into the hands of the despoilers, and didst not recall the Temple[5] which thou hast established for thy innocent ones;[2] and it is therefore that we wail bitterly: *Cong.:* "Recall, O Lord, what has befallen us!"

Reader or Narrator: We wail bitterly, shedding (tears) like water, because on this day we were twice led captive; Ah, I recall when I once dwelt peacefully in Jerusalem, I murmured then, but now, I wish I could soar up to the vault of heaven.

Reader or Narrator: O that I might soar up to the vault of the heaven, that I might make the heaven share my dirge! I curse the day that twice brought me destruction;[6] I murmur, "O that my head were (full of) water![7] I decry my weeping with that of the howling of the wilderness,[8] I distinguish one night from the next,[9] (the trials of) one wilderness from another;[10] I will make those who came up from the wilderness[11] join with me in weeping, (as) I roar: "O that I were in the wilderness!"[12] I am cut down and knocked clear away like the beating of an olive-tree,[13] I shall stir up all the (divine) household[14] with me; I will make the Master himself[15] exclaim my request:[16] "Would that I had rather thorns and briars to battle against!"[17] My whole heart faints from forcing him (to make himself[15] accessible to me), O that I knew words (or prayer) wherewith to constrain him (to pardon me)! I am anxious (to discover) the Shepherd, but cannot find him, (and so) I lament: "O that I knew where I might find him!"[18] All giddy I spin, whirling (wild) in my words like a wheel, I confront him face to face in my musing to recount my trouble;

1) Lit. *thou didst open thy mouth.* 2) i.e. Israel. 3) "צְבִי" always refers to the land of Israel, (v. Ezek. 20, 15), *viz.:* where righteousness lodges, *cf.* Is. 1, 21. 4) *i.e.* Twenty-two thousand angels that were seen on Mount Sinai, v. Rashi a. M.D. on Ps. 68, 18. 5) Lit. *and didst not recall the strength of the Mounds of Splendour!* 6) Both Temples. 7) *i.e.* would that my head were turned into liquid which I could use as a source of tears, v. M.D. on Jer. 8, 23. *cf.* p. 132. 8) v. Num. 14, 1. 9) I distinguish the night of AV from the night of the wilderness. 10) v. Ex. 16–17. 11) *i.e.* Israel, *cf.* Cant. 3, 6. 12) *cf.* Jer. 9, 1. 13) The olives of the upper branches were knocked down, and very few remained on the tree, *cf.* Duet. 28, 40, a. Is. 17, 6. 14) *i.e.* the angels above, *viz.* I will cry out until I move the angels to plead for us. 15) *i.e.* God. 16) *cf.* ps. 21, 3. 17) Owing to his attributes of *long-suffering*, God would rather battle with the enemy, v. Rashi on Is. 27, 4. 18) *cf.* Job. 23, 3.

אֲהַהוּ חֶרֶס וְסַהַר, מִלְהַגִּיהַּ לְמוּלָי. אֶצְרַח, מִי־יִתֵּן אֵפוֹ
וְיִכָּתְבוּן מִלָּי:

אוֹרַח מִשְׁפְּטֵי גּוֹנְבֵי עֱלִי. אוֹדִיעַ בְּבִצְעִי וּמַעֲלִי.
אוּמְלְלוּ מַזָּלוֹת בְּקָרְעִי מְעִילִי. [1]אֶפְוָּנָה, מִי־יִתֵּן שֹׁמֵעַ לִי:

אָזְדָּה כְּהוּפְרָה הָאֲבִיוֹנָה. אֶזְכְּרָה כִּי הָיִיתִי מְחֻתָּנָה:
אַזִּיל פְּלָגִים כַּבְּרֵכָה הָעֶלְיוֹנָה. [2]אֶעֱגוֹר, מִי־יִתֶּן־לִי
אֵבֶר כַּיּוֹנָה:

אָח נִפְשָׁע מִקִּרְיַת עֹז אֶל צוֹר. אָחוּ בְּלִי מַיִם בְּאַף לַעֲצוֹר.
אָחַז קָמוֹת לִקְצוֹר, וְעֹלֵלוֹת לִבְצוֹר. אָשִׂיחָה, מִי יוֹבִילֵנִי
עִיר מָצוֹר:

אֶטַּע אָהֳלֵי אַפַּדְנִי בְּצַלְמָוֶת. אָטוּסָה וְאֶשְׁכּוֹנָה עַד חֲצַר מָוֶת.
אֲטַפֵּל אֶת־הַמְחַכִּים לַמָּוֶת. אֶנְהֶה, מִי גֶבֶר יִחְיֶה, וְלֹא
יִרְאֶה מָוֶת:

אֱיָלוּתִי לְעֶזְרָתִי תַּרְתִּי לַחֲזוֹת. אֲאַיְּמָתִי, בְּכָל שָׁנָה אוֹמֶרֶת, הִיא
הַשָּׁנָה הַזֹּאת.
אֲיַדַּע לַכֹּל כִּי מוּדַעַת זֹאת. [3]אִם מִי לֹא יָדַע, כִּי יַד־יְיָ
עָשְׂתָה זֹאת:

אֲכוֹף לְךָ רֹאשׁ, יְיָ חֵילִי. אֶכְרַע לְךָ בֶּרֶךְ, לְחַתֵּל מַחֲלִי.
אַכְתִּירְךָ בְּשִׁיר מְשִׁירֵי מְחוֹלִי. אֲכַוֵּן, מִי יִתֶּנְךָ כְּאָח לִי:

אַל תִּשְׁכַּח צַעֲקַת אֲרִיאֵל. אֵלָיו לֶאֱגוֹר יְהוּדָה וְיִשְׂרָאֵל.
אַלְפֵי שִׁנְאָן אֲשֶׁר מָסַר אֵל. לֵאמֹר, מִי יִתֵּן מִצִּיּוֹן יְשֻׁעוֹת יִשְׂרָאֵל:

יִשְׂרָאֵל מְעַט בִּדְרָכַי לֹא הָלָכוּ. עֲזָבוּנִי וַעֲזַבְתִּים, וּפָנַי מֵהֶם נֶהֱפָכוּ.
רָגַנְתִּי וְהֵילַלְתִּי, וּמֵעַי וְלִבִּי נִשְׁפָּכוּ. אֵיכָה תִּפְאַרְתִּי
מֵרַאֲשׁוֹתַי הִשְׁלִיכוּ:

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1) o.v "אֶפְעֶה". cf. Is. 42, 14. 2) o.v. "אֶעֱגוֹב", (*cf.* Ezek. 23, 5) or "אֶעֱנֶה".
3) o.v. "אִם לֹא כִּי יַד יְיָ עָשְׂתָה זֹאת".

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23) *viz.* at the rebuilding of the Temple. 24) *cf.* Cant. 8, 1. 25) A poetic surname of the Temple of Jerusalem, *cf.* Is. 29, 1. 26) Some commentators refer this metaphorically to the guardian angels that were handed over to captivity together with Israel, *cf.* Ps. 68, 18. 27) *ibid.* 14, 7. 28) *viz.:* God is speaking.

"Alas, alas!" cry the sun and moon, (withholding their light) from shining towards me; I cry out: "O that my words were now written down!"[1] Through my own graft and simony I will make known the ways of justice of those that smuggled (their first fruit with) the pestle;[2] even the planets mourned when my Temple[3] was destroyed; I turn hither and thither (pleading): "O that one would hear me!"[4] Gone has (salvation) when happiness[5] was destroyed, as I recall the time of my betrothal[6], I cause streams (of tears) to trickle down as from an overflowing pool[7] I wish[8] "that I had wings like a dove!"[9] Israel was separated[10] from the strong city[11] (and exiled) to Tyre,[12] when he shut up (the heavens) in anger, (they withered) like sedge without water. He[13] seized and reaped the standing corn and gathered in the young grapes;[14] I proclaim: "O who will bring me to the fortified city?"[15] I must needs pitch my pavilion in darkness,[16] I fly away and dwell in the graveyard,[17] I will join those who long for death; I wail: "What man shall live and not see death?"[18] I search to behold that (God who is) my strength (should come) to my aid; each year my frightened ones[19] say: "This is the year!"[20] I proclaim that this is made known to all, indeed, who but knows that the hand of the Lord has done this?[21] O Lord, my Strength, I bow (my) head to thee, I bend (my) knee to thee (in prayer), to bind up my wounds,[22] I crown thee with song, with the songs of my dancing;[23] I direct (my heart to thee in prayer), "O that thou wert like a brother to me!"[24] O forget not the cry of Ariel,[25] to gather again Judah and Israel to him, (and) the many thousands whom (thou, O) God has delivered (to the enemy),[26] saying: "O that Israel's deliverance would come from Zion!"[27] "From the time that Israel ceased to walk in my ways,[28] my presence was turned away from them, when they have forsaken me I have forsaken them; I murmured and moaned, and my heart and soul were poured out (in grief), O how they have cast down my glory from my head!"

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1) *cf.* Job 19, 23. 2) A decree was once issued by the ruling power that Israel should not bring wood to the Altar, nor their first-fruit to Jerusalem, and they placed guards on the roads (as Jereboam had done) to prevent them from going on pilgrimages, but the pious men, openly defied the guards with skill, v. Taan. 28a. 3) Lit. *the planets mourned when I tore my robe*, v. p. 38, note 1, 4) *cf.* Job 31, 35. 5) *i.e.* Israel was exiled when the covenant of Abraham was ignored. Lit. *the Caper-berry*, *i.e.* (excitement) is destroyed. According to Ginsburg, it was used as a condiment to stimulate the palate, *i.e.* all desire for food, however tempting, has vanished owing to grief, v. Eccl. 12, 5. a. Maasr. 4, 6. 6) When I remembered that I was betrothed to God, *cf.* Jer. 2, 2. 7) Lit. *like an upper pool*, v. Is. 7, 3. 8) The stem "עגר" is identical with "ערג" like "כשב — כבש". 9) *viz.:* to fly away from this misfortune, *cf.* Ps. 55, 7. 10) Lit. *a brother who separates from another is worse than a strong city*, *i.e.* Israel was more inaccessible, v. Fu. on "פשע" based on Prov. 18, 19, v. a. Rashi Naz. 23a on "אח נפשע". 11) *i.e.* Jerusalem. 12) Tyre was one of the slave markets in ancient times, *cf.* Ezek. 26. 13) *viz.* the enemy. 14) The enemy cut down the young and old together. 15) v. Ps. 60, 11. 16) *i.e.* in exile, which was full of darkness. 17) It is with reference to the land of Hadremaut in S.W. Arabia, etymologized as "Court of Death," *cf.* Gen. R. s. 37, 8. 18) *cf.* Ps. 89, 49. 19) *i.e.* Israel. 20) This is the year of redemption. 21) *cf.* Job 12, 9. 22) Lit. *I will bend the knee to thee (in prayer) that thou shouldst bandage my wounds*, (*i.e.* bring us back from exile).

יא) ע״פ א״ב ותשר״ק
ע״י [אלעזר הקליר]

By Kalir (7th cent.?)

Reader or Narrator:

אֵיכָה תִּפְאַרְתִּי מֵרַאֲשׁוֹתַי הִשְׁלִיכוּ. וּכְנֶגֶד כִּסֵּא הַכָּבוֹד, צֶלֶם הִמְלִיכוּ. בְּחַלְלָם תְּנַאי אֲשֶׁר חוֹזַי נִמְלָכוּ. וְנָם, אִם־בְּחֻקֹּתַי תֵּלֵכוּ:
וְלָמָּה תָרִיבוּ אֵלַי כֻּלְּכֶם. חָזְקוּ עָלַי דִּבְרֵיכֶם. מִיֶּדְכֶם הָיְתָה זֹּאת לָכֶם:

בִּלַּע שׁוֹפְטַי, בְּמוֹעֲצוֹת עִוּוּתָם. וּפָנִים הִסְתִּיר מֵהֶם, כְּשָׁר עֲוָתָם. וַיּוֹמַר לְאָבָק מִטְרָם לְהַבְעִיתָם. חֵלֶף וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם: סְחִי וּמָאוֹס שָׂמַנִי. כִּלָּה בְאַפּוֹ וַיִּשְׂטְמֵנִי. נְחוּמָיו מְהֵרָה יְשַׁעַשְׁעוּנִי:

גָּדַע רוּם קַרְנָם, וַעֲלוּמָם הִקְצִיר. וּבְאִבְחַת חֶרֶב שְׁעָרֵיהֶם הֵצִיר. מְזֵי רָעָב עָשׁ בְּקָצִיר. תְּמוּר וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר:

דָּרַךְ קַשְׁתּוֹ וְכִלָּה בְּחֶרֶץ. וְכַבַּרְזֶל עִפֵּל שְׁמֵי אֶרֶץ. פְּרָצַנִי שְׁלֹשׁ־עֶשְׂרֵה פֶּרֶץ. תַּחַת וְנָתַתִּי שָׁלוֹם בָּאָרֶץ:

הָיָה צוֹרְכֶם וּמָעֻזְּכֶם וּמִשְׂגַּבְּכֶם. [2]הָהְפַּךְ לְאַכְזָר וְנִלְחַם בָּכֶם. הַנּוֹצְרְכֶם רִחַקְכֶם, חוֹשְׁקְכֶם תִּעַבְכֶם. וְאַיֵּה הַבְטָחַת, וּרְדַפְתֶּם אֶת־אֹיְבֵיכֶם:

וַיַּחְמֹס פִּנַּת צֶדֶק מְלֵאָה. כִּי בְמַשְׂכִּיּוֹתֶיהָ מָצָא כָל־טֻמְאָה. וּמְכַבְּדֶיהָ הִזִּילוּהָ כְּדָוָה מְטֻמָּאָה. בְּשִׁנּוּי וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה:

זָנַח עֶלְיוֹן קִרְיַת מוֹעֲדֵיכֶם. וְהֶאֱבִיל שַׁעֲרֵי חֵל עֲמִידַת רַגְלֵיכֶם. מִי בִקֵּשׁ זֹאת פָּץ וְהִגְלִיכֶם. וְגָמַר אֹמֶר וּפָנִיתִי אֲלֵיכֶם:

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1) v. p. xix No. 7. 2) cf. Job 30, 15.

Reader or Narrator: O how they have cast down my glory from my head[1] when they set up an idol[2] opposite God's Throne, when they profaned the conditions which the prophets had counselled and said: "*If you walk in my statutes*"[3] *Why should you all contend against me?*[4] *Your words have been strong against me!*[5] *This has been (all) your own doings!*[6] He destroyed my judges (in return) for their perversion of counsel, and he hid his presence away from them when he beheld their crookedness; instead (of the blessing)[7] *And I will give your rains in their due season,* he scared them by changing their rains into dust. *He has made me (as) scum and refuse,*[8] *he consumed me with his wrath,*[9] *and kept alive his hatred for me; O may his comforts*[10] *speedily delight me!*[11] He has cut down the loftiness of their glory and shortened (the days of) their youth, and with the carnage of the sword he beseiged their gates; instead (of the blessing)[12] "*And your threshing shall last for you until the time of the vintage,*" he made them to be wasted by hunger during the harvest time.[13] He bent his bow and consumed (them) completely, and hardened the heavens like iron;[14] instead (of the blessing)[15] *And I will give peace in the land,* he made thirteen breaches within me.[16] He was your Rock, your Refuge and your Stronghold, he turned cruel and made war upon you; he who had himself watched over you, (now) keeps you at a distance, he who desired you (now) abominates you; O what has become of the promise:[17] *And you shall pursue your enemies?* He has cut down[18] the corner-stone (of the city which was) full of righteousness,[19] for in her (chamber of rich) imagery he found every kind of impurity; instead (of the blessing)[20] *And five of you shall pursue a hundred,* those who had honoured her hold her in despite like a woman who is unclean. The Most High has spurned the city of your solemn gatherings, and he destroyed[21] the gates on the rampart[22] where you stood guard. Who asked you[23] (to come trampling on my courts)? he said: and he scattered you into exile, and he brought to an end the promise:[24] *And I will have regard for you.* He[25] planned

1) God complains, metaphorically. 2) Menasseh erected idols in the Temple, v. 2 K. 21,4. 3) *viz.:* you will live on the fat of the land on condition that you observe my commandments, but, if you reject them, the opposite will happen, v. Lev. 26, 3. 4) *cf.* Jer. 2, 29. 5) *cf.* Mal. 3, 13. 6) *ibid.* 1, 9. 7) v. Deut. 11, 14 8) *cf.* Lam. 3, 45. 9) *cf.* Job. 16, 9. 10) *viz.: the comforts*, as foretold by the prophets of old, may it speedily come in our time. 11) *cf.* Ps. 94, 19. 12) v. Lev. 26, 5. 13) *viz.* during the time of the harvest there is plenty to eat. 14) *i.e.* he closed the heavens that there should be no rain. 15) *ibid.* 6. 16) The Greeks made thirteen breaches in the wall, through which they penetrated into Jerusalem, v. Midd. 35a, A.S. p. 184, note 3. 17) v. Lev. 26, 7. 18) *cf.* Lam 2, 6. 19) v. p. 95, note 3. 20) v. Lev. 26, 8. 21) Lit. *and he caused the slot gates to lament*, *cf.* Lam. 2, 8. 22) *Chel* was ten cubits broad, a level promenade running right round the enclosure of the Temple Court, v. Midd. 2, 3, a. San. 88b. 23) Lit. *who has required this, viz.* Who required you to offer sacrifices when you were full of sin? *cf.* Is. 1, 12–14. 24) Lev. 26, 9. 25) *i.e.* God chose Israel for a people, and plucked her out from among the heathens like a rose from the thorns, *cf.* Cant. 2, 2.

חָשַׁב שְׂנוּא אֵם, לְקַט כַּשּׁוֹשָׁן. וּמֵחֵלֶב עוֹלָלֶיהָ אוֹתָהּ דִּשֵּׁן. קִיטוֹר חֻפָּתָהּ הוּעֲלָה כַּכִּבְשָׁן. וְשָׁאֲלוּ אַיֵּה דָגָן, תְּמוּר וַאֲכַלְתֶּם יָשָׁן נוֹשָׁן:

טָבְעוּ נִכְסוּ רוֹבְדֵי דוּכָנִי. בְּגֵיא חֲמַת כְּנִקְטַל מְכַהֲנִי. הֲרֵי כַּמֶּה שָׁנִים גִּלָּה יְסוֹד מְכוֹנִי. וְסָע מִתּוֹכִי אֹמֶר, וְנָתַתִּי מִשְׁכָּנִי:

יֵשְׁבוּ מְּבַכִּים מִנַּאַק מְתֵיכֶם. בְּאַרְבַּע מִיתוֹת הִפִּיל מְתֵיכֶם. חֶרֶב וְרָעָב וְחַיָּה וְדֶבֶר שִׁחֶתְכֶם. [1]כְּסָר צֵל, וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם:

כָּלוּ לָשֹׁד כְּרֶגַע אָהֳלֵיכֶם. וּבָכֶם נִשְׁבְּעוּ מְהוֹלָלֵיכֶם. לְחֵיקְכֶם נִשְׁפְּכוּ נַפְשׁוֹת עוֹלְלֵיכֶם. בְּמָאָסְכֶם שִׂיחַ, אֲנִי יְיָ אֱלֹהֵיכֶם:

לְאִמּוֹתָם כִּלְכּוּל אָנָה שִׁוְּעוּ. וְצוּר לְמַלְאָכָיו שָׁח, מְנִי שְׁעוּ. אֶרֶץ הַכַּרְמֶל הֲבֵאתִים וְשָׁעֳשְׁעוּ. וְשָׂנְאוּ מוֹכִיחַ, וְאִם לֹא תִשְׁמְעוּ:

מָה אֲעִידֵךְ, יְשִׁישַׁיִךְ עִם גּוּרַיִךְ בּוֹסְסוּ. אוֹמְרִים עַל סוּס נָנוּס, עַל כֵּן נָסוּ. נִלְאֵיתִי נְשֹׂא עֲוֹנוֹתֵיכֶם כְּהֶעֱמְסוּ. וְאִיַּסַּרְכֶם כְּנָמְתִּי, אִם בְּחֻקֹּתַי תִּמְאָסוּ:

נְבִיאַיִךְ טָעוּ, תַּרְמִית שָׁוְא חָזוּת. וָאֶדְרוֹשׁ לִסְלוֹחַ, וּפָצְתִּי אֵי לָזֹאת. פִּתִּיתִים, וּכְנֶגְדִּי הֵשִׁיבוּ עַזּוֹת. וְאָנַפְתִּי וְשִׁחַתִּי, אַף־אֲנִי אֶעֱשֶׂה־זֹּאת:

סָפְקוּ חָרְקוּ שָׁרְקוּ מוֹנָי. מִבִּפְנִים וּמִבַּחוּץ לְהַצְמִית אֱמוּנָי. כִּי בָאוּ זָרִים חִלְּלוּ צְפוּנָי. לְרָעָה וְלֹא לְטוֹבָה נָם, וְנָתַתִּי פָנָי:

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1) o.v. כְּסָר צִלָּם פֶּץ״. "when he speedily removed their defence (from over them)."

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18) The past-tense replaces the present-tense of the original. 19) When the prophets rebuked the Israelites, they answered: "they had plenty of horses to escape from their enemy!" At the end they fled and did not return, v. Is. 30, 16. 20) v. Lev. 26, 15. 21) Lit. *And I opened* (*my mouth*). 22) Lit. *How* (*shall I pardon*) *in consideration of this?* v. Jer. 5, 7. 23) Lev. 26, 16. 24) Israel's oppressors clapped their hands, rejoicing at our downfall. 25) Lit. *from within and without*, *cf.* Deut. 32, 25, *without shall the sword bereave, and in the chamber shall there be terror*. 26) *i.e.* the Temple. 27) God said, v. Lev. 26, 17. 28) Lit. *they opened* (*their mouth*).

to hate the people (of Israel) that had been plucked like a rose (because of her guilt), and sated the land[1] from the fat of her little children; the Temple[2] went up (in flames) like the smoke of a furnace, and instead (of the blessing)[3]: *And you shall eat old store long kept*, they asked (starving): "Where is the corn?"[4] When my priests were slain at the valley of Chamat,[5] they drowned and slaughtered those who blessed us from their priestly platform;[6] it is many years now since the foundation of my Temple was laid bare, and (the Divine Presence) who said: *And I will make my abode* (*in the midst of you*)[7] has departed from my midst. They sit weeping at the groaning of your (dying) people;[8] (instead of his promise),[9] *And I shall walk in your midst*, his shadow departed,[10] and he cast down your heroes, destroying you with fourfold death-sword, famine, wild beasts and pestilence. Your tents were utterly devastated as in a moment, and those who deride you, swear at you;[11] since you rejected the message *I am the Lord, your God*,[12] the blood of your sucklings was shed in your bosom. To their mothers[13] they (turned and) cried, "where is the food?" But God[14] said to his angels: "Let me be! (for) I brought them into a plentiful land,[15] and they delighted themselves"; but they hated the warning: *If you will not hearken.*[16] Whom shall I call as a witness for you?[17] (For) they have trampled down your venerable aged ones, together with your young; they said:[18] "We will escape on horses!" That is why they fled;[19] I am wearied of bearing your sins that are loaded high as burdens, and so have punished you, as I have spoken: *If you will reject my statutes . . .!*[20] Your prophets misled you, prophesying phantoms and deceitfulness; I would fain have pardoned (you), but I asked:[21] "How can I pardon you?"[22] I coaxed them (to repent), but they replied to me with insolence, then I became angry and said: *I will also do this to you!*[23] My oppressors clapped (their hands),[24] gnashed (their teeth) and hissed to cut off my faithful ones wherever they were,[25] for strangers came (and) profaned my treasures,[26] and (then) he[27] said: *I will set my face* (*against you*) for evil, and not for good. The insolent asked:[28]

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1) Lit. *and he sated her, i.e.* for seven years the enemy fertilized their vineyards with the blood of Israel, v. Gitt. 57a. 2) Lit. *her canopy*. 3) *cf.* Lev. 26, 10. 4) *cf.* Lam. 2, 12. 5) v. p. 92, note 23. 6) Lit. *They drowned and slaughtered those who officiated (on) the mosaic pavement, i.e.* the Priestly platform. 7) v. Lev. 26, 11. 8) The author had in mind "מְתֵי" = "people", as in Gen. 34, 30. 9) Lev. 26, 12. 10) v. Rashi on Num. 14, 9. 11) They use your name for a curse; when taking an oath, they say: *May you become as wretched as the one who suffers! cf.* A.S. p. 381, note 3 on Ps. 102, 9. 12) v. Lev. 26, 13. 13) v. note 4. 14) Lit. *and the Rock*, when the voice of the children's cry was heard in heaven above, the ministering angels pleaded with the Almighty on Israel's behalf. 15) *cf.* Jer. 2, 7. 16) v. Lev. 26, 14. 17) v. p. 17 on verse 13.

פָּצוּ זֵדִים, לִפְנֵי מִי תְּהִלָּה. עִם כֶּבֶד עָוֹן, פָּקַד וַיִּלְאֶה. לֹא תֶחְכּוּ עוֹד אוֹת וּמוֹפֵת וָפֶלֶא. אָנַף וְנָסַע וְנָם, וְאִם־עַד־אֵלֶּה:

עָשָׂה וַיָּרֶם קָדְקֹד בְּנֵי שָׁאוֹן. וְדָמַי שִׁכְּרָנִי בְּגֵיא צִמָּאוֹן. וּבְכָל שָׁנָה וְשָׁנָה הוֹסִיף יָגוֹן עַל אוֹן. מֵעֵת כָּעַס וְנָם, וְשָׁבַרְתִּי אֶת־גְּאוֹן:

צָעַק הוֹי הוֹי, וְאַשְׁפָּתוֹ הֵרִיק. מַכָּה וּמַכָּה הֵבִיא עָלַי מַעֲרִיק. וּבִלְעֲגֵי מָעוֹג, שִׁנֵּי צָר הֶחֱרִיק. וְכִלָּה כֹחִי בְּנָאֳם, וְתַם לָרִיק:

קוּמִי דָּפְקִי שַׁוְעִי, אַל דֳּמִי. וּתְנִי כָּאוֹב מֵאֶרֶץ קוֹלֵךְ, וְדַמִּי. מֵי רֹאשׁ הִשְׁקַנִי וְהִדְמִי. וְחָשַׁךְ הַלּוֹכִי בִּנְאֻם, וְאִם־תֵּלְכוּ עִמִּי:

רָאָה גּוֹרָל אִוִּית, הוּשַׂם לְעִיִּת. וְלִקְאַת מִדְבָּר הָיִיתִי דְמוּיַת. גָּלָה כְּנוּיַת וְסוּרָה גְּנוּיַת. בְּשָׁמְעִי, וְהִשְׁלַחְתִּי בָכֶם אֶת־חַיַּת:

שָׁכְבוּ בְעִלּוּף כְּתוֹא מִכְמָר, וְאֵין דּוֹלֶה. הַמְלֵאִים גָּעַר, וְאֵין מַרְפֵּא עוֹלֶה. הֲרֵי כַּמֶּה שָׁנִים הֲמַמְנִי לְהִתְכַּלֶּה. אֲנוּשִׁים בְּוִכּוּחַ וְאִם בְּאֵלֶּה:

תִּקְרָא אֵיד עוֹלַלְתָּ עַל אַדְמוֹנִי. לְסַחֲפוֹ וּלְשַׁסְּפוֹ שֶׁבְעָתַיִם כְּאוֹנִי. תְּהוֹם צָרֵי בְּצֵאת קוֹל מֵאַרְמוֹנִי. כְּנֶהֱמָמְתִּי בְּרִיב, וְהָלַכְתִּי אַף־אֲנִי:

אַף־אֲנִי לְכַד בְּיֹקֶשׁ יִשְׁכָּרוֹן. עָרְבָה שִׂמְחָה וְהִשְׁבִּית חָרוֹן. לָאָרֶץ אֵשֵׁב וְאֶהְגֶּה בְּגָרוֹן. אֵיכָה יָשְׁבָה חֲבַצֶּלֶת הַשָּׁרוֹן:

1) O.V. have it as "שִׁבָּרוֹן" *destruction*. Onkelos translates this "caraway" v. Ezek. 23, 33. v.a. Fu. on שִׁכָּרוֹן; *cf.* a. Is. 24, 11.

"Whom do you implore?" O people laden with iniquity! He has visited (your guilt) and grows weary, do not expect wonders and miracles any more! He is angry and has departed,[1] saying: "*And if in spite of this (you will not hearken)*[2] . . .!" He acted and lifted up the crown of the head of the tumultuous foe, and he made me drunk with my own blood in the valley of thirst; and every year he added sorrow upon grief, (even) from the time when he became angry, and said: *And I will break the pride (of your power)*.[3] He[4] cried, "Fie! Fie!" and emptied his quiver;[5] he brought pursuers against me from all sides, and he caused the enemy to gnash their teeth[6] (at me) with jeering scorn, and he brought my strength to an end, saying: *And (your strength) shall be spent in vain.*[7] Arise, knock at (his door),[8] cry (to him), "be not silent," and mutter your prayers as if it were summoned from beneath the earth,[9] and wait patiently; he gave me bitter water to drink and cut me off, and through his word, *And if you walk (contrary) to me*,[10] my path became darkened. Behold the portion which thou (once) desired[11] is turned into heaps, and I have become like the pelican of the desert;[12] taunted with the names of "exile," "banished," and "disgraced," I have understood (the warning)[13] *I will let loose the wild beasts among you!* We lie in a faint like an antelope in a net,[14] and there is no one to pull (us) out,[15] we are full of the rebuke (of God), and yet no healing grows (round our sore); long years have passed since he has harried us[16] to utter destruction; (we) are become weak at the reproof: *And if in spite of this (you will not accept my chastisement)*.[17] Pronounce misfortune (upon the enemy, as) thou didst wrack upon my Palace; drag him away, cut him to pieces (to suffer) seven times my own grief; confuse my enemy, when the cry goes forth from my Palace,[18] even as I was confused with the contending strife (as it says):[19] *And I will also walk (contrary to you)*. I too was caught in the snare of drunkenness, and (when) joy reached its eventide he subdued (his) wrath;[20] I will sit down on the floor and will sob in my throat, "How (lonely) does the rose of Sharon[21] sit!"

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1) He removed his Divine Presence from us. 2-3) v. Lev. 26, 18-19. 4) *i.e.* God. 5) To allow the enemy to attack. 6) Lit. *and with mockers for cake, he caused the enemy to gnash the teeth*, *i.e.* slandered, Fu. v. on "מעוג„. Ps. 35, 16. 7) v. Lev .26, 20. 8) Knock at the doors of the house of prayer. 9) Lit. *and make the voice (rise) from the ground like a necromancy*, *i.e.* pray in humbleness, like the silent voice produced by the necromancer. 10) *ibid.* 21. 11) *i.e.* Zion, *cf.* Ps. 132,13. 12) As a pelican wanders in the desert, so do we wander about (in exile) from one place to another. 13) If we reject God's commandments, then will he let loose the wild beasts, etc., v. Lev. 26, 22. 14) Lit. *they lie*, *i.e.* exhausted and helpless, Zion's children reared on the mountains of Judah, who are now swooning with exhaustion at the feet of the invaders, are compared to the antelope who is graceful and swift, but when caught in the hunter's net, lies exhausted after trying in vain to free itself, v. Kimchi, a. M.D. on Is. 51,20, a. Sonc. P. Ed. 15) *i.e.* from exile. 16) Lit. *he crushed me.* 17) v. Lev. 26, 23. 18) "The Lord renders recompense to his enemies" v. Is. 66.6. 19) Lev. 26.24. 20) As soon as the Temple was destroyed, God subdued his wrath, and the massacre of the Israelites stopped, v. Yeb. 75b. 21) p. 99, note 1.

יב) ע״פ א״ב
ע״י [אלעזר הקליר]
By Kalir (7th cent.?)

Reader or Narrator:

[1]אֵיכָה יָשְׁבָה חֲבַצֶּלֶת הַשָּׁרוֹן. וְדָמַם רֹן מִפִּי נוֹשְׂאֵי אָרוֹן. וְנָעוּ מִמִּשְׁמְרוֹתָם כֹּהֲנִים בְּנֵי אַהֲרֹן. כְּנִמְסַר הַבַּיִת בְּמִסָּרְבֵי מָרוֹן: [2](יְהוֹיָרִיב)

בָּכוֹ תִבְכֶּה מְחֻמֶּשֶׁת סְפָרִים. כְּנֶהֱרַג כֹּהֵן וְנָבִיא בְּיוֹם הַכִּפֻּרִים. וְעַל דָּמוֹ נִשְׁחֲטוּ פִּרְחֵים כִּצְפִירִים. וְנָדוּ כְּצִפָּרִים כֹּהֲנֵי צִפּוֹרִים: [3](יְדַעְיָה)

גָּלְתָה מֵאַרְצָהּ כַּלָּה מְקֻשָּׁטָה. בַּעֲוֹן מַעַשְׂרוֹת וּשְׁמִטָּה. וּבְאַרְבַּעַת שְׁפָטִים הֻשְׁפָּטָה. וּמֵעֶדְיָהּ הֻפְשְׁטָה מִשְׁמֶרֶת מִפְשֻׁטָה: [4](חָרִם)

דַּרְכֵי הֵיכָל דָּמֵמוּ, כְּנִפְרַץ כָּתְלוֹ. וְהַמְּעִיל כְּנִקְרַע פְּתִילוֹ. [5]וְהֻתַּךְ וְהֻשְׁפַּל מִתִּלּוֹ. וְנָע מִשְׁתִּילוֹ, כֹּהֵן עִוְּתָה לוֹ: [6](שְׂעֹרִים)

הָיוּ מַלְעִיבִים בְּלוֹחֲמֵי לֶחֶם. כְּבִטְּלוּ, הֲלוֹא פָרֹס לָרָעֵב לֶחֶם. וְרָעֲבוּ וְצָמְאוּ מִמַּיִם וּמִלֶּחֶם. כְּבִטְּלוּ שְׁתֵּי הַלֶּחֶם מִבֵּית לֶחֶם: [7](מַלְכִּיָּה(וּ))

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1) v. Baraita of *Twenty-four wards* by Prof. S. Klein (מאמרים שונים לחקירת א״י הוצאה עברית „מנורה" וינה תרפ״ד)
2) v. 1 Chron. 9.10. 3) v. Ez. 2.36. 4) *ibid.* 2.32. 5) o.v. ״הוּרַד״. 6) v. 1 Chron. 24.8. 7) v. Jer. 21.1.

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look forward to a happy year. 13) According to the *Biar* and *Matte-Levy*, it is the fourth of the divisions, *viz.: Seorim*, v. 1 Chron. 24,8. ״עִוְּתָה„ is the Piel of ״עִיָּה„ or ״עָוָה„, *i.e. perversely*. *Ayah* was the city of the Benjamites inhabited after the exile, and ״שְׂעוֹרִים„ *i.e. distress*, *viz.*, the Almighty brought distress upon them because they perverted their ways, *cf.* Fu. on ״עַיָּת״ and ״שעורים„ (from) ״שָׁעַר„. 14) Lit. *they mocked those that battled for bread i.e. battled on debate*, v. Shab. 119b on 2 Chron. 36.16, *viz.* Jerusalem was destroyed because scholars were mocked therein. 15) Lit. *when they abolished* (*the saying of the Prophet Isaiah*), v. 58,7, *Is it not to share your bread with the hungry?* 16) Lit. *from Beth-Lechem*. Menasseh, who came from Beth-Lechem, did away with the two loaves in the Temple; instead he observed the rite of the ״מֹלֶךְ„ Molech worship (v. 2 Chron. 21,6); the Author plays on the word ״מלכיה„ referring to the fifth division, v. 1 Chron. 24,9.

Reader or Narrator: How (lonely) sits the rose of Sharon![1] Song is muted on the lips of the Levites,[2] and the priests, the offspring of Aaron were moved away from their watch-stations[3] when the Temple was delivered into (the hands of a crew of) rebellious upstarts.[4] The five-fold Torah[5] cried bitterly when (Zechariah), a priest and prophet[6] was slain on the Day of Atonement, and over his blood the young (priests) were slaughtered like young goats,[7] and the priests of Sepphoris[8] strayed like birds (in flight). On account of the iniquity of tithes and Sabbatical year,[9] (Israel,) the bedecked bride, was exiled from her land, and was judged with four kinds of punishments;[10] and the ward of (Charim-) Mifshetah[11] was stripped bare of her adornments. The roads of the Temple became stilled when the walls were breached, melted and sent crashing down the hill; the vestments were rent,[12] and the priests of *Ayatah*[13] were torn up from their roots. They mocked those sages[14] who fought for (the sake of) the Torah, when they disregarded (their plea) to share thy bread with the hungry;[15] they themselves became hungry and thirsty from (lack of) bread and water, when the two loaves were dispensed within the Temple.[16] Gone has the splen-

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1) Israel *cf.* Cant. 2.1. 2) Lit. *from the mouths of the bearers of the Ark*, *viz.* the choir. 3) The priests were divided into *wards*; each ward officiated a week at a time, in the Temple, v. Taan. 26a, Tosefta Ch. 2, *ibid.*, a.R. Chananeel on Taan. 17a, a. Pes. 57a. 4) Lit. *strife.* The author refers it to *Jehoiarib*, (playing on the word "ריב„ = "strife"), who was at the head of the Twenty-four divisions mentioned in 1 Chron. 24, 7. Four Mishmarot returned from Babylonian exile. They were Jedaiah, Harim, Pashhur and Immer (v. Ez. 2, 36–39). The prophets amongst them (v. Taan. 27b) arose and divided them, and increased them to twenty-four divisions. v. Taan 27a. Arachin, 12b, a Y. Taan, 4, 68d, v.a. Pesik, d'R. Kahanah, Ha-omer 69b, (Buber Ed.). 5) Lit. *the books which are divided by five.* 6) He was slain in the Temple court by our own people, v. 2 Chron. 24 20. 7) His blood continued to bubble until Nevuzardan (Captain of Nevuchadnetsar's bodyguard), after killing many thousands, threatened to slay yet more, v. Lam. R. Introd. R. Joshua, a. Lam. R. 2, 2, 4, 13, Gitt. 57b, San. 96b, a. p. 121 note 3. 8) It is situated between Haifa and Tiberias where the division of Jedaiah (the second of the divisions, v. 1 Chron. 24.7) was exiled, v. Meg. 6a, Taan 27a, a. Y. Taan. 68d. Here, too, the author plays on the word "צפורים„, which was the name of the town. 9) Lit. *Release*, *i.e.* the soil should lie fallow every Sabbatical year, v. Av. 5, 8 on Lev. 25, 1–7. 10) *viz. Pestilence*, *Sword*, *Famine and Captivity.* 11) *Charim* was the third of the divisions, v. 1 Chron. 24, 8. Here the Author plays on the word "מפשטה„, *i.e.*, *it was stripped*, *viz.:* God has excommunicated this division, and stripped her of all her possessions. 12) Lit. *and the robe* (*i.e. the Ephod*) *when its blue cord was torn*, *viz.:* the High Priest had bells round the hem of his robe, and if the sound of the bells was heard when he came out from the Holy of Holies on the Day of Atonement, they could

וַיֵּצֵא הֲדַר אֹם, בַּכֶּסֶף נֶחְפָּת. וּתְמוּרוֹ אֵפֶר רֹאשָׁהּ חִפָּת. וְנֵרוֹת נִכְבּוּ וּמְנוֹרָה נִכְפָּת. בְּפָשְׁעוּ בְּלֶחֶם וּפַת, נִלְכְּדָה יוֹדְפָּת: [1](מִיָּמִין)

זָכְרָה זְמַן, אֲשֶׁר נַעֲשֶׂה וְנִשְׁמַע הֵשִׁיבוּ. וְעַתָּה עֲנוֹת אָמֵן, לֹא אָבוּ. לַעֲנָה וָרוֹשׁ שָׂבְעוּ וְרָווּ. וְהֶקְצוּ וְהָלְעֲבוּ, כֹּהֲנֵי עֵילְבוּ: [2](הַקּוֹץ)

חֵטְא חָטְאָה, וְאָמְרָה לֶאֱלִיל זֶה אֵל. וְהִלְעִיגָה וְתִעְתְּעָה בְּחוֹזֵי אֵל. עֲבוּר כֵּן [3]הִרְגְּזָה בְּמַרְגִּיזֵי אֵל. וַיֵּצֵא מִמְּעוֹן אֵל, כְּפַר עֻזִּיאֵל: [4](אֲבִיָּה)

טֻמְאָתָהּ הֶחֱנִיפָה תֵבֵל. וְנַעֲלָה רַב הַחֹבֵל. וְעָנָן אֲבַק רַגְלָיו כְּאָבֵל. וְאֵין מִתְכַּרְבֵּל, בְּכֹהֲנֵי אַרְבֵּל: [5](יֵשׁוּעַ)

יָדוֹ פָּרַשׂ צָר בְּבֵית זְבוּל. כִּי כְלָיָה חֻיַּבְתִּי כְּדוֹר הַמַּבּוּל. כִּסְאוֹ הֵשִׁית לְחִבּוּל וְנִבּוּל. וְיָצָא בְּכֶבֶל כָּבוּל, כֹּהֵן כָּבוּל: [6](שְׁכַנְיָה(וּ)

כָּל עַמָּהּ קוֹנְנוּ קִינָה. כִּי הִכְעִיסוּ אֶת אֵל קַנָּא. בְּגוֹי נָבָל אוֹתָם קִנֵּא. וְנָדְדָה מִקִּנָּהּ, מִשְׁמֶרֶת אֶלְקָנָה: [7](אֶלְיָשִׁיב)

לֹא לַמָּרוֹם עַיִן צָפַת. וְכֶסֶף עַל חֶרֶשׂ חִפָּת. וּבְחִזּוּק מוּסָר הֶרְפָּת. וְנֶהֱרַס וְנִלְפַּת כֹּהֵן צְפַת: [8](יָקִים אוֹ פַּשְׁחוּר)

מִמָּרוֹם הִשְׁמִיעַ נִלְאֵיתִי טְעוֹן. וְהִכַּנִי בְּעִוָּרוֹן וּבְשִׁגָּעוֹן. וּפָקַד עָלַי עֲוֹן נֹב וְגִבְעוֹן. וְנָעָה מִמָּעוֹן, מִשְׁמֶרֶת בֵּית מָעוֹן: [9](חֻפָּה)

נִשְׁקַד עֹל עָוֹן וְנִכְאָב. כְּהוֹשַׁבְתִּי אֲנוּנָה מִבְּלִי אָב. וְדוֹמַמְתִּי מִלְּצַפְצֵף בְּמִנִּים וְעֻגָב. וְנָשְׂאָה עָלַי קִינָה מִשְׁמֶרֶת יֶשֶׁבְאָב: [10](שִׁיחִין)

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1) v. Neh. 10.8. 2) v. 1 Chron. 4.8. 3) o.v. „הוּקְנְאָה". 4) v. 2 Chron. 12.16.

5) v. Ez. 2.2. 6) *ibid.* 8.3. 7) v. I Chron. 24.12. 8) *ibid.* a. Jer. 20.1. 9) v. 1 Chron. 24.13. 10) v. Lam. R. 2 on verse 2. Klein says that according to an old and authentic MS the name of the place was שוחין. (*cf.* הלכות גדולות 95).

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15) A play on the words „אל קַנָּא", referring to *Eliashib* the eleventh division. 16) Lit. *and he covered the earthenware with silver*, *i.e.* they were false in their religious observances, practising for show only. 17) Lit. *Instruction.* 18) Lit. *the Priests of Safed were destroyed and twisted;* the division of *Jakim*, the twelfth division (also called *Pashhur*, *cf.* Jer. 20, 1–6) was stationed there. 19) Lit. *he announced.* 20) v. Is. 1, 14. 21) The slaying of the prophets at Nob (1 Sam. 22, 19), v. Kimchi on 1. K. 3, 4, who emphasises that King Solomon sinned by delaying the construction of the Temple. 22) It is situated in Judea near Tiberias, and it refers to *Huppah*, the thirteenth division. 23) They were the fourteenth of the division, v. 1 Chron. 24, 13. They were stationed in *Sichin* or *Shuchin*, v. S. Klein's Baraita of twenty-four wards, p. 20.

dour of the people once overlaid with silver,[1] and ashes cover their heads in its stead; the candles are extinguished, the candelabrum is warped[2] and Yodfat[3] was captured when they transgressed (against the poor by witholding their) morsel of bread. Recall the time when Israel[4] responded "We will do and obey!" And now, (when the prophet rebukes them) they do no more answer "Amen!" They were sated and saturated with wormwood and gall, and the priests of Elbu[5] were loathed and mocked. Grievously did Israel[6] sin when she said to the idol: "This is God!" She derided and scoffed God's seers, (and) because of that she was made to quake by those[7] who provoked God, and (the priests from) the village of Uziel[8] have departed from God's own Habitation. Her defilement has polluted the (whole) world, and the Divine Helmsman, whose clouds are the dust of his feet, like (that of) a mourner,[9] has departed, and there is none at Arbela[10] to robe in the priestly (garments). The oppressor has laid his hand on the Temple,[11] for we[12] were doomed to destruction like the (sinful) generation of the flood; (God has) exposed his throne to disfigurement and destruction, and the priests of Cabul[13] departed, chained in fetters. All the[14] people broke out in lamentation, while God, whose zeal they had provoked, (in turn) was enraged against them, an impious nation; and Elkana's division[15] was chased away from its nest. Their eyes were not directed towards heaven, and they proved false to the Creator[16] (as varnished dross); they became lax in the upholding of the Torah,[17] and so the priests of Safed[18] were destroyed and disgraced. God[19] has announced from on high: "I am weary of bearing (you)!"[20] Indeed, he smote me with blindness and madness, and avenged the iniquity of Nob and Gibeon[21] upon me, and the (priestly) division from Bet-Maon[22] he has removed from its dwelling. The yoke of iniquity and pain are knitted (together) when I am made to dwell (solitary), mourning (as an orphan) who has no father, and I am made silent from playing the strings and pipe, while the watch of Jeshebeab[23] intones lamentation for me.

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1) Referring to the Torah, v. Rashi on Ps. 68.14. 2) o.v. the candelabrum was turned over, *cf.* Pesik. Echah 123a. 3) A fortress in Galilee, referring to (*Miyamin*) the sixth division. 4) Lit. *they responded*, v. Ex. 24,7. 5) Referring to *Hakkoz* the seventh division; there is a play on the word "עֲלַב" = Humiliate, and "קוֹץ" = Thorn. 6) Lit. *she sinned.* 7) *i.e.* the enemy. 8) The Pesik. Ha-omer d'R. Kahana 69b, (Buber Ed.) refers it to *Abijah*, the eighth in position of the above divisions. 9) It was customary for a mourner to walk bare-foot. 10) It is situated between Migdal and Tiberias, but the Author refers it to *Jeshua*, the ninth division. 11) v. R. Hash. 17a on "צורם". 12) v. p. 3, note 2. 13) A district in the northern part of Israel, presented by King Solomon to Hiram, King of Tyre, v. Shab. 54a; this division is referred to *Shecaniah*, the tenth division, v. Pesik. Ha-omer d'R. Kahanah 69b, (Buber Ed.). 14) Lit. *all her people, etc.*

סִלָּה כָל־אַבִּירַי, מוֹרֵי הוֹרָיָה. וְלֹא נִזְכַּר לִי עֲקֵדַת מֹרִיָּה. מֹרֹב
מֶרֶד וּמְרִיָּה. הֻצְּגָה עֵרוֹם וְעֶרְיָה, מִשְׁמֶרֶת [1]מַעַדְיָה: [2](בִּלְגָּה)

עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים, וְהֶאֱרִיכוּ מַעֲנִית. וְהֵרִיקוּ עָלַי חֶרֶב וַחֲנִית.
וְהִרְבֵּיתִי צוֹמוֹת וְתַעֲנִית. וּמְצוּרַת תָּבְנִית יָצְאָה יְוָנִית: [3](אִמֵּר)

פֵּרְשָׂה וְאֵין יַד שׁוֹלֵחַ. כִּי לֹא הֶאֱמִינָה בְּהַשְׁכֵּם וְשָׁלוֹחַ. וְהִשְׁבַּתָּה
בְּרִית מֶלַח. וְאֵין שֶׁמֶן מִמְּלָח בְּרֹאשׁ מַמְלָח: [4](חֵזִיר)

צַדִּיק הוּא יְיָ כִּי פִיהוּ מָרָת. וְעָרוּ עָרוּ, עַד הַיְסוֹד בָּהּ הֶעָרָת.
תְּמוּר עֻזִּי וְזִמְרָת, קִינִים עָלֶיהָ נֶחֱרָת. וּבְקַצְוֵי אֶרֶץ, נִזְרַת מִשְׁמֶרֶת
נִצְרָת: [5](הַפִּצֵּץ)

קָרָאתִי לְצוּרִי, וְקוֹלִי לֹא עָרָב. וְקוֹנַנְתִּי בְּיַעַר בַּעֲרָב. וְכָבָה
נֵר הַדּוֹלֵק בְּמַעֲרָב. וְרֵיחַ לֹא עָרַב, מֵאֲכָלָהּ עֲרָב: [6](פְּתַחְיָה)

רָאָה כִּי הֻסְעַרְתִּי כָּאֳנִיָּה. בְּתַאֲנִיָּה וַאֲנִיָּה. וַעֲדָתִי כַּצֹּאן לָטֶבַח
מְנוּיָה. וְנָעָה מֵחֲנוּיָה מִגְדַּל נוּנִיָּה: [7](יְחֶזְקֵאל)

*שָׁמְעוּ כִּי נִזְהַמְתִּי בְצַחֲנָה. וְסָתַם מֶנִּי תְּחִנָּה. וְלֹא נָתַן לִי רַחֲמִים
וַחֲנִינָה. וּמִקִּרְיַת חָנָה, נָעָה כְּפַר יוֹחָנָה: [8](יָכִין)

שָׁמְעוּ כִּי יָצָאתִי בַשִּׁבְיָה. וְנִשְׂרְפָה דָּת מָרוֹם שְׁבוּיָה. וְהוּשַׁתִּי
לְשַׁמָּה וְעַרְבּוּבְיָה. וּמֵהַסְתֵּר חֲבוּיָה, גָּלְתָה בֵּית חוּבְיָה: [9](גָּמוּל)

תָּבֹא רָעַת שְׁמוּנֵי הַדְּמִין. וְשָׁתוּ שַׁעֲרֵי שׁוֹמְמִין. וְהֵשִׁיב אָחוֹר יָמִין.
וּבַעֲוֹן צְלָמִין, נָעָה (גִּנְתוֹן) צַלְמִין: [10](דְּלָיָהוּ)

תָּבֹא תַמְרִיחַ. וְחָשְׁכִי תַּזְרִיחַ. וְכַדֶּשֶׁא עַצְמוֹתֵינוּ תַפְרִיחַ. וְרֵיחַ
מִנְחוֹתֵינוּ כְּקֶדֶם תָּרִיחַ. וּמִשֻּׁלְחָנְךָ תַּאֲרִיחַ, שׁוּלֵי חֲמַת אָרִיחַ:
[וַיְקוֹנֵן יִרְמְיָהוּ עַל־יֹאשִׁיָּהוּ:] [11](מַעַזְיָהוּ)

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1) or "מוֹעַדְיָה". v. Neh. 12,5–17. 2) v. 1 Chron. 24,14. 3) v. Jer. 20,1.
4) v. 1 Chron. 24,15. 5) *ibid.* 6) *ibid.* 24,16, a. Ez. 10,23. 7) v. 1 Chron. 24,16.
8-9) *ibid.* 24,17. 10-11) *ibid.* 24,18, a. Neh. 10,9.
*) In some Ed. "שָׁמְעוּ כִּי יָצָאתִי" precedes this strophe.

Jud. 9, 48. a. Ps. 68, 15), the modern Chirbet Selamin in Galilee (v. Josephus's War 2.20, 6); according to S. Klein's *Monatsschrift für Geschichte und Wissenschaft des Jüdentums* (1927, p. 266), it is 20 km. from Sepphoris, v.a. Neubauer, Geographic du Talmud (Paris, 1868, Lydda-Lod), and the Author refers it here to "*Delaiah*", the twenty-third division. 25) The plural form replaces the singular of the original. 26) The author refers to *Maaziah* the twenty-fourth division.

God has trampled[1] down all my mighty teachers of the Law,[2] and (Isaac's) binding (on) Moriah is not called to mind in my favour; because of the abundance of rebellion and revolt, the watch of Maadiah[3] is laid bare in utter shame. Upon my back have the ploughmen driven long their furrow,[4] and they have unsheathed against me sword and spear; I have multiplied (in) fasting and self-affliction, for the watch of Immer was exiled from the Temple.[5] Israel stretched out[6] (her hands), but none lends a helping hand, for she had no faith (in God who sent the prophets) day after day;[7] the covenant of salt[8] has ceased, and there is no seasoned unguent for the High Priest's head.[9] It is the Lord who is righteous, for (Jerusalem) has rebelled against his word; he laid her bare, (her enemies crying:) "Raze it, raze it down to its foundation!"[10] And instead of songs of victory,[11] lamentations are indited for her, and the watch of Nitsrat[12] is dispersed to the corners of the earth. I called to my Creator, but he did not hearken to my voice; in the forest of Arabia did I lament, (for) the light that shone forth in the west[13] was extinguished, and the savour (of frankincense) from Achalah Arav[14] was not found pleasing. See, I am tossed like a ship in a storm amid moaning and groaning; my assembly are listed like sheep (ready) for the slaughter, and Migdal-nuniyah was removed from Chanuyah![15] They[16] heard that I became tainted with sin, and that God[17] has barred my supplication, and grants me no mercy nor favour; O how the village of Yochanah[18] was sent wandering from the city of Chanah.[19] They[16] heard that I went out in captivity, and the Heavenly Law that was held captive[20] was burnt, that I was put to desolation and confusion, and that the house of Choviyah[21] was exiled from her hidden shelter.[22] O let disaster come on those that tore me limb from limb, and laid waste my gates; indeed, God has withdrawn[23] his right hand, and because of the iniquity of idolatry (Ginton-) Tsalmon[24] was removed. O come salve (our wounds with) ointment, lighten our[25] darkness, and make our bones flourish (again) like grass; accept favourably our Sweet-savouring sacrifices as of old, and entertain (again) at your table the remnant (of the priests) of Chamat-ariach.[26]

[And Jeremiah lamented for Josiah:]

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1) Lit. *he has trampled.* 2) *i.e.* the Sanhedrin. 3) *i.e.* the *Bilgah* division, 1 Chron. 24, 14, a. succ. 5, 8, a. Tosefta, *ibid.* 4, 28. 4) Their backs were cut by the whips as land is gashed by the plough, reflecting the extreme brutality shown by the enemy. 5) Lit. *and from the form of the plan* (*cf.* Ezek. 43, 11) *the Greeks departed, viz.* Immer's division (which was the sixteenth in position) having copied the Greek ways, was led away from the Temple, v. B.K. 82b. 6) Lit. *she stretched out.* 7) *early and late*, v. Jer. 7, 25, 25, 4, a. 29, 19. 8) *cf.* Num. 18, 19. 9) Lit. *the chief captain*, it is referred to *Hazir*, the seventeenth division, v. 1 Chron. 24, 15. 10) v. Ps. 137, 7. 11) Lit. *instead of my strength and song.* 12) *i.e. Happitzetz*, the eighteenth division, *cf.* Jos. 19, 21. 13) *i.e.* in the west of the Temple. 14) *Arav* is near Tsipori, in Upper Galilee; it is referred to *Petahiah*, the nineteenth division. 15) It refers to *Jehezkel*, the twentieth division. 16) *i.e.* the enemy. 17) Lit. *and he barred.* 18) Referring to *Jachin*, the twenty-first division. 19) *i.e.* Jerusalem, v. Is. 29, 1. 20) The Holy Law was kept hidden by the Almighty nine hundred and seventy-four years before Moses received it on Mount Sinai, v. Shab. 88b–89a, on Ps. 88, 19. 21) Referring to *Gamul*, the twenty-second division. 22) *i.e.* the Temple, where Israel was sheltered by the Divine Presence. 23) Lit. *and he has withdrawn.* 24) "צַלְמוֹן" is written here "צַלְמִין" to rhyme with the rest; (Mount) Tsalmon is in Samaria, near Shechem, (v.

יג) ע״פ א״ב

By Kalir (7th cent.?) [1] ע״י אלעזר [הקליר]

[וַיְקוֹנֵן יִרְמְיָהוּ עַל־יֹאשִׁיָּהוּ:]

Reader or Narrator:

אֵיכָה אֱלִי קוֹנְנוּ מֵאֵילָיו. בֶּן שְׁמוֹנֶה שָׁנָה הֵחֵל לִדְרוֹשׁ [2]מֵאֵלָיו.

בְּנֵי חָם בְּעָבְרָם חָנוּ עָלָיו. וְלֹא הֻזְכַּר לוֹ שִׂגּוּי מִפְעָלָיו:

גַּם [3]בְּכָל־הַמְּלָכִים אֲשֶׁר קָמוּ לְגִדּוֹר. לֹא קָם כָּמוֹהוּ מִימוֹת אֲבִיגְדוֹר.

דָּבַק בּוֹ עֲוֹן לֵיצָנֵי הַדּוֹר. אֲשֶׁר [4]אַחַר הַדֶּלֶת וְהַמְּזוּזָה, שָׂמוּ לִסְדּוֹר:

הָאוֹכְלִים זֶרַע שִׁיחוֹר, כִּתְמוּ הַטּוֹב פִּחֲמוּ מִשְּׁחוֹר.

וַיִּגְדַּל עָוֹן, וְהֵשִׁיב יָמִין אָחוֹר. וְעוֹד לֹא שָׁלַח יָדוֹ מִן הַחוֹר:

זָכוּ אֲמָרָיו, כְּנָם דָּת לְהָקִים. בִּצַּע אֶמְרָתוֹ, בְּאָרוּר אֲשֶׁר לֹא יָקִים.

חָשַׁךְ תָּאֳרוֹ כְּנִאֲצוּ רְחוֹקִים. בְּבֶצַע, מוֹאֲסֵי דָת וְחֻקִּים:

טוֹבִים רֵעִים נִקְרְאוּ, כְּשָׁלְחוּ מַלְאָךְ. מַה־לִּי וָלָךְ הַיּוֹם לְתַלְאָךְ.

יְדֵי עַם הָאָרֶץ דָּמִים בְּמָלְאָךְ. תֵּעָנֵשׁ, בְּבִצְעִי אֶת פְּנֵי פִלְאָךְ:

כִּלָּה הֲמוֹנָיו לָלֶכֶת אֲרַם נַהֲרַיִם. לְמַעַן, לֹא תַעֲבֹר חֶרֶב כָּל־שֶׁהוּא בְּאֶפְרָיִם.

1) v. Rashi on 2 Chron. 35, 22. 2) o.v. „מֵאֱלֹהָיו״. 3) o.v. „בְּכָל מַלְכֵי יִשְׂרָאֵל״.
4) o.v. „אֲשֶׁר קָמוּ אַחַר הַדֶּלֶת לִסְדּוֹר״.

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assembled young and old to read to them all the laws and commandments, v. 2 K. 23, 1-3, a. 2 Chron. 34, 29-31. 12) Neco, the Egyptian king, sent ambassadors to Josiah to inform him that he desired to pass through peacefully, and had no intention of provoking a war, v. 2 Chron. 35,21, a. Taan. 22a. 13) I am only executing God's will by attacking the Assyrians, *ibid.* 14) *i.e.* Mesopotamia.

[*And Jeremiah lamented for Josiah:*]

Reader or Narrator: Take up the lament of "Echah"[1] for one of the mighty (kings of the land)! When he[2] was but eight years old, he began to seek (God) of his own[3] accord, yet his noble deeds were not recalled in his favour when the sons of Ham[4] beseiged him. Indeed, among all the kings (of Israel) who arose to take measures (against false worship), none has even arisen like him since the time of Avigdor,[5] (yet) the guilt of the scornful ones of that generation cleaved to him, when they set up (idolatrous symbols) behind the doors and posts.[6] Those[7] who ate the seed (nurtured by) the Nile, did make his golden hue[8] more black than charcoal; God withdrew his right hand as iniquity increased,[9] but he has not yet withdrawn his hand from the decree.[10] His words rang clear when he bade them fulfil the Laws[11] (and) carried out his threat "Cursed be he that keeps it not!" His brow darkened when those that stood aloof (from the Torah) outraged (him) by compromising with those that rejected the Law and the statutes. They[12] were hailed as good neighbours when (Pharoah-Neco) sent ambassadors (saying): "What (quarrel) is there between us to cause you hardship this day? You will (only) fill the hands of the people of the land with blood; you will be punished (if you stop me) from accomplishing the will of your God."[13] He witheld his troops from marching to Aram Naharayim,[14] in order

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1) v. 2 Chron. 35,25, where it says that the Poets wrote many Kinot (Elegies) on the tragic end of such a righteous king. 2) *i.e.* Josiah. 3) *ibid.* 34,3, although his father was wicked, Josiah turned towards God at a tender age, and made all his subjects do likewise. 4) *i.e.* Neco, the king of Egypt, *ibid.* 35,20. 5) *i.e.* Moses, v. Lev. R. s. 1. 6) They hid the idols behind the doors (v. Is. 57,8), although he was innocent, yet as a king he was responsible for their actions. 7) *i.e.* the Egyptians. 8) *i.e.* Josiah's fine reputation. 9) The right hand which had been the symbol of the Almighty's help in Israel's history, was now turned against them, v. Lam. 2, 3-4. 10) Lit. *from the hole;* the righteous Josiah suffered because of his sinful subjects. 11) *i.e.* Josiah's words of the Torah, when he

לֹא שָׁמַע לַחוֹזֶה לָשׁוּב אֲחוֹרַיִם. כִּי גְזֵרָה נִגְזְרָה לְסַכְסֵךְ
מִצְרַיִם בְּמִצְרַיִם:

מֵחַטֹּאת סְתִירַת מְזוּזוֹת. חֲזוֹן עֲנוֹתוֹתִי הֵחֵלּוּ לְבַזּוֹת.
נָעוּ עֲנָמִים לְחֻמּוֹ לְהַבְזוֹת. וְלֹא הֵסֵב פָּנָיו וְסָפְדוּ עַל זֹאת:
סוֹרוּ הֵעִידוּ. עַד לֹא שְׁאִיָּה. וַיְמָאֲנוּ סוּר, וּמָט יְסוֹד נְשִׁיָּה.
פְּנֵי קְרָב כְּקָרֵב, וְלֹא עָלְתָה [1]לוֹ שְׁעִיָּה. וַיֹּרוּ [2]הַיֹּרִים לַמֶּלֶךְ יֹאשִׁיָּה:
עוֹדֶנָּה עֹצֶם עֵינָיו, בִּגְוִיּוֹ מוֹחֲצִים. חֵץ אַחַר חֵץ, מוֹרִים וְלוֹחֲצִים.
צָדוּ וְשָׂמוּהוּ כַּמַּטָּרָא לַחִצִּים. וַיִּזְרְקוּ בוֹ שְׁלשׁ מֵאוֹת חִצִּים:
קַלִּים הִטּוּ אַחֲרָיו אֲזוֹן מוֹצָא פִיהוּ. וְעַד מִצּוּי נֶפֶשׁ מַעֲשָׂיו הֵיפִיהוּ.
רוּחַ שְׂפָתָיו הִפְצָה מִפִּיהוּ. צַדִּיק הוּא יְיָ, כִּי מָרִיתִי פִיהוּ:
שִׁישִׁי נוֹף, כִּי קִנֵּא זָעַם. לְשַׁלֵּם שְׁאוֹנָם בַּעֲוֹן בִּצְעָם.
תַּם כֶּתֶם הַטּוֹב, עַם זוּ בְּפָשְׁעָם. וַיְקוֹנֵן עָלָיו כָּל אֵיכָה יוֹעָם:
תַּם בְּמִקְרֶה אֶחָד, כּוֹס מְגִדּוֹ לִשְׁתּוֹת. בְּמוֹעֵד שְׁנַת הַשְּׁמִטָּה, כְּגָעַ
הַקְהֵל לְאֻתּוֹת. תָּלָה עֶשְׂרִים וּשְׁתַּיִם, מֵהֲרוֹס שָׁתוֹת. כִּי סָפְדוּ
לוֹ אֵיכָה, בְּעֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת: אוֹתוֹת קִינוֹת לְבָטָה מְחוֹלִי.
עֵת כִּי שָׁכַחְתִּי מְחוֹלְלִי. זַמּוֹתִי כִּי לָעַד יַאֲהִילִי. רָשַׁעְתִּי וְנָסַעְתִּי
וְנֻטַּשׁ אָהֳלִי:

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1) o.v. "וְלֹא עָלְתָה לוֹ רְטִיָּה". 2) o.v. "וַיֹּרוּ הַמּוֹרִים". is incorrect v.2 Chron. 35, 23.

Megiddo took place in 608 B.C.E. 17) The Israelites used to assemble on the Festival of Succot to listen to the king's recitation of Deut., and Josiah was killed at that time. 18) Lit. *he waited.* 19) Lit. *the foundation.* 20) The Beth-Levy points out that the text should read "כְּעֶשְׂרִים". with a 'כ, and not with a 'ב, as there was more than twenty-two years from Josiah's death to the destruction of the Temple, the calculation is as follows: Jehoiahaz reigned three months, Jehoiakim reigned eleven years, Jehoiachin reigned three months and ten days, and Zedekiah reigned. eleven years, making a total of twenty-two years, six months and ten days, but if we translate "וְלִתְשׁוּבַת הַשָּׁנָה". (v. 2 Chron. 36, 10) *the end of the year,* then the total comes to twenty-three years. 21) v. Lam. 4. 22) o.v. .אוֹתִיּוֹת. a reference to the Alphabet of the *Echah* (*ibid*); the literary translation of "לְבָטָה". is *vexed, troubled* but the Author's application may rectify RaLbaG's translation on "לָבַט"., *i.e. exchange*, v. Prov. 6, 8. 23) *i.e.* the Temple.

that no single sword should pass through Ephraim;[1] he did not hearken to the prophet to turn back, for it was decreed that Egyptian be set against Egyptian.[2] Because of the guilt of concealing (idols behind) the door posts,[3] they began to scorn the (warning of the) prophet from Anathoth;[4] the Anamites[5] came to condemn his personage, yet (Josiah) did not flinch from facing Neco,[6] and so had they cause to bewail him. "Retreat, they[7] bade him; ("retreat"), before ruin overwhelms you!" But he refused to withdraw; the earthly pillar[8] fell when he drew nigh to the battle, and no prayers[9] helped king Josiah when the archers shot at him. Even while (death) closed his eyes,[10] his assailants continued to shoot arrow after arrow, wounding his body and pressing him hard; they hunted him down, making him a target for the archery practice, and shot three hundred arrows at him. The dishonoured ones[11] bent over him to catch the (last) utterings of his mouth, as his breath forced itself (in gasps) from his mouth: "Righteous is the Lord![12] For it is I who rebelled against his word!" And his deeds praised him till the very moment his soul took leave (of him). Rejoice, O Noph![13] For God's wrath is jealous to repay Israel's destruction (incurred by) the iniquity of their extortion; the golden (leader)[14] of the people is gone because of their guilt, and every one lamented over him, (saying:) "How dim (the gold has become!") The perfect one[15] met with the same fate (when he had) to drink the cup (of death) at (the valley of) Megiddo,[16] it was the season of the Sabbatical year when the time had come (for the Congregation) to assemble;[17] God[18] postponed the complete destruction of the Temple[19] by twenty-two (years),[20] because they eulogised (Josiah with the poem of) "Echah"[21] containing the twenty-two letters (of the Alphabet). My dancing was changed to signs[22] of lamentation at the time when I forgot my Creator; I thought that he will forever form a shelter over me, yet when I acted wickedly, I was plucked up, and my tent[23] is forsaken.

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1) *i.e.* Not even a friendly army, as Josiah was subjected to the Assyrians, v. Taan. 22a. 2) v. Is. 19,2. 3) v. p. 102, note 6. 4) *i.e.* Jeremiah, who in his captivity as prophet told Josiah to allow Neco to pass through. 5) An Egyptian tribe, v. Gen. 10,13; according to Ibn Ezra and Fuerst, "Anamim" is a place in Northern Egypt. 6) Josiah persisted in opposing Neco's advance, and that caused his death, v. 2 Chron. 35,22. 7) The prophets warned the Israelites to retreat. 8) "נְשִׁיָּה" (= *to forget*) is attributed to the earth which makes people forget once the earth covers it, v.a. p. 135, note 10. 9) Lit. *to turn*, or *a cry for help*. 10) While he was dying. 11) o.v. the pious bent over him; Lit. *Swift*, *i.e.* those that are swift, hasten to do God's commands (*cf.* Is. 18,2). 12) v. Taan. 22b. 13) *i.e.* Memphis, referring to Egypt, v. Jer. 46,14, you may rejoice now, but there will come a time when God will avenge what you did to Josiah. 14) *i.e.* Josiah. 15) Because of the sinful people, Josiah, being a righteous king, met with the same fate as the unrighteous king Ahab. 16) The battle of

יד) ע״פ תשר״ק
ע״י אלעזר [הקליר]
By Kalir (7th cent.?)

Reader or Narrator:

אָהֳלִי אֲשֶׁר תָּאַבְתָּ עַד־לֹא בְרֵאשִׁית, עִם־כִּסֵּא כָבוֹד לְצָרְפוֹ.
לָמָּה לָנֶצַח שֻׁדַּד בְּיַד שֹׁדְדִים, וְנִהְיֵיתָ כְּרֹעֶה בְּעֹטְיָה,
וְרָעַשְׁתָּ וְרָגַזְתָּ, וְעַתָּה מַה־לִּי־פֹה:

אָהֳלִי אֲשֶׁר קוֹמַמְתָּ לְאֵיתָנֵי *עוֹלָם בְּחֶרְדַּת מִי־אֵפוֹא.
לָמָּה לָנֶצַח צֻמַּת בְּיַד צָרִים, וְנִהְיֵיתָ כְּצִפּוֹר בּוֹדֵד עַל־גָּג,
מַר צוֹרֵחַ, מֶה לִידִידִי פֹּה:

אָהֳלִי אֲשֶׁר פִּצִּתָּ לְמַעֲנוֹ לְצִיר, וְאַתָּה עֲמֹד עִמָּדִי פֹּה.
לָמָּה לָנֶצַח עֹרְעַר בְּיַד עֲרֵלִים, וְנִהְיֵיתָ כְּשׂוֹנֵא וְצָר,
וְאַיֵּה אִוּוּי, §מוֹשָׁב פֹּה:

אָהֳלִי אֲשֶׁר נָחִיתָ בְּעַנְנֵי הוֹד, לְאֶת־אֲשֶׁר יֶשְׁנוֹ פֹּה וְאֵינֶנּוּ פֹּה.
לָמָּה לָנֶצַח מֹאַס בְּיַד מֹרְדִים, וְנִהְיֵיתָ כְּלֹא יוּכַל לְהוֹשִׁיעַ,
מַה־לְּךָ פֹה וּמִי־לְךָ פֹּה:

אָהֳלִי אֲשֶׁר כּוֹנַנְתָּ מָכוֹן לְשִׁבְתְּךָ, לְחוֹפֵף בְּחֻפּוֹ.
לָמָּה לָנֶצַח יֻעָה בְּיַד יְהִירִים, וְנִהְיֵיתָ כְּטָס בֶּחָלָל,
וְאֵין־עוֹד נָבִיא, וְנָמְתָּ, הַאֵין פֹּה:

אָהֳלִי אֲשֶׁר חָנִיתָ מֵאָז בְּתָאָיו, מִפֹּה וּמִפֹּה.
לָמָּה לָנֶצַח זֻנַּח בְּיַד זָרִים, וְנִהְיֵיתָ כְּוָתִיק יֹצֵא חוּצָה,
וְלֹא־עָבַר פֹּה:

אָהֳלִי אֲשֶׁר הֵכַנְתָּ לְהַשְׁלִיךְ בּוֹ לְפָנֶיךָ, גּוֹרָל פֹּה.
לָמָּה לָנֶצַח דֹּחָה בְּיַד דּוֹמִים, וְנִהְיֵיתָ כְּגֵר בָּאָרֶץ,
וְנָמְתָּ, כִּי־לֹא נָסֹב עַד־בֹּאוֹ פֹּה:

אָהֳלִי אֲשֶׁר בַּעֲוֹן בִּצְעִי, חָשְׁכוּ כּוֹכְבֵי נִשְׁפּוֹ.
לָמָּה לָנֶצַח אֻפַּל בְּיַד ‖אֲחֵרִים. וְנִהְיֵיתָ כְּאוֹרֵחַ בְּמָלוֹן,
וְעוֹד מִי־לְךָ פֹּה:

*) o.v. ״לְאֵתָנֵי קֶדֶם״. §) o.v. ״אֵשֵׁב פֹּה״. ‖) o.v. ״בְּיַד אֲרוּרִים״, ״בְּיַד אוּמּוֹת״.

a. Is. 22,16. 15) v. Chag. 14a, A.S. p. 4, note 1. 16) *i.e.* the Temple. 17) Metaphorically speaking, once the Temple is destroyed, God cannot find a resting-place for himself. 18) *cf.* Daniel, 9,24; the literary translation is, *and thou hast said, Is there no (prophet) here? cf.* 2 K. 3,11, a. 2 Chron. 18,6; but it is difficult to understand what the Author means by it. 19) *cf.* Ezek 40,21. 20) Lit. *he runs out and does not pass here*, *viz.* owing to cowardice. 21) Lots were drawn for the sacrificial offerings and other Services in the Temple v. Tam, 30a, a. A.S. p. 182–183. 22) *i.e.* until they will repent. 23) *i.e.* since the destruction of the Temple, God is like a wanderer with no permanent resting-place.

Reader or Narrator: (I mourn for) my Temple[1] which thou didst desire to conjoin in alignment with the Throne[2] of glory, even from before creation;[3] why is it for ever devastated by robbers, whilst thou hast become as a wandering shepherd,[4] and dost storm (in anger) and complain: "What (task) now keeps me here?"[5] My Temple which thou didst establish for my mighty fathers[6] of old, (who) in a tremor (asked): "Who is it (that will destroy it)?"[7] Why is it cut off for ever by the adversaries, whilst thou hast become like a solitary bird upon a roof lamenting bitterly: "What has my beloved to do here?"[8] My Temple for whose sake thou didst speak[9] to Moses,[10] "(Go and say to them, return to your tents!) But you[11] stand by me!" Why is it for ever razed by gentiles, whilst thou hast become like an enemy and adversary? Indeed, where is (thy assurance)[12] that the desire of (thy) Habitation is here (in Zion)? My Tent of meeting which thou didst lead within clouds of glory[13] for (the sake of) those who are present and for those who are not; why is it for ever rejected by the rebels, whilst thou hast become powerless to help (when the ungodly exclaimed): "What have you here, and whom have you here?"[14] My Temple which thou didst establish for thy residence[15] to overshadow it (for its protection) as by a canopy;[16] why is it swept away by arrogant ones, whilst thou hast become like (a bird) hovering (lonely) in space,[17] and there is no more a prophet (to guide us); for thou hast said:[18] "No (prophet) shall be here (any more)!" My Temple, in the chambers of which thou didst lodge on either side,[19] why is it for ever rejected by strangers, whilst thou hast become like a strong (man) who runs away and is unable to cross back?[20] My Temple wherein thou didst ordain the casting of lots[21] in thy presence, why is it for ever thrust into the hands of the Edomites, whilst thou hast become like an alien in the land, and didst say (to them): "That thou wilt not return until they come back here?"[22] My Temple, whose (brightness was like the) morning stars, darkened, because of the iniquity of my extortion; why are we for ever obscured by other (nations), whilst thou hast become as a wayfarer[23] in night quarters, (who must needs complain): "Who else

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1) Lit. *my Tent.* 2) The Throne was directed towards the Holy Temple below, v. A.S. p. 4, note 1. 3) v. Pes. 54a, a. A.S. p. 191, note 13. 4) Rashi in Cant. 1,7 translates "כעטיה„ *veiled,* so does the Gk. Syr. version, but I followed the M.D. and the Revised Standard Version, *viz.* God wanders together with Israel in exile, like a shepherd with his sheep, *cf.* Meg. 29a. 5) Once God has destroyed his Temple, there is no need for him to abide on earth any more. Another metaphor by Rashi a. M.D. on Is. 52,5; "That God was in exile together with Israel; the enemy then became boastful and arrogant, hence God asked: "Why should my children tarry (in exile) so long?" 6) *i.e.* the Patriarchs, *cf.* A.S. p. 10, note 6. 7) Isaac trembled violently and said: "Who was it?" v. Gen. 27,33; the Author emphasises indirectly that, because of the merit of Isaac, the Temple was erected on Mount Moriah, on the same spot where he was bound as a sacrifice; when he was told in a vision that it would be destroyed, he trembled. 8) At the time of the destruction of the Temple, the ministering angels approached the Throne, complaining, why does God not hearken to the supplication of Abraham, the Patriarch? Whereupon a heavenly voice replied: "Since Abraham departed from the world of mortals, he did not beseech me, and now what is he doing in my House?" v. Introd. Lam. R. 22, s. 7, a. Tos. on "בן ידיד„ Men. 53b, *cf.* a. Thomson on Ps. 102, 8 (Sonc. P. Ed.). 9) Lit. *thou didst open* (*the mouth*). 10) Lit. *envoy.* 11) v. Deut. 5,28. 12) "That the Lord has chosen Zion, he has desired it for his habitation," v. Ps. 132, 13. 13) v. Ex. 33, 10. 14) v. Deut. 29, 14,

*אָחוֹר וָקֶדֶם מִפֶּה וּמִפֶּה. לְכָל־דּוֹר וָדוֹר נוֹדַע קִצְפּוֹ וְחֵפּוֹ. עַל מֶה מִכָּל־אֹם, שָׁת עָלַי כַּפּוֹ. זֹאת לְבַעֲלִיל, כִּי־פִיד חָקוּק בְּכַפּוֹ. רִפְּאתִי בְטוּחָה, כִּי רֶגַע בְּאַפּוֹ. וְעַד־עַתָּה, אֵיכָה יָעִיב בְּאַפּוֹ:

טו) ע״פ א״ב כפול

1 ע״י אלעזר בירבי קליר — By Kalir (7th cent.?)

Reader or Narrator:

אֵיכָה אֵת אֲשֶׁר כְּבָר עָשׂוּהוּ. תָּבַע מֶנִּי לִגְבוֹת נְשִׁיֵּהוּ.
אֲשֶׁר עַד לֹא שְׁחָקִים נִמְתָּחוּ. בְּשֶׁלִי רָמַז, וְהָאָרֶץ הָיְתָה תֹהוּ:
בִּלַּע בְּאוֹת עַרְבִית וְשַׁחֲרִית. גֵּאֶה מַגִּיד מֵרֵאשִׁית אַחֲרִית.
בָּנוּי וְחָרֵב וּבָנוּי בְּאַחֲרִית. וּמֵחוֹבֵי קַלְקָלָתוֹ הֶחֱרִית:
הֶחֱרִית אִישׁוֹן וְחֹשֶׁךְ מִיָּדַע. וְקַדְמוֹנִים חֲזוּהוּ מְגֻדָּע. אָז לְרָאשֵׁי דוֹרוֹת נִתּוּצוֹ נוֹדָע. עַד לֹא עָשׂוּי קַרְנוֹתָיו גֻּדָּע:

גָּדַע גָּבְהָהּ קוֹמַת, יְצִיר צָר. זֶה סֵפֶר לְפָנָיו הֻבְצָר.
גָּלְמִי רָאוּ עֵינֶיךָ הֻפְצָר. כְּהֶעֱבִיר לְפָנָיו כָּל נֶעֱצָר:
דָּרַךְ דּוֹחֵף מִבֵּית הָאוֹצָר. וְהֶרְאָהוּ כִּי הַמַּצָּע קָצָר.
דָּוָה לִבּוֹ, כְּבָט בִּיאַת בָּנָיו בְּיַד צָר. וַיְקוֹנֵן עָלָיו אֵיכָה בְּאַיֶּכָּה, בְּעֵת צָר: צַר לוֹ הֶרְאָה בְּמַה־שֶּׁהָיָה. נִתַּץ קִיר נָטוּי, וְגָדֵר הַדְּחוּיָה. לַדּוֹרוֹת לִמֵּד נְהוֹת נְהִי וְנִהְיָה. עַל שֶׁבֶר אֲשֶׁר הָיָה:

* v. p. xx, Note 10. [1]) Note the double acrostic of the author's name.

M.D. on Ps. 139, 16, a. San. 38b. [16]) Lit. *when he led past*. [17]) *i.e.* Adam. [18]) *i.e.* the Garden of Eden. [19]) Lit. *that the bed is too short*, v. Is. 28, 20, *viz.* once Adam transgressed, he was told to leave the Garden of Eden, indicating that Israel likewise will be exiled from her land. [20]) The Midrash plays on the word "אֵיכָה", *viz.* when God asked Adam "אַיֶּכָּה" = "where are you?" he indicated the future lamentation for the Temple with the same word of "אֵיכָה", v. Gen. R. s. 19. [21]) *viz.* the destruction of the Temple was envisaged long before, and the enemy need not boast that he destroyed it, as the wall was ready to crumble long before their encounter. It was God, whose hand alone destroyed it, and not the enemy.

have you here?" East and west, in all quarters, (and) in every generation, God's wrath and his protection[1] are well known; why then has he laid his hand upon me more than any other nation? This is clear, the reason is that disaster was engraved on the palm of his hand; (however), my remedy is assured, for his anger is but for a moment,[2] and yet, how (the Lord) in his anger brought darkness[3] (upon me)!

Reader or Narrator: How (can man alter it)[4] when it was already accomplished? He[5] claimed his debt from me even before ever the heavens were spanned, for it was to my fate that God pointed (as it is written): "And the earth was void[6] (and empty)." He revealed[7] (the destruction and the rebuilding of the Temple), with the words "evening and morning,"[8] (and) the Lord declared the end in the beginning; he built and destroyed, and will rebuild at the end, and he engraved its destruction by (anticipation of) my guilt.[9] He engraved and made known gross darkness,[10] and our forefathers foresaw the destruction (of the Temple) which was made known then to Adam;[11] even before the foundations[12] were laid it was (decreed to be) destroyed. The lofty stature of (Adam),[13] God's own creation, was reduced; (indeed), the book[14] (of the generations of man) was collated before him; thine eyes beheld my unformed substance[15] incessantly, when thou[16] led past him (in review) all the assembled (souls). He[17] was thrust forth to wend his way from the treasure house,[18] for God showed him that (for him) there was no longer any room;[19] his heart was sick when he foresaw his sons delivered into the hand of the adversary, and in the very moment of distress God uttered a lament for him with (the very words of) "Echah"[20] (when he asked him): "Where are you?" The Rock has shown him that which has already been,[21] the breach of a wall long crumbling, and a fence leaning sideways; he[5] taught future generations to wail with bitter lamentation

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1) Lit. *and his canopy*, *i.e.* the Temple was a shield for Israel. 2) v. Ps. 30, 6. 3) *viz.* If the Psalmist has assured us that God's anger is but for a moment, why did he pour out so much wrath upon Israel? 4) *viz.* how can man alter God's prediction of the destruction of the Temple, *cf.* Eccl. 2, 12. The Author uses the plural form "עשוהו„ referring to the Heavenly Court. 5) *i.e.* God. 6) v. Gen. 1, 2. 7) The translation of "בלע„ is according to Rashi on 2 Sam. 17, 16, 8) v. Gen. 1, 3, *viz. And it was evening* refers to the destruction, *And it was morning* to the rebuilding of the Temple, implying that, as morning follows evening, so will the Temple be rebuilt after its destruction. 9) Although the Omniscient prescribed everything prior to the creation of the world, he still left it to man to choose his own fate. 10) Referring to the suffering during the destruction of the Temple. 11) Lit. *to the heads of the generations.* 12) Lit. *the corners.* 13) According to the Midrash, Adam was very tall, but, after the incident with the apple, his stature was reduced, v. Gen. R. s. 19, 9, a. San. 38b. 14) *viz.* the book of Adam, which contained the destinies of humanity, v. Gen. R. s. 24. 15) God has shown Adam the book in which the forthcoming generations from the embryonic stage were recorded, *ibid.*, a.

הָיָה הַנּוֹעַר מִמִּזְרָח. בֵּין הַבְּתָרִים אוֹרוֹ כְּזָרַח.

הֶרְאָהוּ אַרְבַּע מַלְכֻיּוֹת בְּרֶדֶם, וְצָרַח. כִּי טָבַע שַׁעַר הַמִּזְרָח:

וַיִּחְמַס וַיִּנָּצֵל זָרָה. וַיַּרְא הַשְׁלָכַת נִזְרָה.

וְאֵימָה נֹפֶלֶת עָלָיו כְּבִזְרָה. וְצִדֵּק מִדַּת הַדִּין, כְּאָז רָאָה:

רָאָה עֵרֹם וְעֶרְיָה וְנֶאֱנַח. וְלַעֲקוּדוֹ סוֹד זֶה פִּעְנַח. עָשְׁשָׁה מִכַּעַס

עֵינוֹ וְלֹא נָח. מֵרְאוֹת גִּזְעוֹ טוֹב זָנַח:

זָנַח זֹהַר תָּם בַּמַּחֲזֶה. כִּי לֹא הֶאֱמִין בִּנְאֻם זֶה.

זָן עֵינוֹ בַּמָּקוֹם הַזֶּה. וְשָׂר שְׁמוּמוֹ, וַיְקוֹנֵן אֵין זֶה:

חָשַׁב חָשׁוֹשׁ בְּעוֹלִים וְיוֹרְדִים. וַיָּבֶן כִּי בוֹ יָהוּ רוֹדִים.

חֲנִיטָיו[1] עַל מָה בְּדִינוֹ חֲרֵדִים. וּמֵהֶם תָּבַע זְבוּל מוֹרְדִים:

מוֹרְדִים זְבוּל וּמַצְפּוּנָיו נָבְעוּ. וּמַסְמְרוֹת נְעָלֵימוֹ בְּקַרְקָעִיתוֹ

קָבְעוּ. זִיו שְׁעָרָיו מֶנִּי מַה־נִּתְבָּעוּ. וְהִנָּם טְמוּנִים בָּאָרֶץ,

כִּי טָבְעוּ:

טָבְעוּ טוֹרְדִים לֵידַע זְמָן. כִּי לְגַלּוֹת קֵץ אָב זִמֵּן.

טוֹב מְשֻׁגָּלָה לוֹ קֵץ מְזֻמָּן. הֵשַׁע וְהִבְלִיג וְקֵץ כָּמָן:

יֵשְׁבוּ וְשָׁאֲלוּ לְאָב לֵידַע. קֵץ הַפְּלָאוֹת מָתַי יִתְוַדַּע.

יִקְווּ לְיוֹם יְשׁוּעָה וְלֹא נוֹדַע. עַד כִּי בְעִתּוֹ יוּחַשׁ וְיִתְוַדַּע. יִתְוַדַּע רָז

לְעָם, בְּךָ נִסְתַּכְּלוּ. וְנִכְסָה מֵהֶם וְלֹא יוּכְלוּ. רֵעֶיךָ מִקִּנְאַת בֵּיתְךָ

נֶאֱכָלוּ. וּבְיָגוֹן חַיֵּימוֹ כָּלוּ:

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1) o.v. "חֲנִיכָיו".

v. p. 105, note 21. 13) *cf.* Targum on Obadiah, 1, 6. 14) It was forbidden to wear any shoes within the precincts of the Temple. 15) *i.e.* Jacob's children. 16) *i.e.* Israel.

over the destruction that then took place. Light shone[1] between the pieces (of the covenant-offering), for him who was awakened (by God) from the east, and again while (he was) asleep, God showed him (the subjection of) the four empires,[2] and he cried out "that the eastern gate of the Temple has sunk (into the earth)!" God cut off and removed her chaplet,[3] and (when Abraham) saw the casting-away of her garland,[4] then dread fell upon him, yet when (he saw Israel being) scattered (in exile), he still declared the justice of the divine attribute. He sighed when he foresaw (that they would be) naked and bare (in exile), and he revealed this secret to (Isaac) his son bound (on the altar); his eye wasted away from grief, and he did not rest, seeing that the Good One had cast off his offspring. (Jacob). The perfect (saint) would not believe in the clear import of his dream,[5] (that) God[6] had rejected (Israel); he focussed his eye on this place,[7] and foresaw its devastation, and he moaned: "This is none other (than the House of God!")[8] He became worried when the angels were ascending and descending[9] and he perceived that they[10] would have dominion over (Israel); wherefore did he terrify his offspring[11] with his punishment, and summon them (for the destruction of) the Temple by rebels?[12] The rebels exposed[13] the concealed treasure of the Temple, they (defiantly) stamped on its soil with their nail-studded shoes;[14] wherefore was the (destruction of the) shining gates demanded of me? And behold, they are hidden, for they are sunk into the ground. The wearied (sons) delved deeply to find out the time (of redemption), for the Patriarch (Jacob) had been on the point of revealing the end (of days, but) the Beneficent One, who was ready to disclose the Messianic age to Jacob, restrained himself and concealed it (from him), and so the time of redemption was hidden. (There) they[15] sat asking (their) father to make known the mystic end (of days, saying to him): "When will it become known?" And so they were still waiting for the day of salvation, though it was not made known (to Jacob, nor will it be) until God will hasten its time, and (only then) will it become known. To thee, (O God) they looked for the secret to be made known to the people, but it remained hidden from them, and they could not (penetrate into the future); thy beloved[16] are consumed with the zeal of thy House, and they spend

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1) *i.e.* the prophetic light shone for Abraham, *viz.* when God foretold the future. v. Gen. 15, 1–18. 2) v. Mechilta Jethro, s. 9. 3) *i.e.* the priestly crown. 4) *i.e.* Israel's glory. 5) The Midrash relates that, when Jacob, in his dream, saw the Angels ascending and descending on the ladder, he was likewise asked to do the same, but refused, as he was afraid of the "יְרִידָה" = *Descent*, a colloquialism in Hebrew "to be lowered from one's position", or to become impoverished, hence the Author of this Elegy emphasises that Jacob did not believe that this was a prophetic vision, but an ordinary dream. v. Tan. on Gen. 28, 12. 6) Lit. *brightness.* 7) *viz.* to verify whether it was a dream or a prophetic vision. 8) v. Gen. R. s. 69, 5. 9) v. note 5. 10) *i.e.* the enemies. 11) Lit. *his half-formed fruit*, *cf.* "אַף אֹרַח" in the Additional Service (1st day Rosh-Hashanah). 12) When the destruction of the Temple was ordained even before the world was created,

בָּלוּ כִּסְלֵי צִיר כְּשֻׁלָּח. וְגַם, שְׁלַח נָא בְּיַד תִּשְׁלָח.
כִּי מַה־בֶּצַע לִי לְהִשְׁתַּלָּח. וְאַחֲרֵי גִלְעָדִי יְשֻׁלָּח:

לְאִמְּתָם לִבְּבוּ עוֹלְלֵי סוּף. אֵי זֶה יוֹם הַכָּסוּף.

לִבָּם הֵכִין לְשׁוֹרֵר מִסּוּף. יְיָ יִמְלֹךְ בִּזְרוֹעַ חָשׂוּף: חָשׂוּף זְרוֹעוֹ בְּיָד
רָמָה. נִגְלָה בִּימִין רוֹמֵמָה. בָּנִים כְּשָׁרוּ חֵמָה זְרוּמָה. קָצְרָה
נַפְשָׁם בְּגֵיא [1]חִזָּיוֹן, לָדַעַת עַל מָה:

מַה מָּצָאתָ עַוְלָתָה בִּי. כִּי בָגוֹד בָּגַדְתָּ בִּי.
מִמִּדְבָּר הֵמַרְתָּ בִּי. וְעַד עַתָּה לֹא הֶאֱמַנְתָּ בִּי:

גְּבִיאַיִךְ נִטְעֵי אֲבִיגְדוֹר. נִשְׁתַּבְּרוּ פְּרָצוֹת לִגְדוֹר.
נִגְלֵיתִי יוֹם נָקָם לִסְדּוֹר. וְלֹא קִדְּשׁוּ פְּרִיצֵי הַדּוֹר: הַדּוֹר יָזְמוּ דַּעַת
סוֹד, וְדָפְקוּ. הִשְׁבַּעְתִּי אֶתְכֶם שָׁמְעוּ וּפָקְקוּ. [2]יַעַן בְּשָׁמְעָם זֹאת
נִתְמַקְמְקוּ. וְעַל כַּפַּיִם סָפָקוּ:

סָפְקוּ שָׁשׂוּ בָּאֵי הָאָרֶץ. כִּנְפְלוּ בְיָדָם מַלְכֵי אָרֶץ.
סָבְרוּ כִּי יִשְׁעָם יָרֶץ. וְעַל יָדָם יִתְכּוֹנֵן מְשׂוֹשׂ כָּל־הָאָרֶץ:

פָּצוּ [3]פִּיהֶם חַג [4]יְיָ בְּשִׁלוֹ. דִּמּוּ, כִּי לָעַד יִהְיֶה שָׁם מוֹשְׁלוֹ.

פָּעֲלוּ שֶׁקֶר וְהֵשִׁילוֹ. עַד כִּי יָבֹא שִׁילֹה: שִׁילֹה רֻצָּה כְּחַלָּה מֵעִסָּה.
וְנִמְאַס כַּאֲשֶׁר בּוֹ נַעֲשָׂה. רְאוּ מָה עֲבֵרָה עוֹשָׂה. לְכֹל אֲשֶׁר חָפֵץ
עָשָׂה:

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1) o.v. "בְּגֵיא אֱדוֹם„. 2) o.v. "יַחַד„. 3) v. p. ח׳, note 1. 4) o.v. "חַג לַיְיָ„.

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generation ceased to die out, V. Lam. R. introd. "רבי זעירא„, a. Jud. 21, 19, a. Taan 30b. 14) Lit. *and he drew it off*. 15) *cf.* Rashi on Gen. 49, 10. 16) *i.e.* like the *Challah*, which was the Priest's share of the dough. 17) They abused the holy objects, v. Tosef. Men. 13, 22.

their lives in grief. The envoy[1] lost confidence when he was (about) to be sent (to Pharaoh), and he said: "Send, I pray, with whom else thou wilt send! For what profit is it to me to be commissioned, when after me the Gileadite will be sent[2] (to bring the Israelites into the Promised Land)?" By the Red Sea, sucklings were inspired (to ask) their mothers: "Which is the desired day?"[3] So God directed their hearts to sing (the song) of the Red Sea:[3a] "The Lord will reign with might!"[4] He showed his (bare) arm in defiant strength, (indeed he) stood revealed with an uplifted right hand; when the children beheld (his) wrath being poured (upon them), they became impatient in the valley of vision[5] (and wanted) to know why it might be so. (He replied): "What perversity did you find in me that you dealt very treacherously with me?" "While in the wilderness you murmured against me, and even now[6] you still do not believe in me." Your prophets, the saplings of Moses[7] (sent) to repair fences which had been breached, (to them did) I reveal myself to arrange a day of revenge (if the people would repent), but the dissolute sinners of that generation did not repent.[8] The (scholars of that) generation schemed and clamoured (at God's door) to know the secret (of the future redemption), but they were shaken (with dismay) when they heard (God's oath): "I adjure you, (ask not!)"[9] As they heard it their hearts melted, and they smote their hands (in despair).[10] But it was for joy that those (Israelites) who entered the (holy) land, clapped their hands when the kings of the land fell into their power; for they thought that God[11] would always favour them, and that (Zion, source of) rejoicing of all the earth[12] would be established through them. They proclaimed a feast to the Lord in Shiloh,[13] thinking that his dominion would for ever remain there, (but) they acted faithlessly, and he destroyed it,[14] until the Messiah shall come.[15] God favoured Shiloh like the priest's portion of the dough,[16] yet it was rejected, because of outrages committed there;[17] behold what consequence transgression has, for whatever he desires he

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1) *i.e.* Moses. 2) *viz.* Moses thought why should he trouble to take the Israelites out of Egypt when Joshua was going to lead them into the Promised Land? 3) *viz.* on which day will salvation come? 3a) v. Sot. 30b. 4) Lit. *with bare arm*, a metaphor for readiness to enter into battle, v. M.D. on Is. 52, 10. 5) Jerusalem is described as a *valley*, owing to its destruction, and of *vision* because it was the scene of many prophetic visions, v. Rashi 9. M.D. on Is. 22, 1. Some versions have "בגיא אדום„ or "בגיא יון„. 6) *viz.* after going through all this misery, they still do not repent. 7) Moses had nine other names, *Avigdor* was one of them, v. p. 109 note 14. They are called the plantation of Moses, as he was the chief of the prophets, v. Deut. 34, 10. 8) Lit. *they did not become consecrated.* 9) Rabbi Chelbo says that one of the four oaths God imposed upon Israel was not to press him to divulge the end of days, v. Cant. R. on 2, 7. 10) They used to clap their hands for joy, as well as in grief. 11) Lit. *their saviour.* 12) v. Lam. 2, 15, a. Ps. 48, 3. 13) The Fifteenth of Av was celebrated as a festival, for on that day, in the fourteenth year in the wilderness, the

עָשָׂה עִמִּי אוֹת בְּצִבְיוֹן. וּלְעִתּוֹ חָשׁ עֲלֵי יִקְשָׁיוֹן.
עִלַּפְתִּי כְּחֹרֶב בְּצָיוֹן. עַד אֲשֶׁר יוֹפִיעַ אֱלֹהִים מִצִּיּוֹן:

צִיּוֹן צָעַק אֵיךְ נָתָן. לָשׂוּם עָלַי גּוֹי אֵיתָן.

צָהַל וְרָקַע עַל הַמִּפְתָּן. וּבַחֲמָתוֹ חִתִּיתוֹ נָתָן: נָתַן בִּעוּתוֹ עֵת הוֹבִילַנִי
רוֹקְמִי. תַּרְתִּי לָעַד בָּהּ בְּקוֹמְמִי. בֹּשְׁתִּי וְגַם נִכְלַמְתִּי, בֵּל
בַּהֲקִימִי. וּבַחֲרוֹן אַף נָם לִי קוּמִי:

קוּמִי קָשַׁבְתִּי בְּהַזְנָחָה. קוּמִי וּלְכִי, כִּי לֹא זֹאת הַמְּנוּחָה.
קַצְתִּי בְחַיַּי מֵאֲנָחָה. וְהִגַּשְׁתִּי וְלֹא עָרְבָה מִנְחָה:

רְאֵה רוֹעַ נַפְשִׁי זְנוּחָה. מִשָּׁלוֹם וּמִשַּׁלְוָה וּמֵהֲנָחָה.

רְטוּשָׁה בְּהָרֵי נֶשֶׁף אֲנוּחָה. גַּם שָׁם לֹא נָחָה: נָחָה יָדוֹ בָּם וּבָהּ נִכְווּ.
אֲנוּשִׁים עַל רֹאשָׁם כְּרָכְבוּ. יָגְעוּ עַל נַהֲרוֹת בָּבֶל, כְּנִתְעַכְּבוּ.
וּכְעוֹלֲלוּ עוֹלְלוּ חוּצָה שָׁכָבוּ:

שָׁכְבוּ שׁוֹבִים גּוֹיִם [2]מַבְקִירִים. מִתְעוֹלֲלִים בָּמוֹ כְּמוֹ בְּקָרִים.
שֶׁהֵם יָזֵבוּ מְדֻקָּרִים. וּמִי פָּרַת קְרָבֵימוֹ דוֹקְרִים:

תִּקְרָא תֹּקֶף, טֶבַח וּמֶסֶךְ מַבְיִירִים. קִיר עֵרָה מְקַרְקְרִים.
וְכָל־עָם וְלָשׁוֹן בָּם סוֹקְרִים. וַעֲלֵיהֶם מְקוֹנְנִים בְּנֵי צִיּוֹן הַיְקָרִים:
הַיְקָרִים, קוֹל בְּרָמָה הִשְׁמִיעוּ לִבְכֹּה. [3]לָמָּה זֶה, וְעַל מַה־זֶּה
הִקְרֵנוּ כֹּה. יַחַד, זֶה אוֹמֵר בְּכֹה, וְזֶה אוֹמֵר בְּכֹה. רָגְזוּ לְהָמִיר
לְשׁוֹן אֵיכָה, בִּלְשׁוֹן אֵי כֹּה:

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1) v. בן יהודה (אליעזר) מלון לשון העברית 2) o.v. „מַדְקִירִים"
3) o.v. „עַל מָה זֶה".

does.[1] He showed me a sign in (his hour of) favour,[2] but in due time he hastened (punishment) because of perverse obstinence,[3] I become faint as from scorching heat in a dry place,[4] until such time as God appears out of Zion.[5] Zion cried: "how is it that (God) did allow an enduring[6] nation to be set over me, that rejoiced to stamp on the threshold (of the Temple), and did terrify me in his fury?"[7] My Creator set his terror (upon the idol worshippers), when he led me (to the Holy Land); I earnestly thought that I will remain there for ever, (but) I was disappointed and confounded when (the idol) Bel[8] was erected (in the Temple), and in fierce anger God bade me: "Arise!" "Arise!"[9] I heard (his command uttered) in (accents of) rejection: "Arise, and go forth, for this is not the resting place (for you)!" I loathe my life because of (my) sighing. I offered (sacrifices), but the offering was not accepted.[10] Behold, the sadness of my soul, spurned of all peace, tranquillity and (assured) rest, abandoned sighing amid the dark mountains,[11] yet even there (I find) no rest. He laid his hand upon them (with violence),[12] and they were seared by it, as mortals rode over their heads;[13] wearily they were forced to linger by the waters of Babylon, and they suffered retaliation for their wanton deeds, lying (at nights) in the open streets. They lay (there) captive, their bodies pierced through, they maltreated them like brute beasts, pierced by wounds, their life-blood ebbed away,[14] and the water of Euphrates pierced their intestines.[15] O Mighty One, thou didst call down slaughter and (the cup of) disaster[16] on those who disowned[17] (thy laws); all nations and tongues looked on as they battered the bare wall, and for them do the noble ones of Zion make lamentation. The noble ones did once cause a weeping voice[18] to be heard on high (crying): "Why is this? And wherefore has it thus happened to us?" One referred to one (divine warning),[19] and the other to another (prophetic warning),[20] but together they plaintively sought to change the language of lamentation into the language of God's promise.[21]

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1) God builds when we are worthy, and destroys when we transgress, *cf.* Ps. 115, 3. 2) When God was pleased with Israel, he wrought miracles for them. 3) Some commentators render "עֲלֵי קִשְׁיוֹן", he hastened punishment upon Kishon, *cf.* B. Y. on "קִשָּׁיוֹן". 4) *i.e.* I am restless, and cannot stay in one place. 5) *i.e.* until the light of the Temple shines forth again. 6) *cf.* Jer. 5, 15. 7) Lit. *he set his terror* (*upon me*) *with fury*. 8) The Babylonian god of light, *cf.* A.S. p. 6, note 5. 9) *i.e.* depart from your land to be exiled. 10) Lit. *pleasant*. 11) *i.e.* in exile, where Israel was continually persecuted. 12) *cf.* Is. 28, 2. 13) *cf.* Ps. 66, 12. 14) Lit. *who pined away stricken through*, *cf.* Lam. 4, 9. 15) There were far more Israelites killed through drinking the Euphrates water than by Nevuchadnetzer, v. Midr. Till. on Ps. 137, a. Pesik, R. s. 28. *cf.* Shab. 110a on "דוקרים". 16) Lit. *a* (*cup full of*) *mixture*; in the Bible, the cup of wine frequently symbolizes disaster, *cf.* Is. 51, 17, Jer. 25, 15, a. Ps. 75, 9. 17) *cf.* Y. Peah, 5, p. 19 bot. a. Rabbinowicz Dikduke Sofrim. "הבקר" is a Yerushalmi dialect for "הפקר". v. Jastrow on "הפקר". 18) v. Rashi, a. M.D. on Jer. 31, 14. 19) One "כה אמר ה׳" referred the cause of our suffering for transgressing the bidding of "כה תאמר לבית יעקב". v. Ex. 19, 3. 20) Ezek. 33, 27. 21) v. Gen. 15, 5.

טז) ע״פ א״ב
ע״י [אלעזר הקליר] By Kalir (7th cent.?)

Reader or Narrator:

אֵי כֹּה אֹמֶר כָּרַת לְאָב בְּפֶצַח. בִּבְרִית בֵּין הַבְּתָרִים, כֹּה יִהְיֶה לָנֶצַח.

וְהֵן עַתָּה בָּלְעוּ עֲצָמַי בְּרֶצַח. לָמָּה אֱלֹהִים זָנַחְתָּ לָנֶצַח:

אֵי כֹּה גֹּשׁ כַּשֶּׂה לְעוֹלָה לִרְצוֹנֶךָ. נֵלְכָה עַד כֹּה, פִּתּוּ בַּעֲדוֹתֶיךָ.

וְהֵן עַתָּה דָּקְרוּ כְּפֶלַח רַעְיָתֶךָ. יֶעְשַׁן אַפְּךָ בְּצֹאן מַרְעִיתֶךָ:

אֵי כֹּה הַבְטָחַת עֲקֻדִּים נְקֻדִּים בְּמַשּׁוּאוֹת. אִם כֹּה יֹאמַר, יוּחַשׁ אוֹת.

וְהֵן עַתָּה וְכִחַתְּ עִיר מְלֵאָה תְּשֻׁאוֹת. הָרִימָה פְעָמֶיךָ לְמַשֻּׁאוֹת:

אֵי כֹּה זָם וְהָרַג מִצְרִי, בְּגַן נָעוּל בַּקֹּדֶשׁ. וַיִּפֶן כֹּה וָכֹה, חוֹתֵם עֵדוּת קֹדֶשׁ.

וְהֵן עַתָּה חֶלְקָם אָכַל חֹדֶשׁ. כָּל הֵרַע אוֹיֵב בַּקֹּדֶשׁ:

אֵי כֹּה טוֹב כְּשֻׁלַּח גְּאוֹל עֲבָדֶיךָ. כֹּה תֹאמַר לְשַׁלַּח עַם לְעָבְדֶךָ.

וְהֵן עַתָּה יָשְׁבוּ בוֹגְדִים בְּבֵית וְעוּדֶיךָ. שָׁאֲגוּ צֹרְרֶיךָ בְּקֶרֶב מוֹעֲדֶךָ:

אֵי כֹּה כְּרִיתוּת חֲדָשׁוֹת בְּרִיתוֹת. בְּכֹה אָמַר, כַּחֲצוֹת לַיְלָה בְּמוֹפְתֵי אוֹתוֹת.

וְהֵן עַתָּה לְהַקּוֹ בִּנְעָלֵיהֶם לְאֻתּוֹת. שָׂמוּ אוֹתֹתָם אֹתוֹת:

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1) o.v. ״אִם כֹּה יֹאמַר כֹּה יוּחַשׁ אוֹת״.

Reader or Narrator: Where is that (joy-laden) promise (God) made with the Patriarch (Abraham) by the utterance of "Thus"[1] at the covenant at the pieces?[2] (when God said): "So (numerous shall your descendants) for ever be!" And yet, now, my bones are destroyed through murder, wherefore hast thou forsaken us forever? What has become of the utterance of "Thus"[3] when Abraham drew (Isaac) near as a lamb for the burnt offering, in order to do thy will? They gratified (thee by obedience) to thy Testimonies, (when Abraham said): "I and the lad will go yonder," but now, behold, thy beloved[4] ones are pierced in halves (like pomegranates[5]); why does thy anger smoke against the flock of thy pasture? What of the (utterance of) "Thus" at the promise of striped and spotted (flock made) in visions[6] (to Jacob)? when (Laban) said: "Thus (shall the spotted be your wages"[7] so was) the sign's (fulfilment) speeded,[8] but now, behold, thou didst punish the city (of Jerusalem) that was full of loud cheers;[9] O lift up thy steps to (visit her age-long) devastations![10] Where is the (manifestations of) "Thus" when (Moses) planned and killed an Egyptian amid the garden locked in holiness?[11] And (the event) "he looked this way and that"[12] was kept sealed (in secrecy) among the holy community; but now, behold, their portion was consumed in one month,[13] (for) the enemy has wrought evil of every kind in the Sanctuary. What has become (of the utterance) of "Thus" when (Moses) the good one,[14] was sent to redeem thy servants?[15] "Thus" shall you say (to Pharaoh): "to let thy people go to serve thee," but now, behold, treacherous men dwell in the house of thy Meeting, (and) thy enemies roar in the midst of thy place of Assembly, what of the (utterance of) "Thus" when Covenants were made afresh;[16] when (Moses) said "Thus (says the Lord), about midnight (I will go forth) with wondrous signs!" But now, behold, they have assembled to enter (the Temple) in their shoes[17] (and) they set up their own

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1) An allusion to "איכה", "How" Alas! The Author dwells on incidents where the expression of "כֹּה" "Thus" is used, and he begins with the covenant of Abraham, where "כֹּה" "Thus" is used by the Almighty: "Thus shall your descendants be", v. Gen. 15, 5. The paragraphs conclude with phrases of the first *ten* verses of Ps. 74. 2) God defined the boundaries and the nation which would be dispossessed, and he promised that Abraham's descendants would not lose it through sin, *cf.* Nachmanides on Gen. 15, 18. 3) v. Gen. 22, 5. 4) *i.e.* Israel. 5) *i.e.* Israel is subdivided into sections like a pomegranate, *cf.* Cant. 4, 3. 6) When Jacob relates his dream to Rachel and Leah, v. Gen. 31, 4-13. 7) *ibid.* 8) *ibid.* 31, 12. 9) *cf.* Is. 22, 2. 10) *i.e.* let God hasten to intervene, otherwise the destruction will be in perpetual ruin, *cf.* Ps. 74, 3. 11) *i.e.* Israel, *viz.* the incident was kept a secret among Israelites, (who are called a holy people), *cf.* Cant. 4, 12. 12) The Author plays on the words "כֹּה וָכֹה", "Thus and Thus", v. Ex. 2, 12. 13) The enemy had complete control over the Israelites in the month of Av, *cf.* Rashi on Hos. 5, 7. 14) Moses was nicknamed "Good", *cf.* Ex. 2, 2, a. p. 107, note 7, a. Lev. R. s. 1, 16. 15) v. Ex. 3, 14. 16) When they sprinkled the blood on the door-posts, v. Ex. 12, 7–12. 17) It was against the law even for a Priest to enter the Temple in footwear, v. a. p. 106, note 14.

אֵי כֹּה מַשְׁמַע וּמֹשֶׁה עָלָה. כֹּה תֹאמַר, לִנְוַת בֵּית הַמְּעֻלָּה.

[1]וְהֵן עַתָּה נֶאֱצוּהָ בְּנֵי עַוְלָה. יָדַע כְּמֵבִיא לְמָעְלָה:

אֵי כֹּה שְׂיחַ שִׁשִּׁים אוֹתִיּוֹת הַקְּדוּמוֹת. כֹּה תְּבָרְכוּ, לְשִׁשִּׁים גִּבּוֹרִים דּוֹמוֹת.

וְהֵן עַתָּה עָתְקוּ רְדוּמוֹת. בִּסְבַךְ־עֵץ קַרְדֻּמּוֹת:

אֵי כֹּה פָּץ לָקֹב וּבֵרֵךְ עַם קְדוֹשֶׁךָ. בְּשׁוּב וְכֹה תְדַבֵּר. הוֹמֵר לִקְדוֹשֶׁיךָ.

וְהֵן עַתָּה צָרוּ עַל עִיר קָדְשֶׁךָ. שִׁלְּחוּ בָאֵשׁ מִקְדָּשֶׁךָ:

אֵי כֹּה קִיחַת לְוִיִּם שְׁלֵמֶיךָ. כֹּה תַעֲשֶׂה לָהֶם, לְטַהֲרָם לְבֵית עוֹלָמֶיךָ.

וְהֵן עַתָּה רָעֲשׁוּ וְהִרְעִישׁוּ שָׁמֶיךָ. לָאָרֶץ חִלְּלוּ מִשְׁכַּן שְׁמֶךָ:

אֵי כֹּה שִׁבְעַת שׁוֹפְרוֹת עֶרֶץ. כֹּה תַעֲשֶׂה שֵׁשֶׁת יָמִים, לְהַפִּיל חוֹמָה לָאָרֶץ.

וְהֵן עַתָּה שְׁעָרִים טָבְעוּ בָאָרֶץ, שָׂרְפוּ כָל מוֹעֲדֵי אֵל בָּאָרֶץ:

אֵי כֹּה תְּשׁוּעַת אֲסָמֵי אוֹצָר. בְּכֹה אָמַר, אֲשֶׁר [2]לַדּוֹרוֹת נָצָר.

וְהֵן עַתָּה תִּפְּחוּ [3]פִרְחֵי בַּחֲצַר. עַד מָתַי אֱלֹהִים יְחָרֵף צָר:

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1) o.v. „וְהֵן עַד עַתָּה לֹא שָׁבוּ בְּנֵי גוֹלָה" 2) o.v. „אֲשֶׁר לַחוֹזִים נָצָר"

3) o.v. „בְּיַד צָר"

signs as signs (of victory).[1] What of (the utterances of) "Thus" which Moses heard when he went up[2] (on Mount Sinai)? "Thus shall you say to (Israel), the inhabitant of the Exalted House," but now, behold, the wicked people deride her;[3] it seemed as though (the enemy) directed (his axe) towards heaven.[4] What of the utterance of "Thus" of the first (blessing of) the sixty letters?[5] "Thus shall you bless, those[6] who are like the sixty mighty men (of Solomon);[7] but now, behold, the slumbering (enemy) has prevailed (with) axes against the wooden trellis work. What of (the utterances of) "Thus" (when Balaam) opened (his mouth) to curse, yet (instead) he blessed thy holy people, (and) when he returned (to Balak his purpose) was changed[8] for (the good of) thy holy ones, (by instructing Balaam) "And 'thus' shall you speak?"[9] But now, behold, they have laid siege to thy holy city, (and) they have cast fire into thy sanctuary. What of (the utterance of) "Thus" when thy Levites, perfect (ministers), were taken[10] (to serve thee in the sanctuary)?[11] "Thus shall you do to them to cleanse them"[11] (for service) in thy eternal Temple; but now, behold, they have stormed (thy Dwelling place on earth), indeed, caused thy heavens to shake,[12] they have defiled the Dwelling-place of thy name (and razed it) to the ground. What of (the utterance of) "Thus" concerning the seven terror-inspiring rams' horns?[13] Thus shall you do for six days to bring the wall to the ground; but now, behold the gates are sunk[14] in the earth (and) they have burned all the Meeting-places of God in the land. What of the (promised) deliverance through well-stocked store-houses,[15] a promise (vouchsafed in the same words) "Thus"[16] preserved for generations?[17] But now, behold the flowers[18] (of our priesthood) lie swollen (in death) about the (Temple) court. How long, O God, shall the adversary reproach?

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1) This refers to the Midrashic description when Titus pierced the curtain of the Ark in the Holy of Holies with his sword, whereupon blood flowed, and, instead of taking the miracle to heart, he boasted that he had slain the Deity. 2) v. Ex. 19, 3. 3) o.v. Behold until now the exiles have not yet returned. 4) *i.e.* It seemed to the enemy that, when they hacked the woodwork of the Temple they were breaking up the Heavenly structure, v. Rashi on Ps. 74, 5. 5) The Priestly blessing contains the sixty letters. 6) *i.e.* Israel, v. Num. 6, 23. 7) *cf.* Cant. 3, 7. 8) *viz.* the curse was changed to a blessing. 9) v. Num. 23, 16. 10) *ibid.* 8, 6. 11) *ibid.* 8, 7. 12) Metaphorically. 13) When Jericho was conquered. 14) *cf.* Lam. 2, 9. 15) v. Mal. 3, 10. 16) Prior to the Exodus from Egypt v. Ex. 11, 4. 17) o.v. „אשר לחוזים נצר", which was preserved for the prophets, *viz.* Moses used the expression of „כה אמר ד'" first, *ibid.* then the Prophets used it whenever they were prophesying the future redemption. 18) v. p. 2, note 1.

יז) ע״פ א״ב

ע״י [אלעזר הקליר] By Kalir (7th cent.?)

Reader or Narrator:

זְכֹר אֲשֶׁר עָשָׂה צָר בִּפְנִים. שָׁלַף חַרְבּוֹ, וּבָא לִפְנַי וְלִפְנִים.

נַחֲלָתֵנוּ בָּעֵת, כְּטִמֵּא לֶחֶם הַפָּנִים. וְגִדֵּר פָּרֹכֶת בַּעֲלַת שְׁתֵּי פָנִים:

יְתוֹמִים גֹּעַל בְּמָגֵן מְאָדָּם. וַיְמַדֵּד קָו בְּמַרְאֶה אֲדַמְדָּם.

מִימֵינוֹ דָּלַח, וְהִשְׁכִּיר חִצָּיו מִדָּם. כְּיָצָא מִן הַבַּיִת, וְחַרְבּוֹ מְלֵאָה דָם:

עַל הֲגוּתוֹ הַוּוֹת גֶּבֶר. וְנָטָה אֶל אֵל יָדוֹ, לְמוּלוֹ לְגַבֵּר.

מִצְרַיִם וְכָל לְאֹם, אֲשֶׁר בָּם יַעֲבֹר. וַאֲנִי בְּתוֹךְ אִוּוּיוֹ, אָרוּץ אֵלָיו בְּצַוָּאר:

אֲבוֹתֵינוּ זָרָה כְּהִכְנִיסוּ בַּחוּרָיו, אָכְלָה אֵשׁ, וְזֶה צָעָה וְזֶה הִכְנִיס, וְלֹא נִכְוָה בָּאֵשׁ.

עֲבָדִים חִתּוּ [2]בְּסוּכּוֹ לַבַּת אֵשׁ. וְעַל מָה בַּבַּיִת אֵשׁ, מִמָּרוֹם שָׁלַח אֵשׁ:

בְּנַפְשֵׁנוּ טִבְּעוּ, בְּהוֹצִיא כְּלֵי שָׁרֵת. וְשָׁמָם בְּאַבְנֵי שַׁיִט, בָּם לְהַשְׁרֵת.

עוֹרֵנוּ יִמַּק כְּהִשְׁכִּים מְשָׁרֵת. וְלֹא מָצָא תִּשְׁעִים וּשְׁלֹשָׁה כְּלֵי שָׁרֵת:

נָשִׁים בִּשְּׂרוּ, כִּי בָא עָרִיץ. בְּקַרְקַע הַבַּיִת נְעָלָיו הֶחֱרִיץ.

שָׂרִים לְכָּפְתּוּ בְּבוֹא פָּרִיץ. בְּבֵית קֹדֶשׁ הַקֳּדָשִׁים, צַחֲנָתוֹ הִשְׂרִיץ:

בַּחוּרִים מִבַּחוּץ צָגוּ מְחֻזָּקִים. וְתָרוּ, כִּי יָזַק בְּשִׁשִּׁים רִבּוֹא מַזִּיקִים.

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1) o.v. ״אֲשֶׁר בָּם גָּבַר״ or ״אֹם בָּם גָּבַר״. 2) o.v. ״חִתּוּ בְּתוֹכוֹ״.

Reader or Narrator: Remember what the enemy has done in the Temple,[1] he drew his sword and entered the very innermost Sanctuary;[2] he terrified our inheritance when he defiled the Shewbread, and pierced the curtain (of the Ark)[3] with a two-edged (sword). He befouled the orphans with a blood-reddened shield,[4] and measured them out for death (with) a line of reddish hue;[5] he made our waters muddy and made his arrows drunk with blood, and his sword was full of blood when he came out of the Temple. (We lament) for his scheming the destruction of man, and stretching forth his hand[6] in defiance against God (himself) who conquered Egypt and all the nations therein, and (for musing): "I will advance against him making an assault[7] in the midst of his beloved Temple." (When in the days of) our forefathers (the two) young men[8] brought strange fire into (the tent) the fire consumed (them), but this Titus[9] brought in a conceited harlot, yet was not singed by it; the foeman's slaves raked the flame of fire in his Temple; and wherefore did he send fire from heaven on the House of Fire[10] (where the perpetual flame had shone)? We sunk in despair (to our very necks), as he took away the sacred vessels (of the Temple) and loaded them on to the galleys[11] to use them for serving; we shuddered[12] when the priest rose in the morning and did not find the full tally of ninety-three sacred vessels. The women (became terror-stricken) when they saw how the tyrant[13] violated with his loot the (sacred) soil[14] of the Temple. The nobles writhed[15] in sudden fear, when the (shameless) victor[13] spawned unsavouriness on entering the Holy of Holies.[16] The young men stood outside[17] resolved (to restrain themselves), and were convinced that

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1) Lit. *in the fortress*, v. Zeph. 1, 16. *cf.* a. Zech. 14, 10. 2) Lit. *in the innermost part* (*of the Temple*), *viz.* Titus went into the Holies of Holies, where no-one but the High Priest was allowed to enter, and then only on the Day of Atonement. 3) *i.e.* the Ark of the Holy of Holies, v. p. 110, note 1. 4) dipped in blood. 5) *cf.* Kimchi on 2 Sam. 8.2. Where David measured off the Moabites in a degrading manner by making them lie down on the ground and condemned two out of three to death. 6) A metaphor for piercing the curtain of the Ark, thinking that he slew the God of Israel, *cf.* Gitt. 56b, a. p. 110, note 1, a. Job. 15, 25–26. 7) Lit. *I will run down upon him with a* (*haughty*) *neck*, *cf. ibid.* a. Ps. 75, 6. 8) *i.e.* Nadab and Abihu (Aaron's Sons). 9) Lit. *but this one brought in a reclining harlot*, *cf.* Jer. 2, 20. 10) *i.e.* the Temple, where the fire was never extinguished. 11) Lit. *On the galley with oars*, *cf.* Is. 33, 21, *viz.* on the boats which took them to Rome. 12) Lit. *Our skin rotted away.* 13) *i.e.* Titus. 14) *cf.* p. 109, note 17. 15) Lit. *they turned over.* This is derived from the quotation in Ruth 3, 8: "And Boaz was startled and turned over." 16) By committing fornications in front of the Ark. 17) *i.e.* they deliberately allowed Titus to enter the Holy of Holies.

זְקֵנִים נִבְעֲתוּ כְּהִרְשׁוּהוּ מְשַׂחֲקִים. עָשׂוּת רְצוֹנוֹ, וְהוּא אָסוּר [1]בָּאזִקִּים:

שָׁבַת סוֹטֵן וַיָּבֹא אַדְמוֹן. וַיְּסַבֵּב חֵמָה וִיעֲוַת הָמוֹן.

נָפְלָה עֶבְרָה עַל נִינַי, פִּצֵּל לַח לוּז וְעַרְמוֹן. עַד כִּי נָטַשׁ מְדַק אַרְמוֹן:

עַל פֶּתַח הַר הַבַּיִת הַחֵל לָבוֹא. בְּיַד אַרְבָּעָה רָאשֵׁי טַפְסְרָיו, לְהַחֲרִיבוֹ.

עַל צַד מַעֲרָבִי לִזְכֹּר, הִשְׂרִיד בּוֹ. וְצָג אַחַר כָּתְלֵנוּ, וְלֹא רָב רִיבוֹ:

אַתָּה קָצַפְתָּ וְהִרְשַׁעְתָּ לִפְנוֹת. יְלָדִים אֲשֶׁר אֵין בָּהֶם כָּל־מְאוּם, מִשָּׁם לְהִפָּנוֹת.

לָמָּה רָגְשׁוּ גוֹיִם, וְלֹא שַׁעְתָּ אֶל הַמִּנְחָה פְּנוֹת. וְשִׁלְּחוּם לְאֶרֶץ עוּץ, בְּשָׁלֹשׁ סְפִינוֹת:

הֲשִׁיבֵנוּ שַׁוְעוּ כְּבָאוּ בְּנִבְכֵי יָם. וְשִׁתְּפוּ עַצְמָם יַחַד, לִנְפּוֹל בַּיָּם.

שִׁיר וְתִשְׁבָּחוֹת שׁוֹרְרוּ, כְּעַל יָם. כִּי עָלֶיךָ הֹרַגְנוּ בִּמְצוּלוֹת יָם:

כִּי תְהוֹמוֹת בָּאוּ עַד נַפְשָׁן. כָּל זֹאת בָּאַתְנוּ וְלֹא שְׁכַחֲנוּךָ, חִלּוּ לְמַמְשָׁן. תִּקְוָתָם נָתְנוּ לְמֵשִׁיב מִבָּשָׁן. וּבַת קוֹל נִשְׁמְעָה, עוּרָה, לָמָּה תִישַׁן:

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1) "אֲזֵק" (plural) "אֲזִקִּים" equivalent to "זֵק" the "אֲ" is prosthetic, *cf.* Jer. 40, 1, a. 4, v.a. Fu. on "אֲזֵק", B.Y. points out that the masoretic reading of the scriptural text should be "בָּזִקִּים", v. B.Y. on "אֲזִקִּים" p. 134, note 1.

he would be injured by a myriad of demons,[1] but the Elders trembled when permission was given him from the heavens (above) to execute his will, and God (himself) was (as it were) bound (helpless) in chains.[2] With one accusing adversary gone, the Roman followed;[3] he encircled the wall (of Jerusalem) and wrought havoc among the multitude[4] (of our people; God's) anger fell upon the descendants of (Jacob), who pealed (rods of) fresh (poplar) almond and chestnut tree[5] until the Palace was forsaken from heaven.[6] (Before) he[7] began to enter the gateway to the Temple Mount, (he planned) its destruction by his four chief marshalls;[8] the western wall was left as a memorial, and (although the Divine Presence remained) standing behind our wall, yet he did not plead his (own) cause. But he[9] became angry and gave permission to clear out (all the holy vessels); innocent youths[10] were removed from there; O why did the nations rage? Whereas thou didst not turn to the offering (and) prayer, and didst send them to the land of Uz[11] in three boat (loads); "Cause us to return," they cried, when they came towards the fountain of the deep, and they made compact together to fall into the sea, singing songs and praises as (Moses did) on the (Red) Sea; "For thy sake we are killed in the depths of the sea!" To their Supreme Being, they implored, "even while surrounded by the floods up to their necks,[12] (and although) all this has come upon us, nevertheless, we have not forgotten thee". They placed their hopes in him who (promised to) bring (them) back from Bashan,[13] and a heavenly voice was heard (saying): "Awake! Why sleepest thou, (O Lord)?".

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1) The Midrash describes how the demons assisted Titus in the destruction of the Temple. v. Deut. R. 1. 5,9. 2) Lit. *and he was bound in chains*, *viz.* God could not stop Titus from fulfilling the decree originally given. 3) i.e. once the Babylonians' dynasty ended, the Roman dynasty began. 4) Some say that the Author refers here to Jerusalem, and support their interpretation by referring to Cant. 8,11, v.a. Rashi, *ibid.* 5) v. Gen. 30,37. 6) Destruction was brought upon the people while the Temple was not tampered with, but as soon as the Temple was destroyed, the people were spared, v. p. 98, note 19. 7) *i.e.* Titus. 8) Each marshal's task was to destroy one wall, but only three walls were destroyed. v. Lam. R. 1.5. "היו צריה". 9) Lit. *thou didst become angry.* 10) *cf.* Dan. 1.4. Where it is referred to Daniel, Ezra and Nehemiah. 11) *cf.* Lam. 4,21. 12) Lit. *even (while) the depth reached their souls.* 13) v. Ps. 68,23.

יח) ע״פ א״ב כפול עשרה
ע״י [אלעזר הקליר]
By Kalir (7th cent.?)

Reader or Narrator:

[1]אֵיכָה אַשְׁפָּתוֹ פָּתוּחַ כְּקֶבֶר. וּלְרוֹדִי בְּאַף הוֹסִיף אֶבֶר. אֲנִי הַגֶּבֶר:

אֵיכָה אֶשָּׂא עָוֹן הָג. וְחֻסַּם פִּי מְפַלֵּל ׀ לָהַג. אוֹתִי נָהַג:

אֵיכָה אָץ זַעְמוֹ לִשְׁפּוֹךְ. הָכִיל נִלְאֵיתִי וְגַם שְׁפֹךְ. אַךְ בִּי יָשֻׁב יַהֲפֹךְ:

זְכֹר אֲפִיפָתִי בַּשָּׁרָב. וְגַם כִּי־יִנָּטוּ צִלְלֵי־עָרֶב. וְהֵבֵאתִי עֲלֵיכֶם חָרֶב:

בָּכוֹ תִבְכֶּה בְּעֵת כֹּל חִסְּרִי. וּכְעָזְבִי אֹרַח יִסְּרִי. בִּלָּה בְשָׂרִי וְעוֹרִי:

בִּלַּע בַּיִת לָרוּם מְזֻקָּף. וּבְבַרְזֶל סִבְּכוֹ נִקָּף. בָּנָה עָלַי וַיַּקַּף:

בְּנֵי בִטְנִי לֶאֱכוֹל הִקְשִׁיבָנִי. מִנִּי צָר אָחוֹר הֱשִׁיבָנִי. בְּמַחֲשַׁכִּים הוֹשִׁיבָנִי:

נַחֲלָתֵנוּ בִּנְטֻשָׁה בְּיַד לוֹחֵם. גַּם לֹא אָחוּס וְלֹא אֲרַחֵם. בְּשִׁבְרִי לָכֶם מַטֵּה לֶחֶם:

גָּלְתָה גְהוּצָה לְשַׁנּוֹת עֶדִי. מֵחֻפָּה לְגָלוּת בְּהִתְעַתְּדִי. גָּדַר בַּעֲדִי:

גָּדַע גְּאוֹן נָדִיב וָשׁוֹעַ. וְהֵשִׁיב יָמִין אָחוֹר מִלְּהוֹשִׁיעַ. גַּם כִּי אֶזְעַק וַאֲשַׁוֵּעַ:

גַּם גָּבַר עָלַי פּוֹרְכִי. וּבְנַאֲקִי סָתַם חֲרַכִּי. גָּדַר דְּרָכַי: יְתוֹמִים גְּרוּשִׁים מֵאֲחֻזּוֹת. וְלֹא שָׁב אַפּוֹ בְּכָל־זֹאת. וְאָמַר וְאִם־בְּזֹאת:

1) v. p. xix, nr. 14.

Reader or Narrator: Alas, how his quiver[1] is like an open tomb, and in his wrath he has given added pinions to my oppressor;[2] I am the man (who has seen affliction). Alas, how can I bear the iniquity (for no longer) studying the Torah,[3] when my mouth has been closed from praying and from learning, (and because of that) he has driven me forth (into darkness). Alas, how he did hasten to pour out his wrath, (saying) "I am weary of holding back," and he (therefore) declared "(I will) pour out (my wrath upon the heathen)," but it is against me that he repeatedly turns (his hand). Remember how I was enclosed[4] within the burning heat,[5] and yet thou didst say: "When the shadow of the evening shall lengthen, I will bring against you a sword."[6] (I) weep bitterly at a time when I am bereft of everything, and as I have forsaken the paths of my discipline, so did he make my flesh and skin waste away. He has destroyed the temple which was raised to a lofty stance,[7] and with an axe[8] he has cut down the thicket,[9] he has built up (camps) of besiege) against me and encompassed (me). He caused me to hear (the dread warning that the time would come) when I should eat the fruit of my own body,[10] he made me turn back from the foe, indeed he has made me dwell in dark places. When our inheritance was as (good as) abandoned into the hands of the warrior, he[11] said: "I will not spare (you) nor have mercy (upon you), when I break for you the staff of bread." The purified one[12] was banished, to wrap away her ornaments;[13] when I was ready to depart from the Temple,[14] he fenced me in.[15] The majesty of princes and noble ones did he cut off, he has withdrawn his right hand from saving (me); though I call and cry (for help) none is forthcoming. Those who would crush me have indeed prevailed over me, and when I cried, he shut the lattice[16] (of Heaven) and barred my ways. We were driven from our possessions (like) orphans, yet for all this his wrath did not abate, and he said: "If for all this (you will not hearken to me) . . ." He

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1) *i.e.* filled with deadly arrows, dealing death like the open tomb that awaits the dead. v. M.D. on Jer. 5,16. 2) A metaphor, that God caused the enemy to attack with speed. 3) Lit. *to meditate*. As "והגית„ from Jos. 1,8. *cf.* a. Dead Sea Scrolls "ספר ההגה„. 4) God instructed Moses to punish the Israelites for worshipping the Golden Calf, v. Ex. 32,27. 5) In the desert. 6) To revenge the worshipping of the Golden Calf. 7) *i.e.* the Temple was *thirty* cubits high (approximately fifty ft.). 8) *cf.* Is. 10,15. 9) The cream of the people. 10) v. Deut. 28,53. 11) *i.e.* God. 12) *i.e.* Israel. 13) *i.e.* to cover up her glory. 14) Lit. *from the canopy, viz.:* when the Israelites were righteous the Temple sheltered them all from evil. 15) The Author refers here to Jeremiah, *cf.* Lam. 3,7. 16) Lit. *my windows, viz.* he shuts the gates of heaven against my supplication.

דַּרְכֵי דִּיץ שָׁךְ לְהַאֲבִילִי. וּלְגָלוּת שֵׁשַׁךְ הוֹבִילִי. דֹּב אֹרֵב הוּא לִי:

דָּרַךְ דּוֹחֵק עַל־בָּמוֹתַי לְהִשְׂתָּרֵר. שְׁעוּ מִנִּי בִּבְכִי אֲמָרֵר. דְּרָכַי סוֹרֵר:

דָּבַק דּוֹלֵק וְצָדָנִי בְּרִשְׁתּוֹ. עָלַי לִלְטוֹשׁ מַחֲרַשְׁתּוֹ. דָּרַךְ קַשְׁתּוֹ:

מֵימֵינוּ דָּלַח וְנָם אֲשִׁמְּכֶם. גֵּיא גָלוּת אֲטִילְכֶם לְהַכְלִימְכֶם. וְהָלַכְתִּי עִמָּכֶם:

הָיוּ הָהּ לְיוֹם בְּכִיּוֹתָי. וְצָרֶבֶת אֵשׁ כְּוִיּוֹתָי. הֵבִיא בְּכִלְיוֹתָי:

הָיָה הוֹלֵךְ לִפְנֵי מַזְעִימִי. וְכֶעָסִיס דָּמִי הִטְעִימִי. הָיִיתִי שְׂחֹק לְכָל־עַמִּי:

הָאֹכְלִים הַקֹּדֶשׁ פֶּסַח בְּלֵיל שִׁמֻּרִים. הֶאֱכִילָם בְּכָפָן רָאשֵׁי חֲמוֹרִים. הִשְׂבִּיעַנִי בַמְּרוֹרִים:

עַל צַוָּארֵנוּ הִשְׂרִיג וְחִלֵּל שֶׁכֶם. וְנָם אֶפְקוֹד עַל עֲוֹנוֹתֵיכֶם. וַאֲכַלְתֶּם בְּשַׂר בְּנֵיכֶם:

וַיֵּצֵא וְקָדְקֹד שִׂפַּח וְרִצָּץ. וְחִזֵּק [1]מוֹסֵרַי כִּי אֶתְלוֹצָץ. וַיַּגְרֵס בֶּחָצָץ:

וַיַּחְמֹס וַיְנַצֵּל מֵעֶדְיִי לְהַכְפִּישִׁי. וּמִגָּבַהּ לִתְהוֹם הִרְפִּישִׁי. וַתִּזְנַח מִשָּׁלוֹם נַפְשִׁי:

וַיִּגְדַּל וְכָבֵד נָאַק רִצְחִי. וּבְקָדְקֳדִי עָלָה צִוְחִי. וָאֹמַר אָבַד נִצְחִי:

מִצְרַיִם וְכוּשׁ שָׂח אֲשִׁיבְכֶם. וְאֶשְׁפָּטְכֶם כִּזְמַּתְכֶם. וְהִשְׁמַדְתִּי אֶת־בָּמֹתֵיכֶם:

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1) o.v. „וְחִזֵּק מוּסָרִי בִּי וָאֶתְלוֹצָץ״.

hedged around the ways of happiness to bring upon me mourning;[1] he became[2] unto me like a bear lying in wait, and led me to the Babylonian[3] Exile. The oppressor treads upon my high places to show himself the master. O look away from me, let me weep bitterly, (for) he has led me off my way. My pursuer pressed hard upon my heels and caught me in his net, to sharpen for me his ploughshare, he bent his bow (to kill me). He made our water turbid, declaring: "I will ruin you, I will throw you into the abyss[4] of exile to humiliate you, then I will walk (contrariwise) to you (in fury)." Alas, alack for the day of my wailing, and for the searing heat of my brand,[5] (when) he drove (the arrows) into my heart. The one[6] who did infuriate me walked in front of me, and he made me drink my blood as if it were sweet wine; I have become the laughing-stock of all my people. He has filled me with bitterness when they, who partook of the Consecrated Paschal Lamb on Passover's Vigil,[7] were forced in famine to eat[8] the head of the ass. He[9] twisted (the yoke)[10] upon our necks, and he destroyed the Temple,[11] declaring: "I will punish (you) for your iniquity, and you will eat the flesh of your children." And (the enemy) went forth, and smote the crown (of our heads) with leprosy, and crushed (our scalp)[12]; he tightened my fetters and has made (my teeth) grind on gravel,[13] for (all that) I scoffed.[14] He has stripped and removed (the rich ornaments) from my beauteous Temple[15] to make me cower (in ashes); he caused me to be trampled upon, when (he threw me) from the height to the abyss, and my soul is far removed from peace. The cries of my slain waxed louder and more grievous, and my own shrieks wafted upwards from my crown, and I said: "my endurance has perished." "To Egypt and Ethiopia I shall lead you back," (said the Lord): "Indeed I will judge you according to your misdeeds, and I will destroy your high places." Remember this that

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1) They were always full of joy when they went to Zion for the Three Pilgrim Festivals. 2) *i.e.* God. 3) According to Rashi "ששך" represents "בבל". This interpretation is based on the method whereby the last letter of the Alphabet is substituted for the first, the penultimate for the second, and so on, v. Targ. v. a. Rashi on Jer. 25,26. 4) Lit. *the valley of exile*. 5) According to the Midrash, their cheeks were scorched by the hot tears, v. Lam. R. 1,2. 6) *i.e.* Nevuzaradan. 7) Lit. *night of vigil*. 8) Lit. *he fed them. cf.* 2 K. 6,25. 9) God. 10) v. Lam. 1,14. Where the metaphor implies that God has knitted their transgressions together to form a yoke, which he placed on their necks to weigh them down, *cf.* Sonc. P. Ed. *ibid.* 11) Lit. *and he defiled the shoulder* (portion of the lamb), alluding to the Temple, v. Rashi on Deut. 33,12, who states that the Temple stood out prominently as the shoulder on the body. 12) The daughters of Zion were boasting that the enemy would look upon them favourably, and take them for their wives; because of their haughtiness the enemy threw them off their carriages and crushed their skulls. v. Is. 3, 16–17. 13) v. p. 20, note 3. 14) Lit. *For I showed myself a scoffer, cf.* Is. 28,22. 15) Lit. *from my ornament*.

זָכְרָה זֹאת כִּי־נִבְאַשׁ נִרְדִּי. וּלְכַלָּה פָּץ מִכָּבוֹד רְדִי. זְכָר־עָנְיִי וּמְרוּדִי:

[1]זָנַח זְבוּל וְלֵב הִקְשִׁיחַ. וּבְהִתְעַבְּרוֹ עִם מָשִׁיחַ. זָכוֹר תִּזְכּוֹר וְתָשִׁיחַ[2]:

[3]זָכוּ זְקֵנַי וּפָעֳלָם אָבִיא. כִּי בְכֵן פָּרַץ נְתִיבִי. זֹאת אָשִׁיב אֶל־לִבִּי:

אֲבוֹתֵינוּ זָעֲקוּ וְכָלוּ מִדִּבָּה. וְשָׂח עַל רָעָתֵנוּ כִּי רַבָּה. וְנָתַתִּי אֶת־עָרֵיכֶם חָרְבָּה:

חֵטְא חָז כִּי בְעָוֹן נִכְתָּמְנוּ. תְּמוּר כִּי בְצִחְיוֹן נִזְהָמְנוּ. חַסְדֵי יְיָ כִּי לֹא־תָמְנוּ:

חָשַׁב חוֹרְשֵׁי לְקַרְקַר קִיר יְקָרִים. וּמַר יִבְכָּיוּן מַכָּתִי סוֹקְרִים. חֲדָשִׁים לַבְּקָרִים:

חָשַׁךְ חָזוֹן מַגִּישֵׁי אִשִּׁי. קִיר כְּעִוֵּר לְגַשֵּׁשׁ. חֶלְקִי יְיָ אָמְרָה נַפְשִׁי:

עֲבָדִים חֲסָמוּנוּ מִלִּגְדּוֹר פֶּרֶץ. וְתוֹכָחוֹת קָשׁוֹת פָּץ בְּחָרֶץ. וַהֲשִׁמֹּתִי אֲנִי אֶת־הָאָרֶץ:

טֻמְאָתָהּ דָּפְלָה וְנָטָה קָו. וְלֹא־נָסוֹג אָחוֹר מִקָּוָו. טוֹב יְיָ לְקוָֹו:

טָבְעוּ טִירוֹתַי וּפִי צַר דָּמָם. וְכֹל עֹבֵר עָלַי שָׁרַק וְשָׁמָם. טוֹב וְיָחִיל וְדוּמָם:

טוֹבִים טַפִּים נִכְלוּ בְּהוֹסִיפִי לִמְעוֹל. וּכְמַעֲלָלַי חָרָה בִּי לִפְעוֹל. טוֹב לַגֶּבֶר כִּי־יִשָּׂא עֹל:

בְּנַפְשֵׁנוּ נָבִיא טֶרֶף נִבְרֶה. כִּי כְּמוֹ בָּרַחַת וּבַמִּזְרֶה. נָם וְאֶתְכֶם אֱזָרֶה:

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1) o.v. „זָנַח זוֹעֵם זְבוּל". 2) The author uses the כתיב (*cf.* Lam. 3,20) in order to rhyme with the other strophes. 3) o.v. „זְכוּת זְקֵנַי".

my Nard[1] has become ill-smelling, and yet to the bride herself[2] he uttered: "Come down from (your) glory, but remember my affliction and my anguish!" He has rejected (his) Temple, and hardened (his) heart, and when he became angry with the anointed (King Josiah,[3] my soul) well remembers and is bowed down. I shall make mention of the purity and the (good) deeds of my forebears,[4] although my paths have burst through barriers, nevertheless, this[5] I recall to my mind. Our forefathers cried and were consumed because of evil report,[6] and when our iniquities increased, he[7] said: "I will lay waste your cities." He perceived (our) guilt[8] when we stained ourselves through iniquity; for we befouled ourselves in the wilderness (by) exchanging (the true God for the Golden Calf), yet the kindness of the Lord never ceased.[9] My ploughman[10] thought to uproot the precious ones, and the onlookers[11] who are renewed daily[12] cried bitterly over my chastisement. He withheld vision from ministering priests,[13] so I must grope along the wall like a blind man,[14] (yet for all that,) "The Lord is my portion" says my soul. Slaves[15] barred our way from mending the breach, for he had uttered stern rebuke with determination saying: "And I will devastate the land!" She increased[16] her defilement, so God stretched out a line[17] (to destroy her, yet) he did not turn utterly back from those who waited (in hope) for him, (for) the Lord is good to those who wait for him. The enemy himself fell silent when my Palaces sank to the ground, and whoever passed by me was astonished, and hissed[18] "It is good that one should endure[19] quietly." The infants in their innocence stumbled when I continued to act unfaithfully, for at my misdeeds (God's anger was) kindled to action against me; it is good for a man that he bears the yoke (in his youth).[20] At (the risk of) our lives, we get food which we must needs buy, as he said: "And I will scatter you (among the nations)," like (grain) by a

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1) An aromatic plant, *viz.* when Israel sinned with the Golden Calf. 2) Lit. *and to the Bride*, *cf.* Targ. on Cant. 4, 9–10. 3) When Pharaoh-Neco killed him at Megiddo, v. 2 K. 23, 29. 4) *i.e.* The Patriarchs. 5) *viz.* that I can only be forgiven through the merit of the Patriarchs. 6) Many died in the wilderness, because they supported the evil report of the spies about the Land of Israel. 7) *i.e.* God. 8) *viz.* the guilt of the Golden Calf. 9) For he has not crushed us completely. 10) *i.e.* Nevuchadnetsar planned to uproot Israel. 11) The angels. 12) Lit. *who are new (created) every morning*, v. Chag. 14a. 13) Lit. *those who offer my fire*. 14) *viz.* as I have no-one to consult, and there is no-one to teach me. 15) The enemies are depicted as slaves by Jeremiah. v. Lam. 5, 8. 16) *i.e.* Israel plastered the Temple with her defilement when she erected the idol there. 17) *cf.* p. 16, note 3. 18) *cf.* Jer 19,8. 19) *i.e.* To be submissive and uncomplaining. 20) *i.e.* discipline, *viz.* when passions are stronger, discipline is needed. (*cf.* Sonc. P. Ed. on Lam. 3, 27).

יָדוֹ יָרָה בִי אוּר כִּסְדוֹם. וְעַל כָּל־אֵלֶּה הוֹנְתְנִי בַּת אֱדוֹם. יֵשֵׁב בָּדָד וְיִדֹּם:

יֵשְׁבוּ יְגוֹנִים בָּנַי עֲלֵי חוֹפֵהוּ. כִּי כָבֵד עָלַי יֵאַפֵהוּ. יִתֵּן בֶּעָפָר פִּיהוּ:

יְדֵי יוֹסְרַי שָׁתוּ בִי מְחִי. וְקָשַׁבְתִּי מִפִּי צָר שְׁחִי. יִתֵּן לְמַכֵּהוּ לֶחִי:

עוֹרֵנוּ יוּעַם כְּחֶרֶשׂ בְּקֶרֶץ. וְגֵוֵינוּ שַׂמְנוּ כָּאָרֶץ. אָז תִּרְצֶה הָאָרֶץ:

כָּל־כְּבוֹד תָּאֳרֵנוּ הָכְלָם. וְצוּר אֹרְחוֹתָיו חֶסֶד כֻּלָּם. כִּי לֹא יִזְנַח לְעוֹלָם:

[2]כָּלוּ כִמְעַט כִּי בִי נִלְחָם. וְעַל הָרָעָה הוּא נִחָם. כִּי אִם־הוֹגָה וְרִחָם:

כִּלָּה כַעְסוֹ וְהִצִּית לַהֲבוֹ. וּבְתַכְלִית שִׁשָּׁה [3]מְאוֹרֵי כִבּוֹ. כִּי לֹא עִנָּה מִלִּבּוֹ:

נָשִׁים כִּפְרוּעוֹת יוֹשְׁבוֹת שַׁמָּה. בְּכָל שָׁנָה וְשָׁנָה מַזְכִּירוֹת אַשְׁמָה. כָּל יְמֵי הָשַּׁמָּה:

לוּא אֲלֵיכֶם לוֹחֲצֵי גִילָיו. עַל בָּנָיו הֶעֱבִיר גַּלָּיו. לְדַכֵּא תַּחַת רַגְלָיו:

לְאִמֹּתָם לְעֵת כָּמֹהוּ מִשָּׁבֶר. יַעַן כִּי גָרוֹן פָּתְחוּ כַּקֶּבֶר. לְהַטּוֹת מִשְׁפַּט גָּבֶר:

לֹא לִמְחוֹת פֶּץ עִם קְרוֹבוֹ. וְאֵיךְ מִתְּעַר הוֹצִיא חַרְבּוֹ. לְעַוֵּת אָדָם בְּרִיבוֹ:

שָׂרִים לְכוּדִים הוֹצִיא מִשְּׁעָרִים. תֵּת כַּתְּאֵנִים הַשֹּׁעָרִים. לְעוֹלֵל אֶת הַנִּשְׁאָרִים:

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1) o.v. ״אַכְפֵּהוּ״. 2) o.v. ״כָּלִינוּ״. is incorrect. 3) o.v. ״מְאוֹרֵי אוֹר כִּבּוֹ״.

winnowing-shovel, and winnowing-fork. His hand flung fire at me as (on) Sodom (of old), indeed, more so, the daughter of Edom[1] did oppress me; "so let him sit solitary and keep silent."[2] My children are distraught at him who was once their protective shade,[3] for his anger weighs heavily upon me, so let us droop our head in submission.[4] The hands of my chastisers have inflicted wounds upon me, and from the mouth of the adversary I have heard (the words spoken): "Bow down! Let him offer his cheek to the smiter."[5] Our skin through being torn became darkened like a potsherd, and we made our backs (to be) as the ground (in atonement), "Then shall the land appease[6] (the wrath of God)." All the dignity of our frame has been dishonoured, but the Rock whose ways are all (full of) kindness will not cast (us) off for ever. We were almost consumed, since it was he that fought against us;[7] even though he causes grief, he will yet have compassion, and he will relent over the evil[8] He spent his fury when he kindled his flame,[9] and at the end of six (years)[10] he extinguished our luminaries,[11] for he does not willingly afflict.[12] Women, distraught as those whose hair is left dishevelled,[13] sit amid devastation; every year[14] we recall the guilt (of our ancestors), "As long as the land lies desolate." Not upon you who oppressed Israel's youth,[15] but on his own children did he bring waves (of misfortune), to crush (them) under his feet. To their mothers (they looked hopelessly) when they were longing for food, because they had (greedily) stretched open their throat wide as a grave, (and) turned aside the right of man.[16] The Lord promised that he would never blot out the people (of Israel)[17] who are near to him; how is it then that he took out his sword from its sheath, to subvert a man in his cause?[18] The captured princes were brought out (in fetters) from the Gates (of Jerusalem), he made them like vile figs[19] to

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1) In Rabbinic literature, *Edom* refers to the Roman Government, *cf.* Ex. R. s. 35,2-3. 2) v.p. 21, note 1. 3) Lit. its cover. 4-5) v.p. 21, notes 2-3. 6) To fulfil the saying "Then shall the land enjoy her Sabbaths" and atone for the non-observance of the Sabbatical year *cf.* Lev. 26,34. 7) The plural form replaces the singular of the original. 8) *i.e.* over the evil he brought against us. 9) When he burnt the Temple, *viz.* once the Temple was destroyed, the massacre of the people ceased. *cf.* p. 98, note 19. 10) The Author based this on Ezek. 10,2, and according to the Midrash (v. Lam. R. 1,13) the angel Gabriel waited six years before he released the fire upon Israel, hoping that the people would repent in the meantime. Another version is rendered by some commentators *And the great men were extinguished by* (*the*) *six powers of destruction*, v. Ezek. 9,2–8. a. Shab. 55a. 11) *i.e.* the great men. 12) God does not seek to afflict us, but we bring it on ourselves through our own conduct. 13) It was disgraceful in those times for a married woman to have her hair uncovered. 14) On the *Ninth of Av.* 15) Lit. *his delight.* 16) Lit. *to turn aside the right of man.* 17) *cf.* 2 K. 14,27. 18) If God promised not to blot us out from the earth, why does he deny us justice, and cause us so much destruction? 19) The people are compared to bad figs, *cf.* Jer. ch. 24 a. 29,17.

מִמָּרוֹם מְגִלָּה כָּתַב בְּנֶהִי. קִינִים וָהֶגֶה וָהִי. מִי זֶה אָמַר וַתֶּהִי:

מָה אֲעִידֵךְ מְאוּסָה מִלְּהֵרָצֶה. נְתוּנָה בְּיַד מֵרִיב וּמִתְנַצֶּה. מִפִּי עֶלְיוֹן לֹא תֵצֵא:

מֵחַטֹּאת מַדִּיחֵי שָׁוְא אֲקוֹנֵן. מְנַחֲמִי כְּמִיַּיִן מִתְרוֹנֵן. מַה־יִּתְאוֹנֵן:

בַּחוּרִים מוּטָטוּ כּוֹשֵׁל בִּי לַהֲרֶב. וּשְׁכִינָה הֶעֱלָה מִקֶּרֶב. וְכָשְׁלוּ אִישׁ־בְּאָחִיו כְּמִפְּנֵי חֶרֶב:

נִשְׁקַד נֵטֶל עַל פּוֹרְכֵינוּ. וַיִּתָּעֵב שַׁי עוֹרְכֵינוּ. נַחְפְּשָׂה דְרָכֵינוּ:

נְבִיאַיִךְ נֵאֲצוּ לִקְרוֹץ עַפְעַפַּיִם. וְאִכְזְרוּ עָלֵינוּ אֶרֶךְ אַפַּיִם. נִשָּׂא לְבָבֵנוּ אֶל־כַּפָּיִם:

נָעוּ נָדוּ רֹאשׁ בְּמַהֲמוֹרֵינוּ. רְשָׁעִים מַפִּילִים בְּמַכְמוֹרֵינוּ. נַחְנוּ פָשַׁעְנוּ וּמָרִינוּ:

זְקֵנִים וְנִינָם לְרֹב שְׂגוּיִם. אֲכָלוּם וְהֵשִׁיתוּם מָשָׁל בַּגּוֹיִם. כְּנָם וַאֲבַדְתֶּם בַּגּוֹיִם:

סִלָּה שְׂמֵי קְטוֹרָה בְּאָף. וָאֶפְעַר פִּי וָאֶשְׁאָף. סַכֹּתָה בָאָף:

סָפְקוּ שׁוֹטְנַי כַּף וָאֶשְׁתּוֹנָן. וָאֶזְעַק חָמָס וָאֶתְאוֹנָן. סַכֹּתָה בֶעָנָן:

סוּרוּ טָמֵא שָׂחוּ מַאֲשִׁימֵינוּ. בְּהִנָּתֵן כַּבַּרְזֶל שָׁמֵינוּ. סְחִי וּמָאוֹס תְּשִׂימֵנוּ:

שָׁבַת מְשׂוֹשׂ שֶׂמַח מְשׁוֹרְרִים. וְרוֹדְפַי קַלּוּ מִנְּשָׁרִים. לְאַבֵּד הַנִּשְׁאָרִים:

Rabbi Ammi said: "A man's prayer is only answered if he takes his heart into his hands," v. Taan. 8a, a., A.S. p. 204, note 5. 9) Lit. *into* (*our*) *deep pits*, *cf.* Ps. 140, 11. 10) Lit. *the elders.* 11) Lit. a proverb, *viz.* a term of derision for Israel's downfall. 12) v. Lev. 26, 38. 13) *i.e.* God did not hearken to our prayers. 14) v. Lev. 26, 19. 15) Lit. *the singers* (*choristers*), *viz.* the Levites used to sing the Psalms in the Temple.

be gleaned to the (bitter) end. A scroll from heaven he indited[1] with wailing, lamentation, moaning and woe; who has commanded and it came to pass (if not the Lord)! What can I bring (as) a witness to you? There is nought whence to draw comfort.[2] Is it not by command of the Most High, that you were delivered into the hand of the adversary and strife? I bewail the sins of the false (Prophets) who misled me; (yet God) my comforter, awakens as (a mighty man) from wine,[3] how then should one complain?[4] The young tottered (in their faith) and increased stumbling in my ranks;[5] indeed the Divine Presence was removed from (our) midst, and they stumbled one upon another as if it were before a sword. Since he abhorred the presentation of our prayers, the yoke of our oppressors which is twisted together,[6] lies (as a burden upon us); let us then search our ways. Your (false) prophets caused contempt by their grimacing suggestions,[7] and they caused (God) though he be slow to anger, to deal brutally with us; let us lift up our hearts and hands![8] They wandered aimlessly, shaking their heads at our destruction.[9] The wicked make (us) fall in our own snares (because) we have transgressed and rebelled. (When the iniquities of) the parents[10] and their offspring increased greatly, he consumed them and made them a by-word[11] among the nations, when he declared[12] "And you will perish among the nations." The priests that offered incense he tossed carelessly aside; my mouth did gape and I gasped, (because) thou hast covered thyself with anger. I felt stinging pains when my adversaries clapped their hands (in irony);[13] I cried out at violence (done to me) and lamented, (for) thou hast covered thyself with a cloud.[13] Those who accused us said: "Depart, unclean ones!" Thou hast made us (as) scum and refuse when thou caused our heavens to be like iron.[14] The joy of (Levite) choirs has ceased;[15] my pursuers were swifter than

1) *cf.* Ezek. 2,9–10. 2) Can I point to any other nation that has suffered like you, so that I could comfort you with the thought "that you are not alone in grief?" 3) *cf.* Ps. 78,65; where the Psalmist expresses that God, who has been passive like one who sleeps, at last he rouses himself to protect them. 4) We have no cause to complain, as we are suffering for the sins committed. 5) Lit. *increased stumbling against me.* 6) *viz.* our enemies always join hands against us, *cf.* Kimchi, Lam. 1,14. 7) *viz.* a gesture of maliciousness, *cf.* Prov. 10,10. "He that winks with the eyes causes sorrow." 8) *i.e.* let us pray sincerely.

עַל־אֵלֶּה עַשָׁקְוּנוּ בְּחֵרוּפֵיהֶם. וְהִגְדִּילוּ שְׁאוֹן גִּדּוּפֵיהֶם. פָּצוּ
עָלֵינוּ פִּיהֶם:

פָּצוּ פָּעֲרוּ פֶּה מִבְּאֵר שָׁחַת. וְאִטְּרוּ עָלַי בְּתוֹכָחַת. פַּחַד
וָפָחַת:

פְּנֵי פְּאֵר חֻפַּת מְעוֹנִי. הִקְמִיל וְהֵקִים מְעַנִּי. פַּלְגֵי־מַיִם תֵּרַד
עֵינִי:

נָפְלָה עֲטֶרֶת עֹז מַשְׁעֵנָם. [1]וְצָר בְּשִׁבְעָה דְרָכִים עִנָּם. וְהִתְוַדּוּ
אֶת־עֲוֹנָם:

פֵּרְשָׂה [2]פָּצְתָה אוֹי כִּי סֻגָּרָה. תְּמוּר עֹז בְּמָתְנֶיהָ, שַׂק חָגָרָה.
עֵינִי נִגְּרָה:

עָשָׂה עֶבְרָתוֹ וַיֶּחֱרֶה. וְעָרַף אֶת־מָדוֹן מְגָרֶה. עַד־יַשְׁקִיף
וְיֵרֶא:

[3]עוֹדֶינוּ עָף כָּבוֹד וְעָלָה. וְעֶשֶׂר מַסָּעוֹת נַעֲלָה. עֵינִי עוֹלְלָה:

עַל־זֶה פָּסַק נוֹי נָעֳמָם. וְצוּר שָׂח לֹא אֶעֱזְבֵם בְּכַף זוֹעֲמָם.
אַף־אֲנִי אֵלֵךְ עִמָּם:

צַדִּיק צָר צְעָדַי לִסְפּוֹר. וּכְעִקַּלְתִּי יֹשֶׁר וָאֶכְפּוֹר. צוֹד צָדְוּנִי
כַּצִּפּוֹר:

צָעַק צוּרִי וְסִכֵּךְ מֵעֲבוֹר. וּבְחַלְלֵי עָרַךְ לִשְׁבֹּר. צָמְתוּ בַבּוֹר:

צַעֲדֵי וְסָע דוֹרְשִׁי. [4]וְכַעֲלוֹתָם עָלַי כַּיָּם לְגָרְשִׁי. צָדוּ צָפוּ־מַיִם
עַל־רֹאשִׁי:

עַל הַר־צִיּוֹן צָבְאוּ לְהַכְרִיתִי. וְצוּר שָׂח אֶחְמוֹל עַל שְׁאֵרִיתִי.
וְזָכַרְתִּי אֶת־בְּרִיתִי:

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1) o.v. „וְצָר בְּשִׁבְעָה דִינִים דָּנָם". 2) o.v. „פּוֹרְשָׂה פּוֹצְצָה". 3) o.v. עוֹדֶינָה כ׳
4) „בְּהַעֲלוֹת עָלַי כַּיָּם".

eagles to destroy (all) who were left. Because of these,[1] they have oppressed us with their abuse, they have opened wide their mouth against us, and increased the noise of their blasphemies. They opened their mouth wider than the grave,[2] and closed with rebuke, desolation and destruction upon me.[3] He caused the glory of the nuptial canopy[3] to wither, the beauty of my habitation, and established my tormentors (instead, therefore do) my eyes shed torrents of water. Their crown of strength, their support has fallen, and when the enemy afflicted them in many ways,[4] then (at last did) they confess their iniquity.[5] (Zion) spread forth (her hands) breaking into cries of "Woe!" for she is handed over (to the enemy); no longer does she gird her loins in courage, but in sackcloth; "my eye streams (tears for her)." He executed his wrath, yet it smoulders (still against us)[6], and he killed[7] those that stirred up strife, (ever vindictive) until he will look down and behold (our trials). The Divine Presence[8] has moved away (from the Temple), and has gone up (to his heavenly abode), moving forward in ten stages,[9] and he is still there; (for this) my eye causes me pain. It is for this reason that the beauty of the Temple[10] is ceased, yet the Rock promised: "I will not forsake them into the hands of those who execrate them, for I also will go with them[11] (into exile)." (In the past) God[12] watched and counted my steps, but when I made crooked what was straight and I denied (the existence of God), he hunted me down like a bird. My Rock cried out, yet he screened (himself as with a cloud,[13] that prayers) could not pass through, and when I profaned (God's name), he prepared (war) to crush (me); they have cast off (my life flinging me alive) into the pit. They[14] lurked at my steps, and God[15] who seeks me has departed, and when they rushed over me like the (roaring) sea and drove me away, waters closed over my head. Against Mount Zion they mustered to destroy me, but God[16] said: "I will have compassion on my remnant, and remember my covenant."[17] I cried

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1) Because of our sins. 2) *cf.* Ps. 69, 16. 3) *i.e.* the Temple. 4) Lit. *seven ways*, the number *seven* is often used in the sense of *many*, v. Ibn Ezra on Deut. 28, 25. a. Sonc. p. Ed. a. *cf.* Lev. 26, 24. 5) *ibid.* 26, 40. 6) Once God poured out his wrath, his anger should have subsided, but, alas, he lets it smoulder on. 7) Lit. *and he broke the neck.* 8) Lit. *The glory flew away.* 9) God desired to give Israel a chance to repent before he withdrew his Divine Presence; this statement refers to the destruction of the First Temple, v. R. Hash. 31a, a. A.S. p. 346, note 9. 10) Lit. *their pleasantness.* 11) Although the Author continues to quote from the passage on chastisement (Lev. 26, 41), all commentators agree that here he is referring to the statement based on Is. 43, 14, v. p. 136, note * a. p. 160, note 3. 12) Lit. *the righteous ones*, *viz* before Israel sinned, he watched our steps so that we should not stumble. 13) *cf.* Lam. 3, 44. 14) The enemy. 15) Lit. *He who enquires after me has departed.* 16) Lit. *And the Rock.* 17) *cf.* Lev. 26, 45.

קָרָאתִי קְשׁוֹב חֶרְפַּת מוֹנָי. עַל הַלְּחִי מַכִּים בָּנָי. קָרָאתִי שִׁמְךָ יְיָ:

קוּמִי קִרְאִי כִּי לֹא יַכְלֵם. עַל יֶתֶר לְמַקְנִיאַי יְשַׁלֵּם. קוֹלִי שָׁמָעְתָּ אַל־תַּעְלֵם:

קַלִּים קְדָחוּנִי וְעִלַּמְתָּ מַרְאֶךָ. הָשֵׁת בַּגּוֹיִם מוֹרָאֶךָ. קָרַבְתָּ בְּיוֹם אֶקְרָאֶךָ:

אַתָּה יְיָ, קֵץ אַל תְּכַזֵּב. עַד מָתַי כַּחֹרֶשׁ אֵעָזֵב. וְהָאָרֶץ תֵּעָזֵב:

רְאֵה רֹגֶז מַכַּת אֲנוּשִׁי. וְאוֹמַר בְּהִנָּטְשִׁי בַּנֶּשִׁי. רַבְתָּ אֲדֹנָי רִיבֵי נַפְשִׁי:

רְאֵה רֹב בְּעוּתִי. הֲשִׁמּוֹתָ כָּל־עֲדָתִי. רָאִיתָה יְיָ עַוָּתָתִי:

רוּחַ רָפְתָה בִּי מֵאֵימָתָם. כִּי לְבַלְּעֵי הֶעֱלוּ חֲמָתָם. רָאִיתָה כָּל־נִקְמָתָם:

לָמָּה רָחוֹק תַּעֲמוֹד בְּדַבְּרָם עַזּוֹת. נַמְתָּ הַנְּשַׁמָּה אוֹשִׁיב פְּרָזוֹת. וְאַף גַּם־זֹאת:

שָׁמְעוּ שֶׁנּוּקַשְׁתִּי בִּדְחִיפָתָם. וּכְיֶלֶק עָלָה עֵיפָתָם. שָׁמַעְתָּ חֶרְפָּתָם:

שָׁכְבוּ שׁוֹחֲחִים בְּנֵי מִיגוֹנָם. וְשׁוֹבֵיהֶם גָּאָה מְאֹד גְּאוֹנָם. שִׂפְתֵי קָמַי וְהֶגְיוֹנָם:

שִׁישִׁי שׁוֹסָתִי כִּי בִי יָד מָטָה. מְשַׁפֶּלֶת עַד שְׁאוֹל מָטָה. שִׁבְתָּם וְקִימָתָם הַבִּיטָה:

הֲשִׁיבֵנוּ שָׁלֵם שִׁלּוּם שָׁנִים. וְתֹאמַר אֶפְאֵדֵם מִשְּׁאוֹנִים. וְזָכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים:

תָּבֹא תָּשׁוּר מְעַנַּי לָמוּל. הֵם שָׁגְבוּ חַיִל וְאִוּוּיךָ אָמוּל. תָּשִׁיב לָהֶם גְּמוּל:

תִּקְרָא תְּגַלֶּה יוֹם כָּמוּס בְּלֵב. וּמְחַפְּשֵׂי עוֹלֹת לִפְעוֹל בְּלֵב. תִּתֵּן לָהֶם מְגִנַּת־לֵב:

out: "Hear how my afflictors taunt me, they beat my children without any pity"[1] so I called on thy name, O Lord. Arise! call upon him, (O Zion,) for he will not put (you) to shame, (as) he will requite abundantly those who are my zealots; thou didst hear my voice, hide not thyself (from my supplication). The frivolous inflamed me (with grief) yet thou didst hide thy appearance. O restore the fear of thee among nations; thou didst draw near when I called on thee. O Lord, do not disappoint (us with) the (time of) redemption; (thou didst declare)[2] "And the land shall lie forsaken," but how long must I be forsaken like the (abandoned) forests? Behold the disturbance (stabbed by the pain) of my incurable wounds, when I was abandoned to oblivion; (yet) I will (still) say: "Thou didst plead, O Lord, the cause of my soul." Behold, the abundance of my terror, (for) thou didst devastate the whole of my community; thou hast seen the wrong done to me. My spirit grew weak because of their terror, they roused their fury to swallow me (alive); thou hast seen all their (acts of) vengeance. Why dost thou stand afar off when they speak (with) insolence? Thou who didst (once) say: "I will make the devastated (Jerusalem) dwell (secure) without walls,[3] and indeed for all that[4] (I will not reject them)." When they heard that I was ensnared by their assault, their darkness covered[5] (me) like a locust-swarm; thou hast heard their taunt. The utterances of my assailants and their thoughts (against me) caused my children to be prostrated with grief, while their captors' arrogance waxed prouder. Let those who did ravage me exult, for it is against me his hand is extended, I am brought low to the very grave;[6] (O God), behold their sitting down and their rising up. Restore us (to Jerusalem), recompense us (for) the years (we suffered), and say: "I will redeem them from the tumult of men, and I will, for their sake, remember the covenant with the ancestors." Come view those who afflict me, to make (them) feeble; do thou requite those that waxed mighty in power and destroyed thy Temple.[7] O proclaim (and) reveal the day (of redemption) that is locked up (like a secret) in (thy) heart, and those who devise ill schemes to prevent the course of justice,[8] give them dullness of heart.

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1) Lit. *They smite my children upon the cheek.* 2) v. Lev. 26,43. 3) Lit. *villages, viz.* God promised to extend Jerusalem beyond its former boundaries because of its overflow population, v. Rashi on Zech. 2,8. 4) v. Lev. 26.44. 5) Lit. *he ascended.* 6) Lit. *even to the nether-world beneath.* 7) Lit. *and thy desire is languished.* 8) Lit. *and those who search to work wickedness in their heart. cf.* Ps. 58,3.

יִתֹּם תַּכְלִית תָּקְפָּם לְלַכְדֵם. יִפְּלוּ בְּלִי לְהַעֲמִידֵם.[1]
תִּרְדֹּף בְּאַף וְתַשְׁמִידֵם:
כִּי תָמִיד דּוֹחֲקִים וְשׁוֹחֲקִים. וּמִתּוֹרָתְךָ אָנוּ לֹא
רְחוֹקִים. הֲשִׁיבֵנוּ וְהוֹרֵנוּ אֵלֶּה הַחֻקִּים:

יט) ע״פ א״ב

By Kalir (7th cent.?) ע״י [אלעזר הקליר]

Cong. *Reader or Narrator.*

אִם תֹּאכַלְנָה נָשִׁים פִּרְיָם, עֹלְלֵי טִפֻּחִים. אַלְלַי לִי:
אִם תְּבַשֵּׁלְנָה נָשִׁים רַחֲמָנִיּוֹת יַלְדֵיהֶן, הַמְדוּדִים
טְפָחִים טְפָחִים. אַלְלַי לִי:
אִם תִּגְזַזְנָה פְּאַת רֹאשָׁם, וְתִקְשַׁרְנָה לְסוּסִים
פּוֹרְחִים. אַלְלַי לִי:
אִם תְּדַבֵּק לְשׁוֹן יוֹנֵק לְחֵךְ, בְּצִמָּאוֹן צְחִיחִים. אַלְלַי לִי:
אִם תְּהַמְנָה זוֹ לְעֻמַּת זוֹ, בּוֹאִי וּנְבַשֵּׁל אֶת בָּנֵינוּ
צוֹרְחִים. אַלְלַי לִי:
אִם תִּוָּעַדְנָה זוֹ לְזוֹ, תְּנִי בְנֵךְ, וְהוּא חָבוּי מְנֻתָּח
נְתָחִים. אַלְלַי לִי:
אִם תְּזַמֵּן בְּשַׂר אָבוֹת לְבָנִים, בִּמְעָרוֹת וְשִׁיחִים. אַלְלַי לִי:
אִם תְּחַיֵּבְנָה הַבָּנוֹת, אֶל חֵיק אִמֹּתָם נִתְפָּחִים.[2] אַלְלַי לִי:
אִם תְּטַסְנָה רוּחוֹת עוֹלָלִים, בִּרְחֹבוֹת קִרְיָה
תְּפוּחִים. אַלְלַי לִי:
אִם תְּיַקַּרְנָה בְּשִׁכּוּל רֶחֶם וְצִמּוּק שָׁדַיִם, וְאֵם עַל
בָּנִים שָׁחִים. אַלְלַי לִי:
אִם תְּבַשַּׁלְנָה שְׁמוֹנֶה מֵאוֹת מָגִנִּים, בַּעֲרַב
אֲלוּחִים. אַלְלַי לִי:

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1) o.v. ״תַּצִּילֵנִי מִמּוֹקְשֵׁי בְּנֵי אָדָם. שׁוֹטְנִים לְהַפִּיל בְּלִי לְהַעֲמִידֵם״. "Deliver us from the snares of human kind, who malign (thy work), to bring them low, never to get up again." 2) o.v. ״נִשְׁתַּפָּכִים״.

Conquer them and make an end of their power, let them fall, never to rise again; pursue them in anger and destroy them. Though constantly they oppress (us) and mock at (us, nevertheless), we stray not far away from thy law; O restore us, and teach us these Statutes, (that are written therein).

Reader or Narrator:	*Cong:*
When (I think how) women could devour their own offspring, the children of their tender care	Woe is me!
When (I think how) compassionate women could boil their own children that were so carefully nurtured,[1]	Woe is me!
When (I think how) the tresses of their heads could be cut off, and tied (as adornment) upon the enemy's fleet horses,	Woe is me!
When (I think how) the tongue of the suckling could cleave to his palate through parching thirst,	Woe is me!
When (I think how) one (woman) could moan to another: "Come let us boil our shrieking children,"	Woe is me!
When (I think how) one (woman) would make assignment with another (and say): "Give me your son (for food),"[2] but that he was already hidden away having been cut into pieces,[3]	Woe is me!
When (I think how) the flesh of fathers were prepared (as food) for (their) children in caves and ditches,	Woe is me!
When (I think how) the daughters were clasped swollen from starvation in their mother's lap,	Woe is me!
When (I think how) the spirit of (dead) infants hover over (their) swollen corpses (that lie) about the streets of the city,	Woe is me!
When (I think how) the women were burdened with miscarrying wombs and dried-up breasts, and each mother (weeps) over her children that are sinking to death,[4]	Woe is me!
When (I think how) eight-hundred armour-bearers[5] (having been) soured[6] in (the sweat of) Arabia, fell (in the desert),	Woe is me!

[1]) v. p. 18, note 6. [2]) *cf.* 2 K. 6.28–29. [3]) *viz.* Their mothers did not want to part with their mutilated bodies, as they stored them for their food. [4]) *cf.* Prov. 2.18. [5]) The young priests. [6]) v. p. 14, note 7.

Cong: *Reader or Narrator:*

אִם תְּלַקֵּטְנָה רוּחָם, בְּמִינֵי מְלוּחִים וְנוּדוֹת נְפוּחִים.
אַלְלַי לִי:

אִם תְּמַעֵטְנָה מֵאֶלֶף מֵאָה, וּמִמֵּאָה עֲשָׂרָה, עַד אֶחָד לַמְּפָחִים.
אַלְלַי לִי:

אִם תְּנָסְנָה לְמָסַךְ הֵיכָל, שְׁמוֹנִים אֶלֶף כֹּהֲנִים פְּרָחִים.
אַלְלַי לִי:

אִם תִּשָּׂרַפְנָה שָׁם כָּל־אוֹתָם הַנְּפָשׁוֹת, כְּקוֹצִים כְּסוּחִים.
אַלְלַי לִי:

אִם תֵּעָרַפְנָה עַל דַּם נָקִי, שְׁמוֹנִים אֶלֶף כֹּהֲנִים מְשׁוּחִים.
אַלְלַי לִי:

אִם תִּפָּחְנָה נְפָשׁוֹת מְדֻקָּרִים, מֵרִיחַ תְּנוּבוֹת שִׂיחִים.
אַלְלַי לִי:

אִם תְּצַבַּרְנָה עַל אֶבֶן אַחַת, תִּשְׁעָה קַבִּין מוֹחֵי יְלָדִים מֻנָּחִים.
אַלְלַי לִי:

אִם תִּקָּעֲנָה שְׁלֹשׁ מֵאוֹת יוֹנְקִים, עַל שׂוֹכָה אַחַת מְתוּחִים.
אַלְלַי לִי:

אִם תֵּרָאֶינָה רַכּוֹת וַעֲנֻגּוֹת, כְּבוּלוֹת עַל יַד רַב הַטַּבָּחִים.
אַלְלַי לִי:

אִם תִּשָּׁכַבְנָה בֵּין שְׁפַתַּיִם, בְּנוֹת מְלָכִים מְשֻׁבָּחִים.
אַלְלַי לִי:

אִם תִּתְעַלַּפְנָה הַבְּתוּלוֹת וְהַבַּחוּרִים, בְּצִמְאוֹן צְחִיחִים.
אַלְלַי לִי:

וְרוּחַ הַקֹּדֶשׁ לְמוּלָם מַרְעִים. הוֹי עַל כָּל שְׁכֵנַי הָרָעִים. מַה שֶׁהֲקְרָאָם מוֹדִיעִים. וְאֵת אֲשֶׁר עָשׂוּ לֹא מוֹדִיעִים. אִם תֹּאכַלְנָה נָשִׁים פִּרְיָם, מַשְׁמִיעִים. אִם יֵהָרֵג בְּמִקְדַּשׁ אֲדֹנָי, כֹּהֵן וְנָבִיא, לֹא מַשְׁמִיעִים:

Reader or Narrator:	*Cong:*
When (I think how) their breath became aflame (through eating) salty (food) and (being given to drink from the empty) distended skin bottles.*	Woe is me!
When (I think how) in exhaustion, a thousand were diminished to a hundred, a hundred to ten, and (ten) to one,[1]	Woe is me!
When (I think how) eighty thousand young priests fled to the Temple's (protective veil) for shelter,[2]	Woe is me!
When (I think how) all those souls were burnt like the loppings of thorn bushes,	Woe is me!
When (I think how) the necks of eighty thousand anointed (young)[3] priests were broken, (falsely accused) of shedding (Zachariah's) innocent blood,	Woe is me!
When (I think how) the wounded became swollen from the odour of the produce of the grass,[4]	Woe is me!
When (I think how) nine kabs[5] of children's brains were piled up on one stone,[6]	Woe is me!
When (I think how) three hundred sucklings were impaled stretched out on a single branch,[7]	Woe is me!
When (I think how) tender and delicate (women) were seen (walking) in fetters at the hand of the chief executioner,[8]	Woe is me!
When (I think how) the daughters of noble princes were (dishonoured) among the rubbish heaps (in the fields),	Woe is me!
When (I think how) the young men and maidens fainted through parching thirst,	Woe is me!

(For all this) the Holy One[9] thunders (his anger, exclaiming): "Woe to all my bad neighbours." They announced the fate which they brought (upon Israel), but what they themselves committed they do not announce,[10] when women are forced (into) eating their own offspring they proclaim (the scandal), but when they themselves slay a priest and a prophet in the Sanctuary of the Lord, they do not publish it.

1) v. Amos, 5, 3. 2) v. Y. Taan. 4, 69a. 3) Rabbi Yochanan (in Taan. Y. 4, 69a bot.) refers to young priests who were slaughtered by Nevuchadnetsar, but v. Gitt. 57b, for an alternative interpretation. 4) Some interpret this as meaning that they died from swelling owing to the smell of good food which the enemy prepared on the open fields, while their bellies were empty. 5) A "Kab" is a measure of capacity of about four pints. 6) *cf.* Gitt. 58a. 7) v. Lam. R. on 5, 13. 8) *i.e.* Nevuzaradan. 9) Lit. *and the holy spirit.* 10) They did not disclose the slaying of Zechariah, the son of Jehoiada, the High Priest (in the court-yard of the Temple) when he rebuked them, v. 2. Chron. 24, 20–22. * v. p. 14, note 7.

כ) ע״פ א״ב

ע״י [אלעזר הקליר]

By Kalir (7th cent.?)

Reader or Narrator:

אַתָּה אָמַרְתָּ, הֵיטֵב אֵיטִיב עִמָּךְ. וְנִפְלֵינוּ אֲנִי וְעַמָּךְ.
וְלָמָּה בְּנֵי בְלִיַּעַל חִלְּלוּ שְׁמָךְ. וְלֹא שָׁפַכְתָּ עֲלֵיהֶם זַעְמָךְ:
אַתָּה גִּדַּלְתָּ וְרוֹמַמְתָּ בָנִים לְהָנֵק. כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת הַיֹּנֵק.
וְלָמָּה דְּדָנִים [1]יָדָצוּ לְזַנֵּק. וְאַרְיֵה בְּדֵי גֹרוֹתָיו מְחַנֵּק:
אַתָּה הֵינַקְתָּם דְּבַשׁ מִסֶּלַע. וַתּוֹצִיא נוֹזְלִים מִסָּלַע.
וְלָמָּה וְשֹׁפְטֵיהֶם נִשְׁמְטוּ בִּידֵי סָלַע. וְעוֹלָלֵיהֶם נֻפְּצוּ אֶל הַסָּלַע:
אַתָּה זָנַחְתָּ וַתִּמְאַס כָּל־גּוֹי. וְלָקַחְתָּ לְךָ גּוֹי מִקֶּרֶב גּוֹי.
וְלָמָּה חָשׁ וְעָלָה עַל אַרְצִי גּוֹי. וְאָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי:
אַתָּה טֵאטֵאתָ שִׁשִּׁים וּשְׁמוֹנִים. לְהָבִיא גּוֹי שֹׁמֵר אֱמֻנִים.
וְלָמָּה יָזְמוּ מוֹאָבִים וְעַמּוֹנִים. לְעַם זוּ [2]כַּכּוֹכָבִים נִמְנִים:
אַתָּה [3]כּוֹנַנְתָּ לְשֶׁבֶת הוֹדֶךָ. הַר זֶה קָנְתָה יְמִינְךָ וְיָדֶךָ.
וְלָמָּה לְאָחוֹר הֱשַׁבְתָּ יְמִין הוֹדֶךָ. וַתְּנַבֵּל כִּסֵּא כְבוֹדֶךָ:
אַתָּה מָרוֹם לְעוֹלָם רִאשׁוֹן. כּוֹנַנְתָּ מָרוֹם מֵרִאשׁוֹן.
וְלָמָּה נִאֵץ רָשָׁע בְּפֶה וּבְלָשׁוֹן. עַד כִּי נָגַע צַר בְּאִישׁוֹן:
אַתָּה שַׂשְׂתָּ לְטוֹב עָלֵימוֹ. בְּשִׂיחַ תְּבִיאֵמוֹ וְתִטָּעֵמוֹ.
וְלָמָּה עָרִיץ חֵרֵף וְאָמַר אֵי אֱלֹהֵימוֹ. אֲשֶׁר יֹאכַל חֵלֶב זְבָחֵימוֹ:
אַתָּת פּוֹרַרְתָּ בְעָזְּךָ יָם. וַתָּסֶךְ בִּדְלָתַיִם יָם.
וְלָמָּה צָלַלְתִּי עַד נִבְכֵי יָם. וַיִּגְדַּל שִׁבְרִי כַּיָּם:
אַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת קְדוֹשִׁים. בְּסוֹד יְשִׁישִׁים מְקֻדָּשִׁים.
וְלָמָּה רָגְשׁוּ גוֹיִם קְדֵשִׁים. וְהֵשַׁמּוּ בֵּית קֹדֶשׁ הַקֳּדָשִׁים:
[4]אַתָּה שָׁמַעְתָּ כִּי הָיִינוּ חֶרְפָּה. וְסֻכָּתְךָ בָּאֵשׁ נִשְׂרָפָה.
וְלָמָּה תְבֻלַּע נַחֲלַת חֻפָּה. תַּצְמִיחַ תְּרוּפָה וְעָלֵינוּ הוֹסֵפָה:
אַתָּה צַדִּיק עַל כָּל הַבָּא. לְךָ יְיָ הַצְּדָקָה וְנַצְדִּיקְךָ בְּחִבָּה.
וְלָמָּה נָהְיְנוּ וְלָנוּ הַדִּבָּה. כִּי כָל זֹאת בָּאַתְנוּ בְּחוֹבָה:

1) o.v. ״וְלָמָּה דוֹדָנִים צָחוּם לְשַׁנֵּק״. 2) o.v. ״בַּכְּרוּבִים מוֹנִים״.
3) o.v. ״כּוֹנַנְתָּ לְשֶׁבֶת הוֹדֶךָ״. 4) o.v. ״וְאַתָּה שְׁמַע אֱלֹהֵינוּ״.

waters, v. Gen. 1,9, a. Job 38,8. 13) Referring to immoral conduct in heathen temples, v. Rashi a. M.Z. on 1 K. 14, 24. a. 15,12.

Reader or Narrator: Thou didst say: "I will surely do you good, and we shall be distinctive, I and your people;" why, then, when base men have profaned thy name, didst thou not pour out thy wrath upon them? Thou hast reared and brought up children giving (them) suck, like a nurse carries the suckling child; why, then, did the Dodanites[1] and Nevuchadnetsar[2] joyfully leap forth (at us) to choke the infants? Thou didst give suck (with) honey out of the rock,[3] and thou didst bring forth streams from the rock; why, then, were their Judges hurled down by the sides of the rock, and their little ones were dashed in pieces against the rock? Thou didst reject and despise all (other) nations, but thou hast taken for thyself[4] a nation from the very midst of another nation; why, then, did a (heathen) nation make haste to come up against my land, saying: "Come, let us wipe them out from (ranking) as a nation." Thou didst sweep away the three score (Queens)[5] and eighty (concubines), to introduce (in their stead) a nation that keeps faith; why, then, did the Moabites and the Ammonites devise (evil) against thy people,[6] (a people) whose number was countless as the stars?[7] Thou didst design that thy Majesty should dwell on this mountain which thine own right hand acquired;[8] why, then, didst thou withdraw thy majestic right hand, and dishonour thy glorious throne? Thou, first (of all things), art on high for ever, thou didst establish (thy throne) on high from the first (beginning);[9] why, then, did the wicked (Nevuzaradan) slander (thee), with mouth and tongue, until he destroyed the very apple of thine eye?[10] Thou didst rejoice in doing them good, as foretold: "Thou wilt bring them in and plant them (on thy mountain);" why, then, did the tyrant[11] reproach and say: "Where is their God, who consumes the fat of their sacrifices?" Thou didst divide the sea by thy might, and didst shut in the sea with doors,[12] why, then, have I sunk into the very fountains of the sea? Indeed, my ruin is as vast as the sea. Thou art holy, enthroned on the praises of the holy beings, in the council of the consecrated elders; why, then, did lewd nations[13] conspire to lay waste the most Holy Place? Thou didst hear that we have become (an object of) taint, and how thy Tabernacle went up in flames; why, then, wilt thou swallow up the protected heritage? O cause healing to spring forth and overshadow us (with thy protection)! O thou who art just in all that has come to pass, to thee, O Lord, belongs righteousness, and in love do we declare thee "righteous!" Wherefore should we lament, seeing that on our own account there is an evil report of us? For all this has come upon us because of (our) guilt.

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1) A Nomadic tribe on the borders of Idumaea, v. Tan. Yitro, 5. a. Jastrow on "דְּדָנִים". 2) Lit. *and the lion to choke his cubs.* 3) One of the miracles that occurred in the desert, v. Deut. 32,13. 4) Lit. *for himself.* 5) The Author bases his remarks on the Midrash, and Targum on *cant.* 6,8. God removed all the other nations from the land of Israel, and replaced them by his chosen people. 6) Lit. *this people*, *i.e.* Israel, *cf.* Ex. 15,16. 7) o.v. have i, "בַּכְּרוּבִים מוֹנִים", *i.e.* who deceived by worshipping the Cherubim in the Temple, *cf.* p. 91, note 15. 8) Lit. *thy hand, even thy right hand acquired this mount. i.e.* the *Mount of Moriah.* 9) *viz.* Before the creation, v. A.S. p. 191, note 1. 10) *i.e.* the Temple. 11) *i.e.* Titus, when offering sacrifices to his idols, shouted: "Let the God of Israel come and stop me!" 12) *i.e.* he set a boundary to the

כא) ע״פ א״ב

By Kalir (7th cent.?) ע״י [אלעזר הקליר]

Reader or Narrator:

לְךָ יְיָ הַצְּדָקָה, בְּאוֹתוֹת אֲשֶׁר הִפְלֵאתָ, מֵאָז וְעַד עַתָּה.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בִּבְחִינָה אֲשֶׁר נִצְרַפְנוּ, וְאוֹתָנוּ תִּעַבְתָּ:

לְךָ יְיָ הַצְּדָקָה, בְּגוֹי מִקֶּרֶב גּוֹי לָקַחְתָּ בְּמַסּוֹת.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּדָפִי אֲשֶׁר נִמְצָא בָנוּ, כְּמַעֲשֵׂיהֶם עָשׂוֹת:

לְךָ יְיָ הַצְּדָקָה, בְּהָלְכוּ אֱלֹהִים לִפְדּוֹת לוֹ לְעָם.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּוַיַּמְרוּ עַל יָם בְּיַם סוּף, גּוֹי בֵּאלֹהָיו בְּפִשְׁעָם:

לְךָ יְיָ הַצְּדָקָה, בְּזָכֹר וְאַתֶּם עֵדַי וַאֲנִי אֱלֹהִים.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּחֵרַפְנוּ בְּסִין, קוּם עֲשֵׂה לָנוּ אֱלֹהִים:

לְךָ יְיָ הַצְּדָקָה, בְּטַעַם שֶׁהִטְעַמְתָּנוּ כְּצַפִּיחִת בִּדְבָשׁ.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּיוֹם הִקְרַבְנוּ לְפָנָיו, סֹלֶת וָשֶׁמֶן וּדְבָשׁ:

לְךָ יְיָ הַצְּדָקָה, בְּכַלְכּוּל מָן וּבְאֵר וְעַמּוּד עָנָן.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּלֶחֶם הַקְּלֹקֵל אֲבוֹתֵינוּ, בְּאָהֳלֵיהֶם בְּרָגְנָן:

לְךָ יְיָ הַצְּדָקָה, בַּמִּדְבָּר לֹא חָסַרְנוּ דָּבָר.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּנַאֲצוֹת לָבָן וַחֲצֵרֹת וְדִי זָהָב, כַּמִּדְבָּר:

לְךָ יְיָ הַצְּדָקָה, בְּסִיחוֹן וְעוֹג וְכֹל מַלְכֵי כְנָעַן.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּעָכָן אֲשֶׁר מָעַל בַּחֵרֶם, בְּלִי מְצֹא מָעַן:

לְךָ יְיָ הַצְּדָקָה, בְּפֹעַל אֲשֶׁר פָּעַלְתָּ, בְּאַרְבָּעָה עָשָׂר מוֹשִׁיעִים.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּצֶלֶם מִיכָה כִּי בוֹ אֲנַחְנוּ פוֹשְׁעִים:

לְךָ יְיָ הַצְּדָקָה, בְּקִימַת שִׁילֹה וְנוֹב וְגִבְעוֹן וּבֵית עוֹלָמִים.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּרֶשַׁע שֶׁנִּמְצָא בָנוּ שֶׁחָרְבוּ, וּבָם אָנוּ נִכְלָמִים:

לְךָ יְיָ הַצְּדָקָה, בִּשְׁנֵי חָרְבָנוֹת שֶׁחָרְבוּ בְּבִצְעֵנוּ, וַאֲנוּ קַיָּמִים.
וְלָנוּ בֹּשֶׁת הַפָּנִים, בְּשׁוּבֵנוּ אֵלֶיךָ בְּכָל לֵב, שֶׁתָּשׁוּב אֵלֵינוּ בְּרַחֲמִים:

Reader or Narrator: To thee, O Lord, belongs righteousness, through the signs which thou hast wondrously shown from of old until now; but to us shame of face, because of the trials by which we were tried, and thou didst abhor us.[1] To thee, O Lord, belongs righteousness, (for) thou hast taken a nation from the midst of another by trials; but to us shame of face, because of the defilement that was found amongst us when (we were) imitating their ways. To thee, O Lord, belongs righteousness, (as it says):[2] "Whom God went to redeem for himself as a people;" but to us shame of face, for they[3] were rebellious at the Red Sea, (and) the people were faithless to their[4] God. To thee, O Lord, belongs righteousness, for thou didst declare: "That you are my witnesses, and I am God;" but to us shame of face, when the Lord reproached us in (the wilderness of) Sin[5] (when we said to Aaron): "Arise, make us gods." To thee, O Lord, belongs righteousness, (for) thou didst cause us to taste the flavour (of the Manna) like a wafer made with honey; but to us shame of face, (for) on the (same) day we offered (as a sacrifice its flavour of) fine flour, oil and honey (to the Golden Calf).[6] To thee, O Lord, belongs righteousness, in that thou didst sustain (us) with Manna, (by providing us) a well, and a pillar of cloud (to protect us); but to us shame of face, (for) our fathers murmured in their tents about the bread (they spurned as) worthless. To thee, O Lord, belongs righteousness, (for) we have not lacked anything in the wilderness; but to us shame of face, when they[3] angered (God) at Libnah, Hazerot and Di-Zahab as told (by Moses).[7] To thee, O Lord, belongs righteousness, (for thou hast smitten) Sihon and Og, and all the Kingdoms of Canaan; but to us shame of face, because of Achan who acted unfaithfully without finding an answer (to the charge)[8] To thee, O Lord, belongs righteousness, by thy deed which thou didst execute through fourteen saviours;[9] but to us shame of face, for in Micah's idol[10] we made his transgression our own. To thee, O Lord, belongs righteousness, for erecting (Sanctuaries at) "Shiloh", "Nob", "Gibon" and an eternal House (of Jerusalem); but to us shame of face, for they were (all) destroyed through the guilt that was found in us, and we are put to shame because of their loss.[11] To thee, O Lord, belongs righteousness, through the destruction of both (Temples) that were destroyed because of our wrongful gain, (and yet) we are existing;[12] but to us shame of face, (for) we should have returned to thee with all our heart, (in order) that thou shouldst return to us in mercy. To thee, O Lord, belongs righteous-

1) Because we could not stand those trials. 2) v. 2 Sam., 7, 23. 3) Our fathers. 4) Lit. *in his God.* 5) Referring to the Golden Calf which took place in the "Wilderness of Sin". 6) The Israelites offered the Manna which tasted of fine flour, oil and honey, to the Golden Calf, v. Ezek. 16.19. 7) v. C.R.H. Chu. on Deut. 1, 1. 8) v. Jos. 7. 9) *i.e.* The fourteen Judges, Joshua to Samuel. 10) v. Jud. 18, 31. 11) Because of their destruction. 12) Because God has poured his anger over the Temple and did not annihilate Israel, v. Lam. R. 4 on verse 11, a. p. 98, note 19.

לְךָ יְיָ הַצְּדָקָה, בְּתְשַׁע מֵאוֹת שָׁנָה שֶׁהָיְתָה שִׁנְאָה כְּבוּשָׁה, מִלְּהַשְׁמַע.

וְלָנוּ בֹּשֶׁת הַפָּנִים, כְּתָבַע אִישׁ חֲמוּדוֹת, וְשִׁוַּע, הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע:

כב) ע״פ תשר״ק

ע״י [אלעזר הקליר] By Kalir (7th cent.?)

Reader or Narrator:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְתִפְלֶצֶת מְנַאֶצֶת, מִי לִי בַשָּׁמָיִם.

וּשְׁמָע שַׁאֲגַת צוֹרְרֶיךָ, הָאוֹמְרִים עָרוּ עָרוּ עַד הַיְסוֹד, שַׁעַר הַשָּׁמָיִם:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְרִגְשַׁת הַדּוֹבֶרֶת עַל צַדִּיק עָתָק.

וּשְׁמָע קוֹל שָׁאוֹן מֵעִיר, בְּחֵמָה שְׁפוּכָה לְשַׁתָּק:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְצִיר שֻׁלַּח וְנָם, קוּמוּ וְנָקוּמָה עָלֶיהָ לַמִּלְחָמָה.

וּשְׁמָע פַּלָּצוּת הוֹמִים, בָּא הָעֵת אִתּוֹ בְּבֵיתוֹ לְהִלָּחֲמָה:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְעָצוּ עֵצָה וְחָשְׁבוּ מְזִמָּה, בַּל יוּכָלוּ.

וּשְׁמָע שִׂיחַת נוֹעֲצוּ לֵב יַחְדָּו, עָלֶיךָ עֲלוֹת נִסְתַּכָּלוּ:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְנִאֲצוּ וְשִׁלְּחוּ בָאֵשׁ מִקְדַּשׁ הַמּוֹרָא.

וּשְׁמָע מְחָרְפֶיךָ, מַדְמִימֵי תוֹדָה וְקוֹל זִמְרָה:

הַטֵּה אֱלֹהַי אָזְנְךָ, לַלֵּצִים לָצוֹן חָמְדוּ לָהֶם.

וּשְׁמָע כָּל־חֶרְפָּתָם אֲשֶׁר חֵרְפוּךָ, וְהַפֵּל אֵימָתְךָ עֲלֵיהֶם:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְיָהֲרוּ וְהוֹצִיאוּ הַכְּרוּבִים בִּרְחוֹבוֹת, מְחַזְּרִים.

וּשְׁמָע טַרְחוּת טִנּוּפָם, כְּהֶעֱלוּ עַל מִזְבַּחֲךָ חֲזִירִים:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְחִלְּלוּ וְטִנְּפוּ בֵּית קֹדֶשׁ הַקֳּדָשִׁים.

וּשְׁמָע זֵדִים מְזָרְקִים לְמוּלְךָ, מִילוֹת קְדוֹשִׁים:

ness, (seeing that) for nine hundred years the proclamation of enmity was withheld;[1] but to us shame of face, (for we were not worthy) when (Daniel) the man of delight invoked (thy attention) and prayed,[2] "O my God, incline thy ear and hear!"

Reader or Narrator: Incline thy ear, O my God, to the (foeman's) blasphemous parody:[3] "Whom have I in heaven?" and hear the roaring of thy adversaries who say: "Raze it, raze the very gate of heaven down to its foundation." Incline thy ear, O my God, to the tumult raised by those who speak in arrogance against (thy) righteousness, and hearken to the sound of uproar from the city, and silence it with (thine) outpoured fury. Incline thy ear, O my God, to the (prophetic) messenger[4] who was commissioned to say: "Rise up! Let us rise against her for battle!" and hear (now) the hair-raising shrieks (as the enemy exclaimed): "It is time to fight (God) in his own House."[5] Incline thy ear, O my God, to those who took counsel together and who devised mischief, but could not prevail (against Israel),[6] and hear the talk of those who have conspired with one accord to rise up against thee in their gross stupidity. Incline thy ear, O my God, to those who did revile,[7] who set on fire the Temple of the Awe-inspiring One, and hear (the voice of) those that blaspheme thee, who have brought to silence the voice of song and thanksgiving. Incline thy ear, O my God, to the mockers who revelled in their scoffing; indeed hear all their taunts (with) which they have taunted thee, and cast thy terror upon them. Incline thy ear, O my God, to the foe who in his arrogance took the Cherubim[8] out (from the Temple), and dragged them along in the streets, and hear how they loaded us with grief because of their defiling acts, when they sacrificed swine on thy Altar. Incline thy ear, O my God, to those who did profane and defile the Inner Sanctuary, and hear (the tale how) the proud slung before thee the severed[9] members (whose seal proclaimed thine own folk's)

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1) *i.e.* punishment was withheld from the time of King Solomon's transgression (967 B.C.E., v. 1 Kings, 11) to the destruction of the Second Temple. According to our reckoning, the Temple was destroyed in 70 C.E., *i.e.* 1,037 years after King Solomon. 2) After seventy years of the destruction of the Temple, Daniel prayed for its restoration, v. Dan. 9, 18. 3) The Author refers these blasphemous expressions to the Romans during the destruction of the Second Temple. 4) It refers to the prophecy of Obadiah who said: "Rise up! Let us rise against the enemy (Edom, *i.e.* Rome), for battle!" v. Kimchi on Obadiah 1, 1. 5) *i.e.* the Temple. 6) The people expressed their gratitude to God on behalf of King David, *cf.* Ps. 21, 12. 7) When the enemy entered the Temple and desecrated it. 8) *i.e.* two figures with outspread wings were put upon the Ark of the Covenant, v. Ex. 37, 7-10, a. 1 K 6, 23-29, v.a. A.S. p. 5, note 4. 9) Lit. *the circumcised membra.*

הַטֵּה אֱלֹהַי אָזְנְךָ, לְוֹעֲזִים מְעוֹזִים מֶצַח, לְכוּ וְנִלָּחֲמָה אִתּוֹ בְּבֵיתוֹ.
וּשְׁמַע הַוּוֹת הוֹלְלִים מְהַלֲלִים, כִּי אֵין הָאִישׁ בְּבֵיתוֹ:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְדוֹבֶרֶת אֲנִי וְאַפְסִי עוֹד.
וּשְׁמַע גִּדּוּפֶיהָ וְחֵרוּפֶיהָ, מִשְׁתַּחֶצֶת עַד כִּסְאֲךָ עוֹד:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְבוֹזָה וּמַלְעֶגֶת, מַה תּוֹחִילִי וְאֵינוֹ נִבְנֶה.
וּשְׁמַע בְּכִיַּת מַסְפִּידִים וְקוֹרְעִים, וּמְחַכִּים מָתַי יִבָּנֶה:

הַטֵּה אֱלֹהַי אָזְנְךָ, לְאוֹמְרִים עֱזֹב וְשְׁכַח וְנְטֹשׁ, וְלָעַד שׁוֹמֵם.
וּשְׁמַע אֶנְקָתֵנוּ, וְקַנֵּא קִנְאָתֵנוּ, וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ
הַשָּׁמֵם:

כג) ע״פ א״ב עד ר׳

*) By Meir b. Yechiel (c. 1140) ע״י מאיר בן רבי יחיאל

Reader or Narrator:

אַרְזֵי הַלְּבָנוֹן אַדִּירֵי הַתּוֹרָה. בַּעֲלֵי תְרֵיסִין בְּמִשְׁנָה וּבִגְמָרָא. גִּבּוֹרֵי כֹחַ עֲמֵלֶיהָ בְּטָהֳרָה: דָּמָם נִשְׁפַּךְ וְנָשְׁתָה גְּבוּרָה. הֵנָּם קְדוֹשֵׁי הֲרוּגֵי מַלְכוּת עֲשָׂרָה. וְעַל אֵלֶּה אֲנִי בוֹכִיָּה וְעֵינִי נִגָּרָה: זֹאת בְּזָכְרִי אֶזְעַק בְּמָרָה. חֶמְדַּת יִשְׂרָאֵל כְּלֵי הַקֹּדֶשׁ נֵזֶר וַעֲטָרָה. טְהוֹרֵי לֵב קְדוֹשִׁים מֵתוּ בְּמִיתָה חֲמוּרָה: יַדּוּ גוֹרָל מִי רִאשׁוֹן לַחֶרֶב בְּרוּרָה. כִּנְפוֹל גּוֹרָל עַל רַבָּן שִׁמְעוֹן, פָּשַׁט צַוָּארוֹ וּבָכָה כִּנְגְזָרָה גְזֵרָה. לְרַבָּן שִׁמְעוֹן חָזַר הַשַּׂר לְהָרְגוֹ, בְּנֶפֶשׁ נְצוּרָה: מִזֶּרַע אַהֲרֹן שָׁאַל בְּבַקָּשָׁה לִבְכּוֹת, עַל בֶּן הַגְּבִירָה. נָטַל רֹאשׁוֹ וּנְתָנוֹ עַל אַרְכֻּבּוֹתָיו, מְנוֹרָה הַטְּהוֹרָה: שָׂם עֵינָיו עַל עֵינָיו, וּפִיו עַל פִּיו בְּאַהֲבָה גְמוּרָה. עָנָה וְאָמַר, פֶּה הַמִּתְגַּבֵּר בַּתּוֹרָה: פִּתְאוֹם נִקְנְסָה עָלָיו מִיתָה מְשֻׁנָּה וַחֲמוּרָה. צִוָּה לְהַפְשִׁיט אֶת רֹאשׁוֹ בְּתַעַר הַשְּׂכִירָה: קַיֵּם

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* There are four versions of a Midrash dating from the Gaonic period, which describes the Martyrdom of the ten Rabbis (v. J.E. on "Midrashim," 5. This is, however, contrary to the Talmudic version, v. Av. Zar. 17b–18a, Ber. 61b, Pes. 50a, San. 14a, a. Lam. R. 2,2. It is interesting to note that, although the Author at the beginning of this Elegy laments the massacre of the ten Martyrs, yet this dirge mentions only eight by name. In my humble opinion this acrostic reads: [מאיר בן רבי יוסף חסיד וצדיק יחי'ה] and this Elegy may have been written by Meir b. Joseph ibn. Migash (1144) v. p. xxi note 19.

holiness. Incline thy ear, O my God, to the insolence of those that spoke in a barbarian tongue: "Come, let us fight him in his own House," and regard the mischief of the mockers who boast that the Master is not in his House.* Incline thy ear, O my God, to those who say: " I am! And there is none else beside me," and hear the abuse and reproach (of the nation) that is overbearing even to the very Throne. Incline thy ear, O my God, to the mocker who derides us: "Why do you persist in hoping (for the Temple)? It will not be built again!" And hear the weeping of the mourners who rend (their garments) and yearn: "O when, (when) will it be rebuilt?" Incline thy ear, O my God, to those who say: "(The Temple) shall be deserted, forgotten and forsaken, and it shall be for ever devastated!" O hear our cry, and be zealous for our zealously, and cause thy face to shine upon the Temple that lies desolate.

Reader or Narrator: The cedars of Lebanon, the noble of the Law,[1] great champions[2] in Mishnah[3] and in Talmud,[4] mighty in strength who toiled (at their books) in purity. Behold the ten martyrs that were massacred by the dominion (of Rome); their blood has been shed and their strength failed, O for these do I weep, and my eye gushes forth (in tears). When I remember this, I cry out bitterly (for) the choice (flower of) Israel, the holy vessels, the crown, and diadem; pure in heart and holy, they died a dreadful death. They threw lots (to see) who should be chosen first for the sword, and when the lot fell on Rabbi Simeon (Ben Gamaliel II), he bared his neck and wept when the decree was issued. When the general returned to Rabbi Simeon to kill him[5] with crafty design,[6] (Rabbi Yishmael, the High Priest, a descendant) of the seed of Aaron,[7] craved leave to weep over the son of the princes;[8] he took his[9] head and laid it on his knees (and cried): "O pure lamp!"[10] He put his eyes upon his eyes, his mouth upon his mouth in perfect love, he spoke and said: "O mouth, that grew strong in the Torah! A terrible and harsh death was suddenly decreed against you!"[11] He[12] ordered them to flay his head with a hired (blade).[13] In (the flaying) of his skin (the

*) *i.e.* that God is not in the Temple to protect Israel.

[1]) *i.e.* the righteous Rabbis. [2]) Lit. *Shield-bearers.* [3]) *i.e.* a collection of oral laws, edited by R. Yehudah Ha-Nasi (*c.* 135–220 C.E.). [4]) *i.e.* the traditional exposition of the *Mishnah*, which was finally edited in the fifth century C.E. [5]) He was killed on 23rd of Sivan, v. J.E. on *Sivan.* [6]) *cf.* Prov. 7, 10. [7]) A. Tanna of the third generation. [8]) Rabbi Simeon Ben Gamaliel the 2nd was the grandson of his namesake and the great-grandson of Hillel, a descendant in the female line from King David. [9]) *i.e.* the priestly Yishmael took R. Simeon Ben Gamaliel's revered head. [10]) *viz.* a beacon of the Torah. [11]) Lit. *against him.* [12]) *i.e.* the tyrant. In the more elaborate Selichah, which is recited during the Additional Service on the Day of Atonement, it was the tyrant's daughter who asked her father to flay the skin. [13]) *cf.* Targun a. Rashi on Is. 7, 20. In Biblical times, to obtain a sharp razor one had to hire it specially.

בְּעוֹרוֹ אָמְרוּ לְנַפְשְׁךָ שְׁחִי וְנַעֲבֹרָה. רָשָׁע הַפּוֹשֵׁט, עֵת הִגִּיעַ לִמְקוֹם תְּפִלִּין מִצְוַת בָּרָה. צָעַק צְעָקָה, וְנִזְדַּעְזְעָה עוֹלָם וְאֶרֶץ הִתְפּוֹרָרָה: מֵאַחֲרָיו הֵבִיאוּ אֶת רַבִּי עֲקִיבָא. עוֹקֵר הָרִים וְטוֹחֲנָן זוֹ בְּזוֹ בִּסְבָרָה. וְסָרְקוּ אֶת בְּשָׂרוֹ, בְּמַסְרֵק בַּרְזֶל לְהִשְׁתַּבְּרָה. יָצְתָה נִשְׁמָתוֹ בְּאֶחָד, וּבַת קוֹל אָמָרָה. אַשְׁרֶיךָ רַבִּי עֲקִיבָא. גּוּפְךָ טָהוֹר בְּכָל מִינֵי טָהֳרָה: בֶּן בָּבָא רַבִּי יְהוּדָה אַחֲרָיו הֵבִיאוּ, בְּשִׁבְרוֹן לֵב וְאַזְהָרָה. נֶהֱרַג בֶּן שִׁבְעִים שָׁנָה בִּידֵי אֲרוּרָה. יוֹשֵׁב בְּתַעֲנִית הָיָה, נָקִי וְחָסִיד בִּמְלַאכְתּוֹ לְמַהֲרָה: רַבִּי חֲנַנְיָא בֶּן תְּרַדְיוֹן אַחֲרָיו, מַקְהִיל קְהִלּוֹת בְּצִיּוֹן שְׁעָרָה. יוֹשֵׁב וְדוֹרֵשׁ וְסֵפֶר תּוֹרָה עִמּוֹ, וְהִקִּיפוּהוּ בַּחֲבִילֵי זְמוֹרָה. אֶת הָאוּר הִצִּיתוּ בָהֶם, וּכְרָכֻהוּ בְּסֵפֶר תּוֹרָה. סְפוֹגִין שֶׁל צֶמֶר הִנִּיחוּ עַל לִבּוֹ, שֶׁלֹּא יָמוּת מְהֵרָה: חָסִיד רַבִּי יֶשֵׁבָב הַסּוֹפֵר, הֲרָגוּהוּ עַם עֲמוֹרָה. זְרָקוּהוּ וְהִשְׁלִיכוּהוּ לַכְּלָבִים, וְלֹא הֻקְבַּר בִּקְבוּרָה. יָצְתָה בַּת קוֹל עָלָיו, שֶׁלֹּא הִנִּיחַ כְּלוּם מִתּוֹרַת מֹשֶׁה לְשָׁמְרָה: וְאַחֲרָיו רַבִּי חוּצְפִּית בְּיוֹם עֶבְרָה. עוֹף הַפּוֹרֵחַ נִשְׂרַף בַּהֲבַל פִּיו, כִּבְמְדוּרָה: צַדִּיק רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ בָּאַחֲרוֹנָה, נֶהֱרַג בְּמַדְקֵרָה. יוֹם עֶרֶב שַׁבָּת הָיָה, וְזְמַן קִדּוּשׁ וַיְקַדֵּשׁ וַיִּקְרָא. חֶרֶב שָׁלְפוּ עָלָיו, וְלֹא הִנִּיחוּהוּ בַּחַיִּים לִגְמָרָה. יָצְתָה נִשְׁמָתוֹ בְּבָרָא אֱלֹהִים, יוֹצֵר וְצָר צוּרָה: כָּהֵנָּה וְכָהֵנָּה הוֹסִיפוּ בְּנֵי עַוְלָה לְעַנּוֹת בִּגְעָרָה. בִּסְקִילָה, שְׂרֵפָה, הֶרֶג וְחֶנֶק, מִי יוּכַל לְשַׁעֲרָה. נוֹתֶרֶת מִמֶּנָּה, יֹאכְלוּ אֲרָיוֹת שֶׂה פְזוּרָה. חֲזֵה הַתְּנוּפָה וְשׁוֹק הַתְּרוּמָה. טָרְפוּ אַרְיֵה וְהַכְּפִירָה: יֵיטִיב יְיָ, וְלֹא יוֹסִיף עוֹד לְיַסְּרָה. אַמֵּץ בִּרְכַּיִם כּוֹשְׁלוֹת, חֵלֶק יַעֲקֹב וּמוֹשִׁיעַ בְּעֵת צָרָה: לְצֶדֶק יִמְלָךְ־מֶלֶךְ. יֹאמַר שָׁלְמוּ יְמֵי אֶבְלֵךְ. לְאוֹרוֹ נִסַּע וְנֵלֵךְ:

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likewise should be ready to follow R. Akiva's example if the occasion should arise. 7) According to the Talmud, it was just the time to recite the "Shema," v. Ber. 61b. 8) He was seventy years old when he was murdered, whereas R. Akiva was eighty-two years old. 9) *cf.* Prov. 22, 29. 10) v. Av. Zar. 18a, his death took place on 27th Sivan, four days after R. Simeon B. Gamaliel 2nd. v. J.E. on Sivan. 11) Lit. *The people of Gomorrah, viz. they were as wicked as those of Gomorrah.* 12) A contemporary of R. Akviah. 13) *viz.* he fulfilled all the commandments. 14) He acted as interpreter, v. Ber. 27b. 15) Lit. *Sanctification.* 16) *viz.* the Romans destroyed Israel, who is compared to a lamb, *cf.* Jer. 50, 17.

prophetic words): "Say to your soul, bow down, that we may pass over!" was fulfilled;[1] he[2] gave a dread groan, making the earth quake, and the world crumbled (at) the time when the wicked one who flayed (him) reached the place of the Tefillin,[3] the pure commandment. After him they brought Rabbi Akiva, who was unsurpassed in logical deduction (of the Law),[4] and they flayed his flesh with an iron comb[5] to shatter (his faith in God); his soul expired with (the recitation of the word) "ONE",[6] and a heavenly voice proclaimed: "Happy are you! Rabbi Akiva![7] Your body is pure with every kind of purity!" After him they brought in, Rabbi Judah, the son of Baba[8] humble of heart and vigorous in his observance; he was seventy years old when he was killed by the accursed hand, while he was yet fasting; innocent he was, pious and zealous[9] in his work. Rabbi Chananiah, the son of Teradion, who used to gather crowds at the Gates of Zion (was brought in) after him; he sat with a Scroll of the Law, and expounded (the Torah); they wrapped him up in the Scroll, placed bundles of vine tendrils around him, and set them on fire; they (then) placed tufts of damp wool on his heart, so that he should not die quickly.[10] The wicked[11] people (then) killed Rabbi Yeshevav,[12] the pious Scribe; they cast him to the dogs, and he lacked burial, (whereupon) a heavenly voice came forth (and proclaimed) that he had not left a single point of the Law of Moses[13] unfulfilled. After him, on the (same) day of wrath, (they slew) Rabbi Chutspit,[14] the breath of whose mouth (when he expounded the Law) was so fiery with his learning as to singe a passing bird. The last martyr, Rabbi Elazar the son of Shamua, was murdered by the piercing of the sword; it was the eve of Shabbat, the time of (saying the) Kiddush,[15] and as he began to recite the Kiddush, they drew a sword upon him, and did not allow him to finish (the Kiddush) alive; his soul expired when (he came to the word) "which God created"—who fashioned and varied the forms of his creatures. Men of violence continued time on time to afflict (us) in despite, with (the penalties of) stoning, burning, beheading and strangling, who can gauge (the casualties)? All that was left of the dispersed flock[16] the lions did devour; the breast of wave-offering and the thigh of heave-offering, the lion and the lioness have torn asunder. O may the Lord deal well (with us) and chastise (us) no more! Strengthen the feeble knees, O (thou who art the) Portion of Jacob, and Saviour in a time of trouble! May the King reign in righteousness, (and) may he say: "The days of your mourning have ended!" (Then) shall we set forth and walk in his light!

1) v. Is. 51, 23, *viz* R. Yishmael, although going through such severe pain, restrained himself while they flayed his skin. 2) R. Yishmael. 3) Lit. *Phylacteries*. 4) Lit. *he would pluck up mountains and grind them together when reasoning (in the Law)*. 5) v. Ber. 61b. 6) Pure monotheism was to R. Akiva the essence of Judaism, hence the ruling of saying the first verse of the "שמע" with complete devotion, especially the word "אחד" = "ONE"; we have to imagine that we

כד)

Reader or Narrator הַחֲרִישׁוּ מִמֶּנִּי וַאֲדַבֵּרָה, וְיַעֲבוֹר עָלַי מָה. חָמָס אֶזְעַק וָשֹׁד, לְךָ שׁוֹכֵן שָׁמַיְמָה. הֱצִיקַתְנִי רוּחִי, וְלֹא אוֹכַל אֶדְּמָה. כַּיּוֹלֵדָה אֶפְעֶה אֶשְׁאַף וְאֶשֹּׁמָּה. מִסְפֵּד מַר אֶעֱשֶׂה, וַאֲקוֹנֵן בִּנְהִימָה. דִּבְרֵי שַׁאֲגוֹתַי יִתְּכוּ כַּיָּמָּה. סִפְדִי עַל עֲדָתִי אֲשֶׁר נִתְּנָה לְשַׁמָּה. *Cong.* אָרִיד בְּשִׂיחִי וְאָהִימָה. וְקוֹל נְהִי אָרִימָה:

Reader or Narrator אֵיךְ שָׁבַת מָשׂוֹשׂ, וְעָרְבָה שִׂמְחָה. כָּל פָּנִים פָּארוּר, וְכָל רֹאשׁ קָרְחָה. וְכָל זָקָן [1]גְּרוּעָה וְעַל כָּל לֵב אֲנָחָה. מֵאָז נִתְעוֹרֵר גּוֹי עַז, [2]כּוֹרֶה שׁוּחָה. סִלָּה אַבִּירַי, הוֹגֵי עֹז מִבְטֶחָה. בְּתוּלוֹתַי וּבַחוּרַי נָסַח בִּנְסִיחָה. בְּרֹאשׁ כָּל חוּצוֹת נִבְלָתָם כְּסוּחָה. עוֹלָלַי וְטַפַּי נֶחְשְׁבוּ כְּצֹאן טִבְחָה. אֵילִילָה עַל זֹאת, וְדִמְעָתִי עַל לֶחָה. הֵאָסְפוּ אֵלַי דְּוּוּיֵי צֹאן נִדָּחָה. לְהַרְבּוֹת הַבְּכִי וּלְהָרִים צְוָחָה. הֵילִילוּ שָׁמַיִם וְזַעֲקִי אֲדָמָה: *Cong.* אָרִיד בְּשִׂיחִי וְאָהִימָה. וְקוֹל נְהִי אָרִימָה:

Reader or Narrator אֶרְאֶלִּים צְאוּ וְצַעֲקוּ מָרָה. סִפּוּד תַּמְרוּר הֵאָגְדוּ בַּחֲבוּרָה. קוֹל כְּחוֹלָה צָרָה כְּמַבְכִּירָה. הִתְאוֹנְנוּ עַל עֲדַת שֶׂה פְזוּרָה. עָלֵימוֹ כִּי נִגְזְרָה גְזֵרָה. בָּחֲרִי אַף וָזַעַם וְעֶבְרָה. וְנִתְוַעֲדוּ בִּפְרִישׁוּת וּבְטָהֳרָה. לְקַדֵּשׁ שֵׁם הַגָּדוֹל וְהַנּוֹרָא. וְאִישׁ אֶת אָחִיו הִזְקוּ בְּעֶזְרָה, לְדַבֵּק בְּיִרְאָה טְהוֹרָה. [3]בְּלִי לַעֲבוֹד זָרָה. וְלֹא חָסוּ גֶּבֶר וּגְבִירָה. עַל פָּנִים צְפִירַת תִּפְאָרָה. אֲבָל אָזְרוּ גְבוּרָה יְתֵרָה. לַהֲלוֹם רֹאשׁ וְלִקְרוֹץ שֶׁדְרָה. וְאֵלֵימוֹ דִּבְּרוּ בַּאֲמִירָה. לֹא זָכִינוּ לְגַדֶּלְכֶם לְתוֹרָה. נַקְרִיבְכֶם כְּעוֹלָה וְהַקְטָרָה. וְנִזְכֶּה עִמָּכֶם לְאוֹרָה. הַצְּפוּנָה מֵעֵין כֹּל וַעֲלוּמָה: *Cong.* אָרִיד בְּשִׂיחִי וְאָהִימָה. וְקוֹל נְהִי אָרִימָה:

Reader or Narrator אָז הִסְכִּימוּ גְּדוֹלִים וּקְטַנִּים. לְקַבֵּל בְּאַהֲבָה דִּין שׁוֹכֵן מְעוֹנִים. וּזְקֵנִים דְּשֵׁנִים וְרַעֲנַנִּים. הֵם הָיוּ תְּחִלָּה נִדּוֹנִים. וְיָצְאוּ לִקְרָאתָם עַזֵּי פָנִים. וְנֶהֶרְגוּ הֲמוֹנִים הֲמוֹנִים. וְנִתְעָרְבוּ פְּדָרִים עִם פַּרְשְׁדוֹנִים. וְהָאָבוֹת אֲשֶׁר הָיוּ רַחֲמָנִים. נֶהֶפְכוּ לְאַכְזָר כַּיְּעֵנִים. וְהִפִּיסוּ עַל אָבוֹת וְעַל בָּנִים. וּמִי שֶׁגּוֹרָל

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1) o.v. "וְכָל זָקָן גְּדוּעָה". 2) o.v. "דּוֹרֵשׁ שׁוּחָה". 3) "בְּלִי כְּרוֹעַ לַעֲבוֹדָה זָרָה".

Reader or Narrator: Leave me in silence,[1] that I may speak, and let come on me what may; violence and devastation, do I cry out to thee who dwellest in heaven; my spirit constrains me, and I cannot keep silence, I groan and gasp like a woman in travail, I will make bitter lamentation and sing dirges in mournful tune; my words pour out like the roaring of the sea, as I lament for my community that is made over to desolation. *Cong.:* I am overcome and moan[2] in my complaint,[3] and I raise the sound of wailing!

Reader or Narrator: Alas, rejoicing is ceased and (the time of) gladness set,[4] every face is grown pale and every head bald, every beard marred[5] and there is a sigh upon every heart, ever since the mighty nation bestirred itself to dig pits (for us); he flouted my mighty ones who meditated in the Torah[6] their (sure) trust, he plucked out clean away my maidens and young men; their corpses lay like offal at each street corner, my sucklings and my little ones were reckoned as sheep led to the slaughter; for this will I wail and my tears shall be upon my cheeks. O gather unto me the outcast sheep that are sick, to increase weeping and to raise (your) cry; wail, O heavens and cry aloud, O earth! *Cong.:* I am overcome and moan[2] in my complaint,[3] and I raise the sound of wailing!

Reader or Narrator: O angels, go forth and cry bitterly, join in groups (and) lament in bitterness (with) a cry like a woman in anguish, bringing forth her first child; mourn for the congregation, the scattered sheep, for the decree has gone forth upon them in fierce anger, indignation and wrath, yet they assembled together, holding themselves aloof in purity[7] to sanctify the Great and Revered Name; each one strengthened the other, helping him to cleave (to God) in pure reverence so as not to worship other gods; indeed, not a man or woman had pity over the (young) faces (that were radiant as with) a glorious diadem, rather they girded themselves with abundant strength to smite the head and sever the spine of their own children; and to the children[8] they spoke with solemn declaration: "Since we did not have the merit to educate you for the Torah, we must needs sacrifice you as (if you were) a Burnt-offering and (as) the burning of incense, and so may we (too) be accounted worthy (to behold together) with you the light (of the future world) that is treasured and hidden from every (seeing) eye.[9] *Cong.:* I am overcome and moan[2] in my complaint,[3] and I raise the sound of wailing!

Reader or Narrator: So both old and young consented to accept in love the verdict of him who dwells in the heavens; indeed, the aged, those in their full vigour, and the young,[10] were the first ones to be punished, and the arrogant (enemy) came out against them and killed many multitudes; their fat became intermingled with the secretion,[11] and compassionate parents turned cruel as ostriches;[12] they drew lots over parents and children, and he whose lot was drawn first was

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1) Our ancestors, grieved over the destruction of the Temple, speak out to God without fear of punishment, *cf.* Job. 13, 13. 2) *cf.* M.Z. on Ps. 55, 3. 3) It describes the restlessness of mind which makes it impossible to remain silent, *cf.* Sonc. P. Ed., *ibid.* 4) Lit. *Joy has reached its eventide.* 5) They all display signs of mourning, *cf.* Jer. 16, 6, a, 48, 37. 6) Lit. *he flouted my mighty men, the meditators of the stronghold in which they trust*, v. Rashi on Prov. 21, 22. 7) *cf.* Lev. R. on "קדשים תהיו". 8) Lit. *and to them.* 9) *cf.* Chag. 12a. 10) Lit. *and the green ones.* 11) *cf.* Gen. R. s. 99, 2. 12) *cf.* Lam. 4, 3.

עָלָה לוֹ רִאשׁוֹנִים. הוּא נִשְׁחַט בְּחַלָּפוֹת וְסַכִּינִים. וּבַחוּרִים עֲלֵי תוֹלָע אֱמוּנִים. הֵם לָחֲכוּ עָפָר כְּתַנִּינִים. וְהַכַּלּוֹת לְבוּשׁוֹת שָׁנִים. מְעֻלָּפוֹת בִּזְרוֹעוֹת חֲתָנִים. מְנֻתָּחוֹת בְּחֶרֶב וְכִידוֹנִים. זִכְרוּ זֹאת קְהַל עֲדַת נְבוֹנִים. וְאַל תֶּחֱשׁוּ מֵהַרְבּוֹת קִינִים. וְהַסְפִּידוּ עַל חֲסִידִים וַהֲגוּנִים. אֲשֶׁר צָלֲלוּ בַּמַּיִם הַזֵּידוֹנִים. לְזֶכֶר זֹאת נַפְשִׁי עֲגוּמָה. Cong. אָרִיד בְּשִׂיחִי וְאָהִימָה. וְקוֹל נְהִי אָרִימָה: Reader or Narrator תּוֹרָה

תּוֹרָה חִגְרִי שַׂק, וְהִתְפַּלְּשִׁי בַּאֲפָרִים. אֵבֶל יָחִיד עֲשִׂי לָךְ, מִסְפַּד תַּמְרוּרִים. עַל תּוֹפְשֵׂי מְשׁוֹטַיִךְ וּפוֹרְשֵׂי מִכְמוֹרִים. מַלָּחַיִךְ וְחֹבְלַיִךְ בְּמַיִם אַדִּירִים. [1]עֹרְבֵי מַעֲרָבֵךְ מְיַשְּׁרֵי הַדּוּרִים. מְפַעְנְחֵי צְפוּנַיִךְ וּמְגַלֵּי מִסְתּוֹרִים. מִי יְקַצֵּה בִּגְבָעוֹת, וּמִי יְסַתֵּת בֶּהָרִים. מִי יְפָרֵק הֲוָיוֹת, וּמִי יְתָרֵץ שְׁבָרִים. מִי יַפְלִיא נְזִירוֹת, וּמִי יַעֲרוֹךְ נְדָרִים. מִי יְשַׂדֵּד מַעֲמַקַּיִךְ וְהִתּוּ אִכָּרִים. וּמִי יִלְחוֹם מִלְחַמְתֵּךְ וְיָשׁוּב לַשְּׁעָרִים. כְּלֵי מִלְחָמָה אָבְדוּ, וְנָפְלוּ גִּבּוֹרִים: אַשְׁרֵיהֶם מַשְׂכִּילִים, כְּרָקִיעַ זוֹהֲרִים, בִּמְנוּחוֹת שָׁלוֹם נָחוּ יְשָׁרִים. אוֹי וַאֲבוֹי וְשֹׁד וָשֶׁבֶר לְנוֹתָרִים. לִמְדִיבַת נֶפֶשׁ וַחֲבָלִים וְצִירִים. לְכִלְיוֹן עֵינַיִם, צַלְמָוֶת וְלֹא סְדָרִים. עֶרֶב אֹמְרִים, מִי יִתֵּן צְפָרִים. וּבוֹקֶר מְצַפִּים, מִי יְגַלֶּה אוֹרִים. מִמַּרְאֵה עֵינֵימוֹ אֲשֶׁר הֵמָּה שָׁרִים: מִחוּץ שִׁכְּלָה חֶרֶב, וְאֵימָה מֵחֲדָרִים. עַד מָתַי תַּבִּיט, רוֹאֶה כָּל סְתָרִים. [2]קַנֵּא לְתוֹרָתְךָ אֲשֶׁר שְׂרָפוּהָ זָרִים. קְלָאוּהָ פְּרָעוּהָ קְרָעוּהָ לִגְזָרִים. כְּסִירִים סְבוּכִים הִגְדִּילוּ הַמְּדוּרִים. הַעַל אֵלֶּה תִּתְאַפַּק, אֲדוֹן כָּל יְצוּרִים. תִּנְקוֹם לְדָם, הַנִּשְׁפָּךְ כַּמַּיִם הַנִּגָּרִים. מִשּׁוֹד עֲנִיִּים מֵאֶנְקַת סְעוּרִים. עַם שָׁבֵי פֶשַׁע, לְעוּנִים וּמְרוּרִים [3]רַחֲמָה. אוֹתָם בַּל תַּחֲרִימָה. קַרְנָם הַגְבִּיהַּ וְהָרִימָה. Cong. אָרִיד בְּשִׂיחִי וְאָהִימָה. וְקוֹל נְהִי אָרִימָה:

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1) o.v. "עוֹרְכֵי מַעֲרָכֵךְ" is incorrect as the author borrowed this phrase from Ezek. 27,26-27. 2) o.v. "צְפֵה עֶלְבּוֹן תּוֹרָתְךָ". 3) o.v. "קוּמָה לְעֶזְרָתִי אַדִּיר בָּאַדִּירִים, פְּעָמֶיךָ לְמַשֻּׁאוֹת הָרִימָה:".

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10) The wise sages have perished. 11) Lit. *their horn*. o.v. "Arise to help me, O powerful among the mighty; lift up thy steps because of the (perpetual) ruin", *viz.* hasten to intervene. *cf.* Ps. 74,3.

slaughtered with the scimitars[1] and knives; young lads who were reared in scarlet licked the dust like serpents, and brides dressed in crimson fainted in the arms of their bridegrooms, mangled by sword and javelin; remember this, O assembly of the wise congregation, and refrain not from copious lamentation; speak the praises of the pious (martyrs) and worthy (souls) who were submerged in the surging waters; in memory of this my soul grieves. *Cong.:* I am overcome and moan[2] in my complaint,[3] and I raise the sound of wailing.

Reader or Narrator: O Torah, Torah![4] Gird on sackcloth[5] and wallow in ashes; take up mourning as for an only son, wailing most bitter for those who wielded your oars and spread the nets, your mariners and your pilots in the mighty waters,[6] (for) those that arranged your dealers in merchandise who made the crooked straight,[7] who interpreted that which was obscure, and revealed the secrets (of the Law); who will (now) separate the hills,[8] and who will cut through the mountains? Who will construe the arguments, and who will answer the obstruse questions? Who will consecrate Nazarites, and who will set in order the (rules for annulling) vows? Who will harrow your valleys while the farmers are broken up?[9] Who will fight your battles, and turn back (the tide of war) to the gates, seeing that the weapons of the Torah[10] are lost, and her heroes martyred? Happy are the wise (sages) that shine as the firmament, that repose in their uprightness in peaceful resting places; woe and alas for those who were left behind to desolation and destruction, to despondency of spirit, to pangs and tortures, to exhausted eyes, complete darkness, and utter chaos; in the evening they say: "Would it were morning!" And in the morning they look forward for him "who dims the luminaries;" because of the vision of their eyes which they must needs see; on the street the sword causes bereavement, and terror at home; O thou, who seest all hidden things, how long wilt thou look on (unmoved)? Be zealous in the humiliation of thy Law which strangers have burnt; they have parched her, despised her, they have torn her into shreds, they have made the great piles like stacks of twisted thorns! Wilt thou restrain thyself at such things as these, O Lord of all creatures? Avenge the blood that has poured out like flowing water, (bestir thyself because of) the oppression of the poor, the sighing of the storm-tossed; have pity on the people who turn from transgression; do not utterly exterminate those that are filled with the bitterness of wormwood; raise and exalt their pride.[11] *Cong.:* I am overcome and moan[2] in my complaint,[3] and I raise the sound of wailing!

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1) This word is not found in the Talmud, but the plural "חֲלָפִים", *Slaughter knives*, is derived from "מַחֲלָפִים" (Ez. 1, 9), which is found in Bertinoro v. Midd. 4, 7, and Rabbi Jacob Emden mentions "חָלָף" in "שאלת יעב"ץ", 2, 113. The reason it is so called is because it changes life to death. v. Rashi a. M.D. on Ez. 1, 9. v.a. Fu. on "חֲלָף" III. 2-3) v. p. 127, notes 2–3. 4) The poet addresses the Law metaphorically. 5) v. Jer. 6, 26. 6) *i.e.* the leaders of the community, and those who learn Torah, which is compared to water, *cf.* Taan. 7a. 7) *i.e.* by teaching them the right ways of life. 8) *i.e.* who will interpret the complexities of Jewish laws, as difficult as cleaving through a mountain? 9) *i.e.* who will straighten the ways of the wicked, if the wise teachers have perished?

כה) ע״י אלעזר [1] By Eleazar

Reader or Narrator וְאֶת נָוִי חַטָּאתִי הִשְׁמִימָה. וְדִמְעָתִי עַל לֶחְיִי
אֲזְרִימָה. וּבְיוֹם זֶה נְהִי וְנִהְיָה אָרִימָה. *Cong.* וְאָהִימָה מִיָּמִים יָמִימָה:
Reader or Narrator אֶבֶל לֵב, וְנִחוּם חָדַל חָדוֹל. וּמִכָּל כְּאֵב, צִירַי
נִבְדַּל בָּדוֹל. עַל בֵּן וּבַת רַבִּי יִשְׁמָעֵאל כֹּהֵן גָּדוֹל. זִכְרָם יְקוֹד
בִּלְבָבִי אָשִׂימָה. *Cong.* וְאָהִימָה מִיָּמִים יָמִימָה: *Reader or Narrator* עֵת
נִשְׁבּוּ וְנָפְלוּ לִשְׁנֵי אֲדוֹנִים. וְהֵם שְׁכֵנִים זֶה לְעֻמַּת זֶה חוֹנִים. וַיְסַפְּרוּ
זֶה לָזֶה עִנְיָנִים. זֶה אָמַר מִשִּׁבְיַת צִיּוֹנִים. שָׁבִיתִי שִׁפְחָה לְבוּשַׁת שָׁנִים.
כַּלְּבָנָה בְּזִיו וּקְלַסְתֵּר פָּנִים. וּבְתֹאַר כִּקְצִיעָה וִימִימָה. *Cong.* וְאָהִימָה
מִיָּמִים יָמִימָה: *Reader or Narrator* רֵעֵהוּ סִפֵּר לוֹ בִּכְפְלַיִם. וַאֲנִי בָא
מִשְּׁבִי יְרוּשָׁלַיִם. שָׁבִיתִי עֶבֶד יְפֵה עֵינַיִם. כַּשֶּׁמֶשׁ בְּתָקְפּוֹ עֵת
צָהֳרַיִם. וְסַהַר עֵת זְמַנָּהּ הִשְׁלִימָה. *Cong.* וְאָהִימָה מִיָּמִים יָמִימָה:
Reader or Narrator בֹּא וּנְזַוֵּג וְנַחַלְקָה בֵּינוֹתַיִם. בִּוְלָדוֹת כְּמוֹ כוֹכְבֵי
שָׁמַיִם. לְשֵׁמַע זֹאת תְּצַלְנָה אָזְנַיִם. לְזֶכֶר זֹאת אֶת מַדַּי אַפְרִימָה.
Cong. וְאָהִימָה מִיָּמִים יָמִימָה: *Reader or Narrator* כְּהִסְכִּימוּ עַל זֹאת
שְׁנֵיהֶם יַחַד. לָעֶרֶב זִוְּגוּם בְּחֶדֶר אֶחָד. וְהָאֲדוֹנִים מִבַּחוּץ לִבָּם
כְּאֶחָד. וְהֵם בּוֹכִים כְּמַר נֶפֶשׁ וָפַחַד. עַד בֹּקֶר בִּכְיָתָם לֹא
הִדְמִימָה. *Cong.* וְאָהִימָה מִיָּמִים יָמִימָה: *Reader or Narrator* זֶה יִסְפּוֹד
[2]בְּחִיל לֵבָב יִמְסֶה. נִין אַהֲרֹן, אֵיךְ שִׁפְחָה יְהִי נוֹשֵׂא. וְהִיא גַּם הִיא,
תְּיַלֵּל בְּתִגְרַת שׁוֹסֶה. בַּת יוֹכֶבֶד, אֵיךְ לְעֶבֶד תִּנָּשֵׂא. אוֹי כִּי זֹאת
גָּזַר, אוֹמֵר וְעוֹשֶׂה. לְזֹאת יִבְכּוּ עָשׁ כְּסִיל וְכִימָה. *Cong.* וְאָהִימָה

1) v. p. xxi, No. 20, 2) o.v. „בְּחִיל וּבְקִיר לֵב״.

10) Lit. *for this Bear, Orion and Pleiades weep*, v. Ibn. Ezra on Job. 9,9, a. 39,21, who associates "Bear" with one of the two great stars which is on the northern extremity of the sphere of the Zodiac; the *Orion* with that on the left extremity of the Zodiac, and the "Pleiades" is one on the southern extremity of the Zodiac. Some suggest a mythological allusion to a giant bound in the sky, visible in the ancient world, *cf.* p. 38, note 6, v. a. Ber. 58b, a. J.E. on Astronomy, a. Constellation. v. a. p. 154, note 17, a. p. 167, note 10.

Reader or Narrator: My sin brought about the desolation of my abode, (therefore) will I make my tears to stream down my cheeks, and on this day, I will take up a bitter wailing; *Cong:* Indeed I will moan from year to year.

Reader or Narrator: Mournful is my heart, consolation has ceased completely, and my pain is utterly different from every other pain, (as I lament the loss of) the son and daughter of Rabbi Yishmael, the High Priest,[1] I will make their memory burn in my heart; *Cong:* Indeed I will moan from year to year.

Reader or Narrator: When they were taken captive, they fell to (the lot of) two masters, who were neighbours, living opposite each other, and they related to one another matters (concerning their captives); one said: "Among the captives of Zion, I have taken a maid-servant dressed in scarlet, in feature fair as the shining moon,[2] comely as (Job's daughters) Keziah and Jemimah!"[3] *Cong:* Indeed I will moan from year to year.

Reader or Narrator: His fellow then out-bid him (in boasting) twice as bold: "I also come from the (sale of the) captivity of Jerusalem, (where) I have taken captive a most beautiful slave, majestic as the sun at noon, and bright as the full moon;"[4] *Cong:* Indeed I will moan from year to year.

Reader or Narrator: "Come, and let us pair them together, and share their offspring, (which must be fair) as the stars' of heaven;" every ear that hears this (tale) will tingle, I will rend my garments in remembrance thereof; *Cong:* Indeed I will moan from year to year.

Reader or Narrator: When both of them[5] had agreed on this (plan) they put them together in the evening in one chamber; while the masters were exulting together without,[6] they were weeping in bitterness of soul and foreboding; they did not silence their weeping till morning; *Cong:* Indeed I will moan from year to year.

Reader or Narrator: The trembling lad[7] wailed with an aching heart: "How can (I,) a descendant of Aaron (defile myself) by union with a female slave?" While she too bewailed herself at the compact of her captor: "How can (I,) an offspring of Jochebed,[8] be wedded to a slave?" Alas, (that God) whose word[9] must be fulfilled has decreed this; for this the very planets weep;[10] *Cong:* Indeed I will moan from year to year.

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[1]) The author based the Elegy on the incident referred to in Gitt. 58a. It is interesting to note that the same legend is referred to Rabbi Zadok, v. Lam. R. on 1, 16. [2]) Lit. *the features of the face were like the brightness of the moon.* [3]) Job's daughters were the most beautiful in the land, v. Job. 42, 14. [4]) Lit. *and the moon that has completed her time.* [5]) *i.e.* the masters. [6]) Lit. *and the masters from without, their thoughts were as one.* [7]) Lit. *this one.* [8]) Lit. *the daughter of Jochebed,* (mother of Aaron and Moses). [9]) Lit. *the one who says and does.*

מִיָּמִים יָמִֽימָה: *Reader or Narrator* אוֹר בְּקֶר, זֶה אֶת זֶה כְּהִכִּירוּ.
הוֹי אָח, וְהוֹי אָחוֹת, הִגְבִּירוּ. וְנִתְחַבְּקוּ יַחַד וְנִתְחַבָּרוּ.
עַד יָצְאָה נִשְׁמָתָם בִּנְשִׁימָה. *Cong.* וְאָהִֽימָה מִיָּמִים יָמִֽימָה:
Reader or Narrator לְזֹאת יְקוֹנֵן יִרְמְיָה בִּשְׁאִיָּה. גְּזֵרָה זֹאת, אֲנִי תָּמִיד
בּוֹכִיָּה. וּבִלְבָבִי יֵקַד יְקוֹד וּכְוִיָּה. עַל בֵּן וּבַת מִסְפֵּד רַב [1]אַרְעִֽימָה.
וְאָהִֽימָה מִיָּמִים יָמִֽימָה. אָרִיד בְּשִׂיחִי וְאָהִֽימָה. וְקוֹל נְהִי אָרִֽימָה:

כו) מיוסד ע"פ תשר"ק
ע"י [אלעזר הקליר]
By Kalir (7th cent.?)

Reader or Narrator עַל חָרְבַּן בֵּית הַמִּקְדָּשׁ. כִּי הֹרַס וְכִי הוּדָשׁ·
אֶסְפּוֹד בְּכָל שָׁנָה וְשָׁנָה מִסְפֵּד חָדָשׁ. עַל הַקֹּדֶשׁ וְעַל הַמִּקְדָּשׁ:
תִּסָּתֵר לְאַלֵּם תַּרְשִׁישִׁים מֵרֹן. כִּזְוָעַת עוֹלָם מִפְּנֵי חָרוֹן. כְּלַהֲטָה
אֵשׁ בֵּין שְׁנֵי בַדֵּי אָרוֹן:
שְׁנֵי מִקְדָּשִׁים אֲשֶׁר בְּמַעְלָה וּבְמַטָּה. זֶה עַל גַּבֵּי זֶה הָאֳפָּלוּ
בַּעֲלָטָה. וְנַמְתָּ אַחֲרִישׁ אֶתְאַפַּק וְאַבִּיטָה:
רָאשֵׁי הַבַּדִּים כְּנִגְנְזוּ מִבֵּית הַפָּרֹכֶת. וְאַרְבַּע גְּחָלִים בַּדְּבִיר
מְהַלְּכוֹת. וְאַרְבָּעִים יְסוֹד עַד תְּהוֹם מְלַחֲכוֹת:
קֹדֶשׁ הַקֳּדָשִׁים מִכְּתֵי קֹדֶשׁ כְּנִבְדָּד. סַחְתְּ וְהֵילַלְתְּ אָהֳלֵי שֻׁדָּד.
וְנַמְתָּ אַכֵּה כַּף אֶל כַּף וְשַׁאֲגַתְּ הֵידָד:
צְפִירַת תִּפְאַרְתְּךָ כְּנִתְּנָה בְּיַד צָר. וְכָל כְּלֵי חֶמְדָּה אִוּוּי בֵּית
הָאוֹצָר. וּלְךָ הַכֹּחַ וְהַגְּבוּרָה וְנָמוּ עָצָר:
פְּנֵי הַכִּסֵּא אָז אֳפָּלוּ. וְגָבְהֵי שָׁמַיִם לְקַדְרוּת הָשְׁפָּלוּ. יָכִין וּבֹעַז
לְהִשְׁתַּבֵּר כְּנָפָלוּ:
עֶשֶׂר שֻׁלְחָנוֹת אָז שׁוֹלָלוּ. וּלְעוֹרְכֵיהֶם נָמוּ אַיֵּה אֲדוֹן אֵלּוּ. לְאוֹצַר
שִׁנְעָר לַקְּדֵשִׁים כְּהֻנְחָלוּ:

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1) o.v. "אַעֲצִֽימָה.

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trust in his salvation, v. Kimchi a M.D. on 1 K. 7,21. 12) K. Solomon made Ten Tables for the Temple, but in the second Temple there were 13 Tables, v. Shek. 6,4. 13) *i.e.* Babylon. 14) The enemy mocked at the priests who were arranging the Tables every Friday, saying: "Why does your God allow us to plunder all the vessels? If he is your God, why does he not take it back from us?"

Reader or Narrator: When morning broke and they recognised each other, they increased (their wailing even more): "Alas, my brother, woe my sister!" They rushed into each others' arms, and became united together until their souls departed in the same breath; *Cong:* Indeed I will moan from year to year.

Reader or Narrator: It was of this that Jeremiah lamented in the ruins, "(for) this (cruel) decree will I ever weep,[1] and a searing fire shall burn fierce in my heart; I shall set the world a shudder[2] (with) lamentation for (this) son and daughter (of one father); and I will moan from year to year;" I am overcome and moan in my complaint, I raise the sound of wailing.

Reader or Narrator: Each year a new dirge will I sing for the destruction of the Temple, for the Holy (Temple) and the Holy of holies that were demolished and trampled down.

When thou didst make the world tremble because of (thy) wrath, when the fire was blazing between the staves of the Ark, thou didst hide thyself, and (so didst) silence the angels from singing (Hymns)[3] of praise.

When the twin Temples, the heavenly one and that on the earth,[4] each aligned on the other, were darkened in the gloom, thou didst but say: "I will keep silence, I will restrain myself and I will look on."

When the ends of the staves were hidden within the veil,[5] four pieces of (heavenly) coal did descend upon the Mercy-seat, and (its flame) consumed forty foundations (in the Temple area).[6]

When the Holy of holies was sundered from the Temple, thou didst muse and didst wail, "Alas, my Tent is utterly destroyed"! Indeed, thou didst say: "I will smite one hand upon the other[7] and didst roar with a shout (of sorrow)."[8]

When thy glorious diadem[9] and the precious vessels, the desirable things of the Treasure House were delivered into the hands of the enemy, and (although) thine is the power and the might, they said: "He has (literally) shut (his House fast into our hands)."[10]

When (the twin pillars of) Jachin and Boaz crushed to their ruin,[11] then was the appearance of the Divine House cast into darkness, and the loftiest heights of heaven brought low in pitch dark gloom.

When the Ten Tables[12] were plundered, they were allotted to the Treasure-houses of Shinear,[13] (the temple) of harlots; and to those who had formerly tended them, they said: "Where is the owner of these (Tables)?"[14]

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[1]) According to the Midrash, Jeremiah foresaw this tragedy in a vision. [2]) o.v. I shall increase lamentation, etc. [3]) *cf.* Lam. R. 22 (Rabbi Yochanan 1). [4]) v. Y. Ber. 4, 8c. [5]) *cf.* 1 K. 8.8. The plural is used here instead of the singular to rhyme with the other line. [6]) *cf.* p. 116, note 10. [7]) *i.e.* like a mourner, v. M. Kat., 3.9. [8]) v. Rashi a. M.D. on Jer. 25.30, a. 48.33. [9]) *i.e.* the Temple. [10]) *cf.* Is. 66.1, a. Ibn Ezra, a. M.D. on Job. 26.9. [11]) Lit. *Jachin and Boaz to be broken up as they fell*, *i.e.* the pillars were symbolic of the might of God and of Israel's

שְׂרָפִים עֹמְדִים נָעוּ מִמַּעֲמָד. כְּנֶהֶרְסוּ מְכוֹנוֹת מִבֵּית מַחְמָד. זָרִים קָרְאוּ לִימֵי הַשְׁמָד:

נְחֹשֶׁת יָם וַעֲשָׂרָה כִּירוֹת. כְּנִמְסְרוּ לְבָבֶל וְהֵנָּם שְׁבוּרוֹת. וּשְׁנֵי הַמְּאוֹרוֹת מֵאָז, קְדוֹרוֹת:

מַעֲשֵׂה הָאוֹפַנִּים אֲשֶׁר בַּמֶּרְכָּבָה. כְּהוֹרְדוּ לָאָרֶץ וְזֹהַר הָרָקִיעַ כָּבָה. חוֹלֵשׁ עַל גּוֹיִם לִפְנֵי כְרוּבִים בָּא:

לוֹיוֹת הַמּוֹרָד מְעַט הוֹרְדוּ. הַטְּלָלִים עוֹד לִבְרָכָה לֹא יָרָדוּ. כְּלָבִים רָעִים עַל בָּמֳתֵי עָב דָּדוּ:

כָּל כְּלֵי הַכֶּסֶף וּכְלֵי הַזָּהָב. קִצְּצוּ וְשָׁסּוּ מִבֵּית הַלַּהַב. כְּצֵאת הֶהָדָר שָׁחוּ עֹזְרֵי רָהַב:

יוֹם אֲשֶׁר נִקְרָא מְהוּמָה וּמְבוּכָה. לַהֲקַת מַלְאָכִים כְּאִשָּׁה מְצֵרָה נְבוֹכָה. דִּבּוּר פָּתַח וְעָנוּ אַחֲרָיו אֵיכָה:

טָס עַמּוֹנִי וּמוֹאָבִי וְהוֹצִיאוּ הַכְּרוּבִים.* וּבִכְלִיבָה הָיוּ בָם מְסוּבָבִים. הִנֵּה כְּכָל הַגּוֹיִם בֵּית יְהוּדָה חֲשׁוּבִים:

חֵיל שַׂרְפֵי מַעְלָה חָלַף מִגְדַּלְתּוֹ. וְאֵל אַדִּיר שְׁמוֹ לֹא אָבָה תְהִלָּתוֹ. לְגַלִּים כְּהוּשַׁת בֵּית תִּפְאַרְתּוֹ:

זִמְרֵי שַׁחַק הֶחֱשׁוּ מִנֹּעַם. וְנָם, מַה לָּכֶם פֹּה אֵין הַיּוֹם טָעַם. מַה תְּקַלְּסוּ לְמֶלֶךְ בִּשְׁעַת הַזַּעַם:

וְהַכֹּהֲנִים וְהַלְוִיִּם עַל מִשְׁמְרוֹתָם נִשְׁחָטִים. וְעַל מַחְלְקוֹתָם עָמְדוּ שַׁעֲטַת אִסְטְרַטְיוֹטִים. וְנָמוּ אַיֵּה מֶלֶךְ אָסוּר בָּרְהָטִים:

הַכֵּלִים וְהַמְשַׁמְּשִׁים בִּשְׁבִי הוֹלְכִים. הַשָּׂרִים וְהַסְּגָנִים בְּכֶבֶל מְשׁוּכִים. וּתְמוּר בַּדִּים שַׂק חָגְרוּ מַלְאָכִים:

angels. 13) *i.e.* lamentations of Jeremiah. 14) They made their people believe that the Israelites were worshipping Cherubim as idols, v. p. 91, note 15. 15) Lit. *and he said.* 16) *e.g.* the soldiers asked in a metaphor. 17) Lit. *troughs*, v. M.D. on Cant. 7, 6. 18) Implying, metaphorically, that the angels were also in mourning.
* v. Jastrow, a. B.Y. on "כליבה".

The Seraphim,* though long they had stood firm, staggered from their stations when the bases (of the wash-stands) were destroyed from the Temple of (God's) delight, (and when) the enemy[1] proclaimed days of destruction.

When lo, the brazen-sea and the ten lavers were delivered to (the worshippers of) Bel,[2] and were smashed—ever since then the two luminaries have grown dim.

When the work of the wheels that were in the Divine Chariot was brought low,[3] the brightness of the firmament was extinguished, for (Nevuchadnetsar), who mowed down nations,[4] entered into the presence of the Cherubim.[5]

Since the bevelled wreaths[6] were destroyed, and the evil enemy[7] led them in procession to their high altars,[8] the dew has ceased falling for a blessing.

When all the vessels of silver and gold were chopped down and plundered from the Temple of (consuming) fire, the Divine Presence departed (and) the angels were made to retire from their proud position.[9]

On the day[10] when trouble and perplexity were summoned forth, a company of angels became confused in (grief) like a woman in travail, God[11] (himself) began saying (words of lamentation), and they[12] answered "Echah" after him.[13]

The Amonites and Moabites swooped and brought out the Cherubim (from the Temple), and paraded them around in a cage (saying): "Behold, the house of Judah too, is reckoned as all other nations[14] (that worship idols)."

The host of the heavenly Seraphim* was changed from its high degree, and God, whose name is mighty, did not want to be praised, when his glorious House was turned into heaps of ruins.

The angelic choirs fell silent from their sweet singing, for God[15] said: "What would you here? Today is not (a day for) melody! How can you praise the King at the time of wrath?"

The Priests and the Levites were slaughtered while serving their watches; while the Roman soldiers trampled (into the Temple) they stood at their divisions, and they asked:[16] "Where is that King who is held captive in the chambers (of the Temple)?"[17]

The vessels with their attendants were led away to captivity, the princes and the deputies were drawn along in chains, and the very angels girded themselves[18] with sack-cloth in place of linen.

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* *i.e.* angels, v. Chag. 12b.

1) Lit. *strangers.* 2) v. A.S. p. 6, note 5. 3) v. 1 K. 7, 33. 4) o.v. Who cast lots over the nations, to determine the days on which the nations shall render service, v. Rashi on Is. 14, 12, a Shab. 148b. 5) *e.g.* even the High Priest was not allowed to enter the Inner Temple, except once a year (on the Day of Atonement). 6) The Cherubim. 7) Lit. *wicked dogs.* 8) Lit. *above the heights of the cloud,* v. Is. 14, 14. 9) Lit. *the helpers of Rahab bowed beneath him*), v. Job. 9, 13. 10) *i.e.* the Ninth of Av, when the Temples were destroyed. 11) Lit. *he began.* 12) *i.e.* the

דָּץ לָבִיא וּפָקַח עֵינָיו. וְהִנֵּה מִיכָאֵל מְהַלֵּךְ לְפָנָיו. וְשָׂרִים הוֹלְכִים כַּעֲבָדִים חָזוּ הֲמוֹנָיו:

גַּאֲוָה עָטָה וְכִבָּה אֶת הַמְּנוֹרָה. וְנָטָה יָדוֹ אֶל אֵל הַמּוֹרָא. וַיַּחֲשִׁיךְ אוֹר עֹטֶה אוֹרָה:

בְּשַׁאֲגוֹ כַּאֲרִי בַּדְּבִיר בֵּל. בָּרַח דוֹדִי כְּעַל מֵת מִתְאַבֵּל. פִּקְדוֹן הָרוּחוֹת בּוֹ בַּלַּיְלָה לֹא קִבֵּל:

אָמַר לַמַּשְׁחִיתִים חֲמָתִי הִתַּכְתִּי. אֶת יְדִידוּת נַפְשִׁי בְּכַף אוֹיְבֶיהָ נָתַתִּי. עָזַבְתִּי אֶת בֵּיתִי וְנַחֲלָתִי נָטַשְׁתִּי:

כז) ע״י [רבי קלונימוס בן־יהודה] על גזרת חתנ״ו — By Kalonymus b. Judah (11th cent.)

Reader or Narrator מִי יִתֵּן רֹאשִׁי מַיִם, וְעֵינִי מְקוֹר נוֹזְלָי. וְאֶבְכֶּה כָּל־יְמוֹתַי וְלֵילָי. אֶת חַלְלֵי טַפִּי וְעוֹלָלָי. וִישִׁישֵׁי קְהָלָי. וְאַתֶּם עֱנוּ, אוֹי וַאֲבוֹי וְאַלְלָי. וּבְכוּ בֶּכֶה רַב וְהֵרֶב. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יְיָ, כִּי נָפְלוּ בֶּחָרֶב: *Reader or Narrator* וְדָמֹעַ תִּדְמַע עֵינִי, וְאֵלְכָה־לִּי שְׂדֵה בֹכִים. וַאֲבַכֶּה עִמִּי מָרֵי לֵבָב הַנְּבוּכִים. עַל־בְּתוּלוֹת הַיָּפוֹת וִילָדִים הָרַכִּים. בְּסִפְרֵיהֶם נִכְרָכִים וְלָטֶבַח נִמְשָׁכִים. אָדְמוּ עֶצֶם מִפְּנִינִים סַפִּירִים וְנֹפָכִים. כְּמוֹ טִיט חוּצוֹת נִדָּשִׁים וְנִשְׁלָכִים. סוּרוּ טָמֵא, קָרְאוּ לָמוֹ מִלְּקָרֵב. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יְיָ, כִּי נָפְלוּ בֶּחָרֶב: *Reader or Narrator* וְתֵרַד עֵינִי דִּמְעָה, וְאֵילִילָה וְאָנוּדָה. וְלִבְכִּי וְלַחֲגֹר שַׂק, אֶקְרָא לְהַסְפִּידָה. מִפָּז יְקָרָה וּמִזָּהָב חֲמוּדָה. כְּבוּדָּה פְּנִימָה, כְּבוֹד כָּל־כְּלֵי חֶמְדָּה. רְאִיתִיהָ קְרוּעָה שְׁכוּלָה וְגַלְמוּדָה. הַתּוֹרָה וְהַמִּקְרָא וְהַמִּשְׁנָה וְהָאַגָּדָה. עֱנוּ וְקוֹנְנוּ זֹאת לְהַגִּידָה. אֵי תוֹרָה וְתַלְמִיד וְהַלּוֹמְדָהּ. הֲלֹא הַמָּקוֹם מֵאֵין יוֹשֵׁב חָרֵב. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יְיָ,

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the souls are put in charge of the Almighty, v. Job. 12,10. 8) Lit. *he* said. 9) v. p. 94, note 7. 10) *i.e.* a place where the funeral cortege disperses, and where the funeral orations are held. v. Ohalot, 18,4, a. M. Kat. 5b. 11) v. p. 12,5 note 3. 12) *i.e.* homiletical (or edificatory) portion of ancient Rabbinical literature.

Nevuchadnetsar[1] exalted, but (when) he opened his eyes, (he saw, the angel) Michael walking before him,[2] and his hosts saw that the angels were walking as slaves (into captivity);[3] yet he enveloped himself in pride, and extinguished the candelabrum (in the Temple), he blasphemed the Awe-inspiring God, indeed he caused the very light (of God)[4] who is wrapped in light to be darkened.

When Nevuchadnetsar[5] roared like a lion in the Inner Temple, my beloved[6] fled (and) mourned as for the dead; moreover, on that night he[7] did not accept the souls in pledge.

God said[8] to the destroying (angels): "I have poured out my wrath, I have delivered the beloved of my soul into the hands of her enemy, I have forsaken my House and deserted my inheritance.

Reader or Narrotor: O that my head were water, and my eyes a fountain of trickling tears,[9] that I might weep all the days and nights (of my life) for my slain children and babes, and the old men of my congregation; and indeed cry aloud: "Woe! Ah! Alas! And weep greatly, ever more copiously." *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My eye shall weep bitterly, and I will go to the weepers' field,[10] and I will make those who are distraught (with grief) and bitter of heart weep with me for the fair maidens and tender children who were enwrapped in their school books, and were dragged to the slaughter, their frames were ruddier than coral, (fairer) than sapphire and carbuncles, they were trampled and cast down like the dirt of the streets; (the foe) cried out to them: "Depart, unclean, do not approach!" *Cong.:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: Indeed, my eye will stream with tears, and I will howl and wander lost, I will summon to weeping and gird with sackcloth, to lament (their passing); the Torah, the Scriptures, the Mishna,[11] and the Aggadah,[12] more desirable than gold, yes, more precious than fine gold, more glorious within each precious instrument—I have seen them torn, bereft and solitary, bear witness and sing dirges to set forth the tale—where is the Torah, (where are) the disciples who studied it? Is not her place desolate with none to dwell therein? *Cong:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

1) Lit. *the lion*, Nevuchadnetsar is here compared to a lion. 2) According to the Midrash, the Angel Michael walked in front of Nevuchadnetsar, and caused the destruction of the Temple, to show that it was an angelic action, and not Nevuchadnetsar's. 3) *e.g.* a metaphor that the angels accompanied the Children of Israel into exile. 4) *i.e.* the Temple where the Divine Presence dwelt. 5) Lit. (*the idol*) *Bel.* 6) *i.e.* Divine Presence. 7) *i.e.* God; every night

כִּי נָפְלוּ בֶּחָרֶב: *Reader or Narrator* וְעַפְעַפַּי יִזְּלוּ מַיִם דֶּמַע לְהַגִּירָה. וַאֲקוֹנֵן מַר עַל־הֲרוּגֵי אַשְׁפִּירָא. בַּשֵּׁנִי בִּשְׁמֹנָה בוֹ, בְּיוֹם מַרְגּוֹעַ הֻקְרָה. מַרְגּוֹעַי לִרְגוֹעַי נֶחְלְפוּ לְהַבְעִירָה. נֶהֶרְגוּ בַּחוּרֵי חֶמֶד וִישִׁישֵׁי הֲדָרָה. נֶאֶסְפוּ יַחַד, נַפְשָׁם הִשְׁלִימוּ בְּמוֹרָא. עַל־יִחוּד שֵׁם הַמְיֻחָד, יִחֲדוּ בִּגְבוּרָה. גִּבֹּרֵי כֹחַ, עֹשֵׂי דְבָרוֹ לְמַהֲרָה. וְכֹהֲנֵי וַעֲלָמַי נִגְוָעוּ, כֻּלָּהֶם עֲשָׂרָה. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יְיָ, כִּי נָפְלוּ בֶּחָרֶב:

Reader or Narrator וּבְמַר יְגוֹנִי וְעָצְבִּי יְלֵל אַחְבִּירָה. קְהִלּוֹת הַקֹּדֶשׁ הֲרִיגָתָם הַיּוֹם בְּזָכְרָה. קְהַל וּורְמַיְזָא בְּחוּנָה וּבְחוּרָה. גְּאוֹנֵי אֶרֶץ וּנְקִיֵּי טָהֳרָה. פַּעֲמַיִם קִדְּשׁוּ שֵׁם הַמְיֻחָד בְּמוֹרָא. בְּעֶשְׂרִים וּשְׁלֹשָׁה בְּחֹדֶשׁ זִיו לְטַהֲרָה. וּבַחֹדֶשׁ הַשְּׁלִישִׁי בִּקְרִיאַת הַלֵּל לְשׁוֹרְרָה. הִשְׁלִימוּ נַפְשָׁם בְּאַהֲבָה קְשׁוּרָה. אָהִימָה עֲלֵיהֶם בִּבְכִי יְלֵיל יִלְחַשְׁרָה. כְּלוּלֵי כֶתֶר עַל רֹאשָׁם לַעֲטָרָה. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יְיָ, כִּי נָפְלוּ בֶּחָרֶב: *Reader or Narrator* וְעַל־אַדִּירֵי קְהַל מַגֶּנְצָא הַהֲדוּרָה. מִנְּשָׁרִים קַלּוּ, מֵאֲרָיוֹת לְהִתְגַּבְּרָה. הִשְׁלִימוּ נַפְשָׁם עַל יִחוּד שֵׁם הַנּוֹרָא. וַעֲלֵיהֶם זַעֲקַת שֶׁבֶר [2]אֶזְעַק, בְּנֶפֶשׁ מָרָה. עַל־שְׁנֵי מִקְדָּשַׁי יְסוֹדָם, כְּהַיּוֹם עֶרְעָרָה. וְעַל־חָרְבוֹת מְעַט מִקְדָּשַׁי, וּמִדְרְשֵׁי הַתּוֹרָה. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יְיָ, כִּי נָפְלוּ בֶּחָרֶב: *Reader or Narrator* בַּחֹדֶשׁ הַשְּׁלִישִׁי בַּשְּׁלִישִׁי, נוֹסַף לְדַאֲבוֹן וּמְאֵרָה. הַחֹדֶשׁ אֲשֶׁר נֶהְפַּךְ לְיָגוֹן וְצָרָה. בְּיוֹם מַתַּן דָּת, שִׁבַּרְתִּי לְהִתְאַשְּׁרָה. וּבְיוֹם נְתִינָתָהּ, כְּמוֹ־כֵן אָז חָזְרָה. עָלְתָה־לָּהּ לַמָּרוֹם לִמְקוֹם מְדוֹרָהּ. עִם תִּיקָהּ וְנַרְתֵּקָהּ וְהַדּוֹרְשָׁהּ וְחוֹקְרָהּ. לוֹמְדֶיהָ וְשׁוֹנֶיהָ בְּאִישׁוֹן, כְּמוֹ בְאוֹרָה. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־

1) c.f. 2 Sam. 22,12. 2) o.v. "זַעֲקַת שֶׁבֶר אֶשְׁעֲרָה".

Reader or Narrator: Verily, my eyelids gush with water (and my eyes) stream (with) tears,[1] as I bewail in bitterness (of soul) the martyrs of Speyer; it happened on the eighth (day[2]) in the second (month), on the Day of Rest; my tranquility was changed to tumult and destruction;[3] as handsome youths and venerable men were slain; (when) they were gathered together, they gave up their souls heroically (and) in perfect unison for declaring the Unity of God in awe; they were valiant heroes, quick to fulfil his words; my priests too and my young men, they were ten in all who perished. *Cong.:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: In the bitterness of my anguish and my sorrow, I indite dirges, as I call to mind this day and the martyrdom of the holy congregations; the congregation of Worms, well tested and chosen, the renowned ones of the land and perfect in purity; twice did they sanctify the Unity of God in awe, once, on the twenty-third of the month Ziv* in all purity; and (the second time) in the third month (Sivan) during the reading and chanting of the Hallel,[4] they gave up their soul bound (to God) in love; like a thick cloud (full of water), so will I moan with a wailing cry for those who were adorned with the diadem (of martyrdom). *Cong.:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: For the noble ones of the esteemed congregation of Mayence, who were swifter than eagles and stronger than lions (to do God's will); they gave up their souls for declaring the Unity of the Revered God; indeed, for them will I lament with a soul-shattering cry, for the foundations of both my Temples that were today laid bare, and for the destruction of my miniature temples[5] and (houses) for study of the Law. *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: On the third day of the third month (Sivan), more sorrow and destruction were added, the month which was turned into grief and distress; on the day of the giving of the Law[6] I had hoped to find cause for regained happiness, but as on the day of its giving, so did (the Torah) return now; it ascended on high to the place of its dwelling, (together) with its casing and covering, its interpreters and those who explored it,[7] those who studied and taught it in the darkness (of night) as well as during the day[8] *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

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1) *cf.* Jer. 9,17. 2) *i.e.* on (a Shabbat,) the eighth day of Iyar. 3) The Author plays on the words "רָגַע" "rest", "רָגַע", "to disturb". 4) It was the new moon.

5) The Synagogue is called "a miniature Temple", as the prayers therein replaced the sacrifices in the Temple of old, v. Ber. 26b, v. A.S. p. 182, note 1. 6) It was hoped, because of the day upon which the Law was given, that the decrees would be abolished. 7) *viz.* they were all consumed. 8) Lit. *In mid-darkness as in the light.* *) *i.e.* Iyar.

עַם יְיָ, כִּי נָפְלָה בֶּחָרֶב: *Reader or Narrator* שִׂימוּ־נָא עַל־לְבַבְכֶם,
מִסְפֵּד* מַר לְקָשְׁרָה. כִּי שְׁקוּלָה הֲרִיגָתָם לְהִתְאַבֵּל וּלְהִתְעַפְּרָה.
כִּשְׂרֵפַת בֵּית אֱלֹהֵינוּ הָאוּלָם וְהַבִּירָה. וְכִי אֵין לְהוֹסִיף מוֹעֵד,
שֶׁבֶר וְתַבְעֵרָה. וְאֵין לְהַקְדִּים, זוּלָתִי לְאַחֲרָה. תַּחַת כֵּן, הַיּוֹם לִוְיָתִי
אֲעוֹרְרָה. וְאֶסְפְּדָה וְאֵילִילָה, וְאֶבְכֶּה בְּנֶפֶשׁ מָרָה. וַאֲנָחָתִי כָּבְדָה
מִבֹּקֶר וְעַד עָרֶב. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יְיָ, כִּי נָפְלוּ בֶּחָרֶב:

Reader or Narrator [1]עַל־אֵלֶּה אֲנִי בוֹכִיָּה, וְלִבִּי נוֹהֵם נְהִימוֹת. וְאֶקְרְאָה
לַמְקוֹנְנוֹת וְאֶל־הַחֲכָמוֹת. [2]אֱלִי וְאִלְיָה כְּלָן הַמּוֹת. הֲיֵשׁ מַכְאוֹב
לְמַכְאוֹבִי לְדַמּוֹת. מִחוּץ תְּשַׁכֶּל־חֶרֶב, וּמֵחֲדָרִים אֵימוֹת. חַלְלֵי
חַלְלֵי־חֶרֶב, מוּטָלִים עֲרוּמִים וַעֲרוּמוֹת. נִבְלָתָם כְּסוּחָה, לְחַיַּת
אֶרֶץ וְלִבְהֵמוֹת. יוֹנֵק עִם־אִישׁ שֵׂיבָה, עֲלָמִים וַעֲלָמוֹת.
Cong. עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם יְיָ, כִּי נָפְלוּ בֶּחָרֶב:

Reader or Narrator מִתְעַתְּעִים בָּמוֹ מוֹנַי, וּמַרְבִּים כְּלִמּוֹת. אֵי אֱלֹהֵימוֹ
אָמְרוּ, צוּר חָסָיוּ בוֹ עַד־מוֹת. יָבוֹא וְיוֹשִׁיעַ וְיַחֲזִיר נְשָׁמוֹת. חֲסִין
יָהּ, מִי־כָמוֹךָ, נוֹשֵׂא אֲלֻמּוֹת. תֶּחֱשֶׁה וְתִתְאַפַּק, וְלֹא־תַחְגֹּר חֵמוֹת.
בֶּאֱמוֹר אֵלַי מַלְעִיגַי, אִם־אֱלֹהִים הוּא יָרֶב. *Cong.* עַל־בֵּית יִשְׂרָאֵל
וְעַל־עַם יְיָ, כִּי נָפְלוּ בֶּחָרֶב: *Reader or Narrator* עֵינִי עֵינִי יֹרְדָה
מַּיִם, כִּי־נֶהְפַּךְ לְאֵבֶל מְשׂוֹרֵר. וְעֻגָּבִי לְקוֹל בּוֹכִים, מִלְּהָפֵג
וּלְקָרֵר. מִי יָנוּד לִי, וְאֵין מַחֲזִיק לְהִתְעוֹרֵר. חֵמָה בִּי יָצְאָה וְסַעַר
מִתְגּוֹרֵר. אֲכָלַנִי הֲמָמַנִי הַצַּר הַצּוֹרֵר. שִׁבַּר עַצְמוֹתַי זוֹרֵר וּמְפָרֵר.
סִלָּה כָל־אַבִּירַי, הַטַּבּוּר וְהַשֹּׁרֶר. רְטִיָּה וּמָזוֹר אֵין לְזוֹרֵר. מַכָּתִי
אֲנוּשָׁה, בְּאֵין מַתְעִיל וּמְזוֹרֵר. עַל־כֵּן אָמַרְתִּי שְׁעוּ מֶנִּי אֲמָרֵר.
בִּבְכִי דִמְעָתִי עַל לְחָיַי לְצָרֵב. *Cong.* עַל־בֵּית יִשְׂרָאֵל וְעַל־עַם
יְיָ, כִּי נָפְלוּ בֶּחָרֶב:

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1) According to the German Rite this is the 42nd elegy in the order of the Kinot. 2) v. B.Y. on "אליה", p. 241. *) *cf.* Lam. R. Introd., (R. Yochanan 1).

Reader or Narrator: Take this to your hearts, and prepare a sad Funeral oration; put on mourning and roll in the dust, for their massacre weighs no less than the burning of the House of God, its porch and its Palace; and since we may not add (an extra) season (of mourning) for the destruction and conflagration, neither may we anticipate (the observance of fasting), but are enjoined rather to postpone it,* therefore will I cause my cry of woe to rise this day, and I will wail, howl and weep in bitterness of soul; indeed my sighing is heavy from morning till evening. *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: So for these do I weep, and my heart groans exceedingly, and I call to the hired mourning women and to the skilled keeners (and) all moan, mourn and wail; is there any anguish that can be compared to my anguish? Without does the sword bereave, and within terror (reigns);[1] my wounded, and those who are riddled with sword thrusts, lie naked; sucklings, young men and maidens (together) with hoary old men, their corpses are like carrion for the wild beasts of the land. *Cong:* Alas, for the house of Israel and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My oppressors mock and increase their reproach: "Where is their God," they say, "The Rock in whom they trusted till death? Let him come and save (them) and restore their souls (to life);" O thou who art mighty, who is like thee, O Lord, who bearest (all) our burdens?[2] Wilt thou be quiet and restrain thyself and not gird thyself in wrath, when those that scoff at me say: "If he be a God, let him contend (to thee)." *Cong:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!

Reader or Narrator: My eye runs down[3] with tears, for the singer has turned to mourning, and my flute to the sound of weeping, without pause or assuagement; who will lament for me, when there is no one to take hold (of me) to bestir myself in self-resolve? (His) wrath, indeed a sweeping storm has gone forth against me; the adversary, the oppressor has devoured me and mutilated me,[4] he has broken my bones, scattered (them) and ground them small; he has flouted (the authority) of all my mighty ones who were the centre and backbone[5] (of my probity). No ointment or bandage can I choose, as my wound is (so) severe beyond arresting or cleansing; therefore did I say: "Turn away from me, I will (weep) bitterly and sear my cheeks with my tears. *Cong.:* Alas, for the house of Israel, and for the people of the Lord, for they are fallen by the sword!"

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* If the Ninth of Av falls on Shabbat, the Fast is observed on the following Sunday, but not before.

1) Lit. *in the open the sword shall bereave, and in the chambers (shall be) terror, viz.* the disasters which Moses predicted at his death, (v. Deut. 32.25), have come true. 2) Lit. *bearing sheaves.* 3) *cf.* p. 14, note 3. 4) *cf.* Jer. 51,34. 5) *viz* the Sanhedrin (Lit. *the navel and the umbilical cord,* v. Num. R. s. 1), *i.e.* as the navel is in the centre of the body, so were the Sanhedrin placed in the centre of the Temple, *cf.* Midr. Cant. 7,3.

כח) ע״פ א״ב

1) By Kalir (7th cent.?)

ע״י [אלעזר הקליר]

Reader or Narrator **אָז** בַּהֲלוֹךְ יִרְמְיָהוּ[2] עַל קִבְרֵי אָבוֹת. וְגַם עֲצָמוֹת
חֲבִיבוֹת, מָה [3]אַתֶּם שׁוֹכְבוֹת. בְּנֵיכֶם גָּלוּ [4]וּבָתֵּיהֶם [5]חֲרֵבוֹת.
וְאַיֵּה זְכוּת אָבוֹת בְּאֶרֶץ תַּלְאוּבוֹת: גָּעוּ כֻלָּם בְּקִינִים, עַל חֶסְרוֹן
בָּנִים. דּוֹבְבוּ בְּקוֹל תַּחֲנוּנִים, פְּנֵי שׁוֹכֵן מְעוֹנִים. וְאַיֵּה הַבְטָחַת,
וְזָכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים: הֵם הֵמִירוּ כְבוֹדִי בְּתֹהוּ, וְלֹא
פָּחֲדוּ וְלֹא רָהוּ. וְאַעְלִים עֵינַי מֵהֶם וְלֹא נֶהוּ, וְלֹא שָׁהוּ. וְאֵיךְ
אֶתְאַפַּק עַל אֲמִירַת לֹא הוּא. זָעַק אַב הֲמוֹן בַּעֲבוּרָם, וְחִנֵּן
פְּנֵי אֵל רָם. חִנָּם נִסֵּיתִי עֶשֶׂר בְּחִינוֹת עֲבוּרָם, וְהֵן חָזִיתִי
שִׁבְרָם. וְאַיֵּה הַבְטָחַת, אַל תִּירָא אַבְרָם: טָעוּ [6]לְהוֹרוֹת, בַּעֲבוֹדוֹת
זָרוֹת. יָעֲצוּ לַחְצֹב בֹּארוֹת, בֹּארֹת נִשְׁבָּרוֹת. וְאֵיךְ אֶתְאַפַּק
עַל בִּטּוּל עֲשֶׂרֶת הַדִּבְּרוֹת: כֹּה צָוַח יִצְחָק, פְּנֵי שׁוֹכֵן שַׁחַק.
לַשָּׁוְא בִּי טֶבַח הוּחַק, וְהֵן זַרְעִי נִשְׁחַק וְנִמְחַק. וְאַיֵּה הַבְטָחַת, וְאֶת־
בְּרִיתִי אָקִים אֶת־יִצְחָק: מָרוּ בְּיִרְמְיָה, וְטִמְּאוּ הַר הַמֹּרִיָּה.
נִלְאֵיתִי נְשׂוֹא גְעִיָּה, עוֹלָה לִי מִנְשִׁיָּה. וְאֵיךְ אֶתְאַפַּק בַּהֲרִיגַת
זְכַרְיָה: סָח יֶלֶד בְּתֶלֶף, דְּמָעוֹת כְּתַנִּין זוֹלֵף. עוֹלָלַי שֶׁטִּפַּחְתִּי
בְּעֶלֶף, אֵיךְ גָּזוּ מֶנִּי בְּחֵלֶף. וְאֵיךְ הָפְרַע מֶנִּי, דָּמִים בְּדָמִים

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1) Zunz, Landshuth and Davidson agree with the MaHaRIL (1365–1427) that this elegy is by Kalir, but the acrostic ends with משה (could it be משה בר אברהם?) and I doubt whether Kalir would use the wrong gender, v. notes 2–3. 2) Jeremiah is named "יְ רוֹם יָהּ" because in his days the "Shechinah" = "Divine Presence," moved from place to place, v. Yalk. Jer. 2, 57 a. Jastrow, p. 597. 3) The gender is incorrect, it should read "אַתֵּן". 4) בַּיִת is a masculine gender and it should read "חֲרֵבִים". 5) o.v. "וּבִתְקוּם בַּחֲרָבוֹת". 6) o.v. "לְהִזָּרוֹת or לְהוֹדוֹת".

Reader or Narrator: Then[1] when Jeremiah went to the burial place of the ancestors, and declared: "O bones of (our) beloved (Sires), why lie you (still)? Your children are exiled and their houses are destroyed; O what is become of the merit of the ancestors in the land of drought? (Then) all of them burst forth into lamentations over the loss of the children; they whispered[2] in a voice of supplication before him who dwells in heaven (saying:) "O where is the promise, 'and I will remember for their sake the covenant with their ancestors?' "[3] (Whereupon God answered:) "They have exchanged my glory for nought, they did not fear (me), nor were they afraid (of me),[4] and when I hid my eyes from them, they still did not return, nor did they yearn (for me!) How then shall I restrain myself (hearing) what they said, 'that he is no (God.'" Then Abraham), the father of the great multitudes[5] cried for their sake, and implored the Presence of God on High: "In vain was I tested (with) ten trials for their sake, for behold, I now look on at their disaster! O where is thy promise: 'Fear not O Abram?' "[6] (Whereupon God answered:) "They erred in permitting the worship of idols, (they have forsaken me, the fountain of living waters) and planned to hew (them) cisterns, broken cisterns.[7] How then shall I restrain myself (seeing) that they have abolished the Ten Commandments?" (Next) did Isaac cry out "Thus," to him who dwells in Heaven: "In vain was (my willingness to submit to the) slaughter decreed for me, for behold, my seed are being crushed and annihilated; O where is the promise: 'And I will establish my covenant with Isaac?' "[8] (Whereupon God answered:) "They[9] have rebelled against Jeremiah and defiled the Mount of Moriah; I am weary of bearing their moan which rises from the earth,[10] and how shall I restrain myself over the murder of Zechariah?"[11] (Jacob,) who was reared in the academy[12] poured forth tears like the serpent's (fountain);[13] "My little ones, whom I nurtured (and O how) in a faint, alas, they are cut off from me by the butcher's knife,[14] and how payment was demanded from me (by shedding) copious blood of many thousands for the blood (of Zechariah)!"[11] The faithful

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1) During the destruction of the Temple. 2) v. Cant. R. 7, 10 a. Yev. 97a. 3) v. Lev. 26, 45. 4) *cf.* Is. 44, 8. 5) *cf.* Gen. 17, 4. 6) *ibid.* 15, 1. 7) God rebuked them for changing their glory, for that for which there was no profit, v. Rashi on Jer. 2, 13. 8) v. Gen. 17, 21. 9) Israel did not heed to his admonitions when he warned them about the destruction of the Temple. 10) *cf.* Ps. 88, 13 on "בְּאֶרֶץ נְשִׁיָּה" "in the land of forgetfulness," *i.e.* the earth, or "שְׁאוֹל", "the underworld," *viz.* "where one forgets and is forgotten," *cf.* a. p. 103, note 8. 11) v. San. 96b, a. p. 99, notes 6–7. 12) Jacob entered the Academy of Ever, when he fled from Esau, v. Gen. R. 68, 1, a Meg. 17a. "תָּלַף" is formed from "תַּלְפִּיוֹת", a development of "אָלַף", "to instruct," "hill of blades," or "to distinguish," v. Cant. R. 4, 4, a. Fu. on "תָּלַף". 13) *cf.* Neh. 2, 13. 14) *cf.* p. 128, note 1.

כַּמָּה אֲלֶף: פָּץ רוֹעֶה נֶאֱמָן, כָּפוּשׁ בָּאֵפֶר וּמְדְמָן. צֹאן אֲשֶׁר בְּחֵיקִי הָאֳמָן, וְאֵיךְ גֵּזוּ בְּלֹא זְמָן. וְאַיֵּה הַבְטָחַת, כִּי לֹא אַלְמָן: קוֹל בְּכִי לֵאָה, מְתוֹפֶפֶת עַל לְבָבֶהָ. רָחֵל אֲחוֹתָהּ מְבַכָּה עַל בָּנֶיהָ, וְזִלְפָּה מַכָּה פָּנֶיהָ. בִּלְהָה מְקוֹנֶנֶת בִּשְׁתֵּי יָדֶיהָ: שׁוּבוּ תְמִימִים לִמְנוּחַתְכֶם. מַלֵּא אֲמַלֵּא כָּל מִשְׁאֲלוֹתֵיכֶם. שִׁלַּחְתִּי בָּבֶלָה לְמַעַנְכֶם. הִנְנִי מְשׁוֹבֵב גָּלוּת בְּנֵיכֶם:

כט) ע״פ א״ב

ע״י [אלעזר הקליר] By Kalir (7th cent.?)

Reader or Narrator אָז בִּמְלֹאת שֶׁפֶק, יָפָה כְּתִרְצָה. הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה. בֶּן־חִלְקִיָּהוּ מֵאַרְמוֹן כְּיָצָא. אִשָּׁה יְפַת־תֹּאַר, מְנֻוֻּלֶת מָצָא: גּוֹזְרַנִי עָלַיִךְ, בְּשֵׁם אֱלֹהִים וְאָדָם. אִם שֵׁד לַשֵּׁדִים אַתְּ, אוֹ לִבְנֵי אָדָם. דְּמוּת יָפְיֵךְ כְּבָשָׂר וָדָם. פַּחְדֵּךְ וְיִרְאָתֵךְ כְּמַלְאָכִים לְבַדָּם: הֵן לֹא שֵׁד אֲנִי, וְלֹא גֹלֶם פָּחַת. יְדוּעָה הָיִיתִי בְּשׁוּבָה וָנַחַת. וְהֵן, לְאֶחָד אֲנִי, וְלִשְׁלֹשָׁה, וְשִׁשִּׁים, וְאֶחָד. וְלִשְׁנֵים עָשָׂר, וּלְשִׁבְעִים וְאֶחָד: זֶה הָאֶחָד אַבְרָהָם הָיָה. וּבֶן־הַשְּׁלֹשָׁה אָבוֹת שְׁלִישִׁיָּה. חֹק שְׁנֵים עָשָׂר, וְהֵן שִׁבְטֵי יָהּ. וְשִׁשִּׁים רִבּוֹא, וְשִׁבְעִים וְאֶחָד סַנְהֶדְרֵי יָהּ:

טַעֲמִי הַקְשִׁיבִי, וַעֲשִׂי תְשׁוּבָה. יַעַן הֱיוֹתֵךְ כָּל־כָּךְ חֲשׁוּבָה. יָפָה־לָּךְ בְּעֵלֶץ, וְלִשְׁמוֹחַ בְּטוֹבָה. וְלֹא תִקָּרֵא עוֹד בַּת הַשּׁוֹבֵבָה: כִּי אֵיךְ אֶשְׂמַח, וְקוֹלִי מָה־אָרִים. הֵן עוֹלָלַי נִתְּנוּ בְּיַד צָרִים. לָקוּ נְבִיאַי וְדָמָם מֻגָּרִים. גָּלוּ מְלָכַי וְשָׂרַי וְכֹהֲנַי בְּקוֹלָרִים: מְלוֹן מִקְדָּשִׁי בַּעֲוֹנִי נָדַד. דּוֹדִי מֵאָז בָּרַח וַיִּדַּד.

נֹעַם אָהֳלִי, בְּעַל־כָּרְחִי שֻׁדַּד. רַבָּתִי עָם, אֵיכָה יָשְׁבָה בָדָד: סָחָה הָאִשָּׁה לַנָּבִיא יִרְמְיָה. שַׁח לֵאלֹהַיִךְ, בְּעַד מַכַּת סֹעֲרָה עֲנִיָּה. עַד־יַעֲנֶה אֵל, וְיֹאמַר דַּיָּהּ. וְיַצִּילֵנִי מֵחֶרֶב וְשִׁבְיָה: פַּלֵּל תְּחִנָּה לִפְנֵי קֹנוֹ. מָלֵא רַחֲמִים, חוּס כְּאָב עַל־בְּנוֹ.

shepherd (Moses) wallowing in ashes and dust, opened (his lips) (and said): "The sheep that were tended in my bosom, alas! they are sheared before their time! O what of the promise: "That (Israel) is not widowed?" Leah, beating her breast, sobbed (bitterly); her sister, Rachel, wept for her children, and Zilpah was bruising her face, while Bilhah wailed with both hands (uplifted in grief). "Return to your resting-place, O perfect ones, (the Divine Presence interjected;) I will surely fulfil your requests! It was for your sake I was sent* to Babylon, behold I will bring back your children from exile!"

Reader or Narrator: Behold, at the time when (Israel) fair as Tirzah,[1] was in fulness of abundance,[2] the angels cried without, (and) when (Jeremiah), the son of Hilkiah, left the Temple, he met a woman whose beautiful face became repulsive.[3] "In the name of God and man (he said), I bid you declare, do you belong to the realm of demons, or are you a human being? Your fairness of form is right human, (but) the terror and awe (you inspire) is that of angels alone." "Nay (she replied), I am not a demon, nor am I a formless lump of clay; at (the time of) peace and tranquillity I was well-known, whether to the one,[4] to the three, to the sixty (who acted as) one,[5] to the twelve, or the seventy-one." This one (to which she referred) was *Abraham*,[6] the three, the *Three-Fold Patriarchs*; as for the prescribed twelve, they were the (*Twelve*) *Tribes of Jah;* (the sixty,) the *Sixty Myriads* (who left Egypt), and the seventy-one were the *Sanhedrin* of the Lord. Listen to my counsel,[7] and do penance, seeing that you are indeed of high standing; it befits you to exult and to rejoice in goodness, and be called no more the rebellious daughter. How could I rejoice, or how could I raise my voice?[8] Behold, my infants are delivered into the hands of the oppressors, my prophets smitten and their blood shed,[9] my kings, princes and priests were exiled in (prisoners') chains.[10] My Holy Lodging was shaken because of my iniquity, my Beloved One has long since departed[11] and gone away. My lovely Temple[12] was ravaged in spite of me; (a city) that was once so populous, O how lonely she remained! The woman[13] said to the Prophet Jeremiah: "Pray to your God for the wound of her who is afflicted (and) storm-tossed, until God will answer and say 'It is enough,' and will deliver me from sword and captivity." He[14] prayed fervently before his Creator, who is full of

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* v. Jer. 51,5. When Israel went into exile, the *Shechinah* went with them; this statement is based on Is. 43,14. The English version is incorrect, and the text there should also be printed. "שֻׁלַּחְתִּי„ and not "שִׁלַּחְתִּי„ in the active *Piel*, *cf.* Meg. 29a, v.a. p. 118, note 11, a. p. 160, note 3.

1) Israel is compared to the beautiful city of Tirzah (an old Canaanite city), v. Rashi a. M.D. on Cant. 6,4. 2) The Author begins the Elegy with a statement by Zophar, Job's friend, "Trouble comes in the midst of luxury," v. Rashi, a. Ibn Ezra on Job. 20,22. 3) Because of the dirty garb she wore, *i.e.* she was lamenting for the destruction of the Temple. 4) The Author explains the meaning of these numerical values in the following sentence. 5) *i.e.* the six hundred thousands (at the Exodus) who left Egypt with one thought in mind. 6) He was the first one to proclaim the Unity of God to the world. 7) Jeremiah speaks to Israel. 8) The woman (*i.e.* the Congregation of Israel), answered. 9) Lit. *poured out.* 10) "קולרין„ = slaves' collars. 11) Lit. *fled.* 12) Lit. *tent.* 13) *i.e.* Israel. 14) Jeremiah.

צָעַק מַה־לְּאָב שֶׁהֶגְלָה בְנוֹ. וְגַם אוֹי לַבֵּן, שֶׁבְּשֻׁלְחַן אָב אֵינוֹ:
קוּם לָךְ יִרְמְיָה, לָמָּה תֶחֱשֶׁה. לֵךְ קְרָא לְאָבוֹת וְאַהֲרֹן וּמשֶׁה.
רֹעִים יָבֹאוּ קִינָה לְהִנָּשֵׂא. כִּי זְאֵבֵי עֶרֶב טָרְפוּ אֶת־הַשֶּׂה:
שׁוֹאֵג הָיָה יִרְמְיָהוּ הַנָּבִיא. עַל מַכְפֵּלָה נֹהֵם כְּלָבִיא.
תְּנוּ קוֹל בִּבְכִי אֲבוֹת הַצֶּבִי. תָּעוּ בְנֵיכֶם וְהִנָּם בַּשֶּׁבִי:
וְאִם כְּאָדָם] עָבְרוּ בְרִית. אַיֵּה זְכוּת כְּרוּתֵי בְרִית: מָה
אֶעֱשֶׂה לָכֶם בָּנָי. גְּזֵרָה הִיא מִלְּפָנָי. שָׁמֵם מִקְדָּשׁ מִבְּלִי בָאֵי מוֹעֵד.
עַל כִּי־יְדִידִים נִתְּנוּ לְהִמָּעֵד. תְּשִׁיבֵם כְּמֵאָז סוֹמֵךְ וְסוֹעֵד.
תְּרַחֵם צִיּוֹן, כִּי בָא מוֹעֵד:

ל) ע״פ א״ב

ע״י [אלעזר הקליר] By Kalir (7th cent.?)

Congregation: *Reader or Narrator*

אֵיךְ תְּנַחֲמוּנִי הֶבֶל. וְכִנּוֹרִי נֶהְפַּךְ לְאֵבֶל.
בְּנַחֲלַת חֶבֶל. כָּבֵד עָלַי עֹל סֵבֶל. וְאֵיךְ אֶנָּחֵם:
בָּזֶה יוֹם בְּכָל שָׁנָה. עִדָּן עָלַי שִׁנָּה.
וְהִנְנִי עֲגוּמָה וַעֲגוּנָה. יוֹתֵר מֵאֶלֶף שָׁנָה. וְאֵיךְ אֶנָּחֵם:
גָּבַר חָרוֹן. וְנִגְנַז אָרוֹן.
בְּמִשְׁנֶה שִׁבָּרוֹן. בִּמְסָרְבֵי מָרוֹן. וְאֵיךְ אֶנָּחֵם:
דִּירָתִי חֲרֵבָה. וַעֲדָרַי נִשְׁבָּה.
וְרַבַּת אָהֳלִיבָה. בָּדָד יָשְׁבָה. וְאֵיךְ אֶנָּחֵם:
הוֹעַל אַרְיֵה מִסֻּבְּכוֹ. עַל אֲרִיאֵל וְהִסְבִּיכוֹ.
וְהֶגְלָה מִסֻּכּוֹ. מִנְחָתוֹ וְנִסְכּוֹ. וְאֵיךְ אֶנָּחֵם:
וְהָרַג הֲמוֹנִים. מְשׁוּחֵי שְׁמָנִים.
בְּאִוּוּי נִמְנִים. [פִּרְחֵי כֹהֲנִים]. אֲלָפִים שְׁמוֹנִים. וְאֵיךְ אֶנָּחֵם:

compassion: "Have pity, like a father on his son!" He cried: "Woe to the father that has driven away his son! and also Alas, for the son that appears not at the table of his father!" "Arise, Jeremiah! (said God:) 'Why do you keep silent? Go, call the Patriarchs, Aaron and Moses; let the shepherds come and raise lamentations, for the wolves of the desert have torn the lamb.'" Jeremiah cried aloud, roaring like a lion at the (cave of) Machpelah: "Raise your voice in cry, O Patriarchs of the glorious (Israel);[1] your children have erred, and lo, they are in captivity." "Indeed, if like mankind they have transgressed the covenant (the Patriarchs cried), what is become of the merit of those with whom the covenant was made?" "What shall I do for you, my sons, (God replied)? It is my decree that the Temple is devastated, for none of the children[2] came to the appointed seasons,[3] but made (their feet) to totter (after the idols)."[4] "O bring them back, (O Lord),[5] to support and assist (them) as at that time;[6] have mercy upon Zion, for the appointed time has come."

Reader or Narrator:	*Congregation:*
How can you offer me empty comfort when my harp is turned to mourning? In (my) allotted heritage[7] the yoke I must bear is burdensome beyond endurance;	O how shall I be comforted?
Every year on this day[8] the season (of mourning) recurs for me, And behold, I am saddened and deserted (like a wife by her husband) for more than a thousand years;	O how shall I be comforted?
(God's) anger prevailed, and the Ark was hidden; Twice because of the rebellious ones of Maron[9] did disaster come;	O how shall I be comforted?
My Dwelling is destroyed, my flock taken captive, and Oholibah,[10] the Metropolis, became deserted;	O how shall I be comforted?
The Lion[11] was lured forth from his thicket and crushed the Temple, And he exiled from his dwelling those who did offer sacrifices;[12]	O how shall I be comforted?
Indeed, he killed multitudes of anointed Priests, (and) eighty thousand [of the flower of the priesthood] who were mustered in the Temple of God's desire;[13]	O how shall I be comforted?

1) Israel was named "צְבִי", *cf.* 2 Sam. 1, 19. 2) Lit. *Beloved Ones.* 3) The three Foot Festivals. 4) They would rather worship idols than go up as pilgrims to the Temple. 5) They pleaded. 6) As in Egypt. 7) *i.e.* the land of Israel, *cf.* Deut. 32, 9. 8) The Ninth of Av. 9) The unauthorised priests, v. p. 99, note 4. 10) *i.e.* Jerusalem, *cf.* p. 37, note 2. 11) A lion usually lies in the thicket of the trees. *viz.* Nevuchadnetsar. 12) Lit. *and he exiled from his hut his Meal and Drink-offerings.* 13) v. p. 121, note 3.

Congregation: *Reader or Narrator:*

זְנֻבָם [1]בְּאִוּוּי וְהִדְבִּיא. בַּעֲזָרַת הַמַּלְבִּיא.
אַרְיוֹךְ כְּמוֹ לָבִיא. עַל דַּם כֹּהֵן וְנָבִיא. וְאֵיךְ אֶנָּחֵם:

חָרַשׁ לְמַשּׁוּאוֹת. עִיר מְלֵאָה תְּשׁוּאוֹת.
וּבָתֵּי סוֹפְרִים וּמִשְׁנָיוֹת. יוֹתֵר מֵאַרְבַּע מֵאוֹת. וְאֵיךְ אֶנָּחֵם:

טָסָה מָדַי. לְאַבֵּד חֲמוּדַי.
וּמָשְׁלָה בְּמַחֲמַדַּי. בְּקָרְעִי מַדָּי. וְאֵיךְ אֶנָּחֵם:

יָעֲצָה לְחַנֵּק. בְּנֵי גוּר מְזַנֵּק.
בְּפֶה אֶחָד לְשַׁנֵּק. יָשִׁישׁ עוֹלֵל וְיוֹנֵק. וְאֵיךְ אֶנָּחֵם:

כָּבְדָה שְׁלִישִׁית. עַל קֹדֶשׁ רֵאשִׁית.
בְּשֶׁצֶף חֲרִישִׁית. בָּתָּה לְהָשִׁית. וְאֵיךְ אֶנָּחֵם:

לָחֲצָה לְחַלֵּק. בְּנֵי חָלָק וְחוֹלֵק.
שֶׁאֵין לָכֶם חֵלֶק. בְּשֵׁם אֵל דּוֹלֵק. וְאֵיךְ אֶנָּחֵם:

מָרְדָה אֱדוֹם. עֲדוּשַׁת אָדוֹם.
וְאָצָה בְּזָדוֹן. לְאַבֵּד כֵּס וַהֲדוֹם. וְאֵיךְ אֶנָּחֵם:

נוֹעֲדוּ עִם אַדְמוֹן. מוֹאָב וְעַמּוֹן.
לְהַשְׁבִּית אָמוֹן. וּלְהַחֲרִיב אַרְמוֹן. וְאֵיךְ אֶנָּחֵם:

סִלָּה כָל־אַבִּירָי. וְעֶדְרֵי חֲבֵרָי.
וְהֶבְלְגוּ גִּבּוֹרָי. לְעֵין כָּל־עוֹבְרָי. וְאֵיךְ אֶנָּחֵם:

עָיְפָה נַפְשִׁי לְהֹרְגִים. לְמִסְפַּר הַהֲרוּגִים.
כְּאַיָּל עוֹרְגִים. וְעָלֶיךָ נֶהֱרָגִים. וְאֵיךְ אֶנָּחֵם:

פָּלְצוּ בְּיוֹם קְרָב. בְּמִזְרָח וּבְמַעֲרָב.
דָּמָם מְעֹרָב. קָהָל וְעַם רָב. וְאֵיךְ אֶנָּחֵם:

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1) o.v. „זְנֻבָם כְּחִוִּי".

Reader or Narrator:	*Congregation:*
Aryoch,[1] like Nevuchadnetsar,[2] attacked them in the Temple from the rear, and caused the blood (of the young priests) to flow over the blood of the Priests and Prophets[3] in the Temple court;	O how shall I be comforted?
A city (once) full of cheering crowds, with more than four hundred houses of study, he brought[4] to utter desolation;	O how shall I be comforted?
Haman[5] swooped to destroy my precious ones, and ruled over my favourites[6] when I tore my garments (in grief);	O how shall I be comforted?
It was a resolved decree to throttle the lusty lion's whelp,[7] to strangle the old, the aged and the suckling;	O how shall I be comforted?
More grievous still was the third (enemy)[8] who with a violent storm (came) upon (Israel), the first[9] holy (people), to lay waste as fallow ground;	O how shall I be comforted?
The enemy[10] used all his force to sever Jacob's children from the Creator,[11] (when they said:) "No longer have you a portion[12] in the Almighty, who is a devouring fire,"	O how shall I be comforted?
Edom, (the inheritor of) the red lentils,[13] rebelled and hastened in (his) arrogance to destroy God's Throne and Foot-stool;	O how shall I be comforted?
Moab and Ammon made a pact with the Edomites to exterminate (Israel, God's) sucklings[14] and devastate the Temple;	O how shall I be comforted?
They[3] trampled all my mighty men and the assembly of my scholars, And my heroes lie confounded[15] in the sight of all passers-by;	O how shall I be comforted?
My soul faints before the murderers, because of the number of the slain who pant like a hart and let themselves be killed for thy sake;	O how shall I be comforted?
The host trembled on the day of battle (when) in both the east and west each man's blood mixed with his fellow's;	O how shall I be comforted?

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1) Homiletic surname of Nevuchadnetsar, *cf.* Lam. R. on 5, 5. 2) Lit. *young lion.* 3) The plural form replaces the singular of the original. 4) Lit. *the ploughed, viz.* Turnus Rufus, a Roman General, sent to Judea by Hadrian, *cf.* Taan. 29a, v. a. Graetz, p. 421 (1946 Ed.). 5) Lit. Media. 6) *i.e.* Haman ruled over Mordecai. 7) *viz.* the once-courageous people; the author tried to compare them to the tribe of Dan, who were so called, v. Deut. 33, 22. 8) The first enemy according to the author was Media, the second, Persia and the third the Greeks. 9) As the first (fruit) of the field are sacred, so is Israel sacred to God. v. Jer. 2, 3. 10) Lit. *she forced to divide.* 11) Lit. *the children of the smooth one, and of the distributor, i.e.* Jacob was called a *smooth man*, v. Gen. 27, 11; and God is named *Distributor*, for he divides the portions of the land among his people. 12) *cf.* Deut. 32, 9. 13) A descendant of Esau, (who sold his birthright for a mess of pottage). 14) Some commentators differ, saying that "אָמוֹן" means *wisdom, i.e.* the *Torah*, v. Fu. on "אמון". 15) *cf.* B.Y. on "בָּלַג" *overwhelmed, cf.* a. p. צ"א, "והבלגו גבורי".

Congregation: *Reader or Narrator:*

צָרוֹת עַל צָרוֹת. זוֹ מִזּוֹ מְצֵרוֹת.

גְּדוֹלוֹת וּבְצוּרוֹת. אֲרֻכּוֹת וְלֹא קְצָרוֹת. וְאֵיךְ אֶנָּחֵם:

קָשְׁרוּ צִנָּתָם. וְחָגְרוּ חֲנִיתָם.

וְאָסְפוּ מַחֲנוֹתָם. וְהֶאֱרִיכוּ לְמַעֲנִיתָם. וְאֵיךְ אֶנָּחֵם:

רַבּוֹת אַנְחוֹתָי. וַעֲצוּמוֹת יִשִׂיחוֹתָי.[1]

רַבּוּ נַהֲמוֹתָי. וְאַתָּה יְיָ עַד מָתָי. וְאֵיךְ אֶנָּחֵם:

שָׁמַעְתָּ חֶרְפָּתָם. חֵרְפוּנִי בִּשְׂפָתָם.

שִׁבְתָּם וְקִימָתָם. אֲנִי מַנְגִּינָתָם. וְאֵיךְ אֶנָּחֵם:

תִּקְוַתְכֶם אֵפוֹא. מַה־לָּכֶם פֹּה.

חָרָה אַפּוֹ. וְאֵין עוֹד לְרִפּוֹא. וְאֵיךְ אֶנָּחֵם:

תְּשׁוּבוֹתֵיכֶם נִשְׁאֲרוּ מָעַל. הוֹנוּנִי עוֹבְדֵי הַבָּעַל.

עַד יַשְׁקִיף וְיֵרֶא מִמָּעַל. מוֹרִיד שְׁאוֹל וַיָּעַל. וְאָז אֶנָּחֵם:

לא) ע״פ א״ב

ע״י קלונימוס [בן יהודה] הקטן

By Kalonymous b. Judah (11th cent.)

Reader or Narrator:

אָמַרְתִּי שְׁעוּ מִנִּי, בַּבֶּכִי אֲמָרֵר. מַר נַפְשִׁי וְרוּחִי אֲקָרֵר. עִם לִוְיָתָן הָעֲתִידִים לְעוֹרֵר:

בִּבְכִי יַעֲזֵר עֲלֵי יְגוֹנֵךְ. בַּת עַמִּי הִתְאַבְּכִי בְּגִינֵךְ. אַל תִּתְּנִי פוּגַת לָךְ, אַל תִּדֹּם בַּת עֵינֵךְ:

גְּעִי בִּבְכִיָּה מְעֻטֶּרֶת בַּעֲלִיזוּת. הָיִית מִקֶּדֶם וְהִנָּךְ לְבִזּוּת. אֵיכָה נִהְיְתָה הָרָעָה הַזֹּאת:

דֻּמִּי אַל תִּתְּנִי, פְּלֵטָה הַנִּשְׁאָרָה. הָרִימִי קוֹל וְזַעֲקִי מָרָה. כִּי שֶׁבֶר עַל שֶׁבֶר נִקְרָא:

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[1]) o.v. "וַעֲצוּמוֹת קִינוֹתָי".

Reader or Narrator:	*Congregation:*
Misfortune upon misfortune, each one more deadly than the last, Great beyond stemming, long-standing and unintermittent;	O how shall I be comforted?
With shield and spear girded on, (the enemy) gathered their armies and made their long furrows;[1]	O how shall I be comforted?
Numerous are my signs and mighty my complaints, great is my moaning; and as for thee, O Lord, how long?[2]	O how shall I be comforted?
Thou didst hear their moaning, how they slandered me with their lips; Wherever they stand up and wherever they sit down, I am the subject of their taunting songs;	O how shall I be comforted?
Where is your hope, (asks the enemy), what are you doing here? He[3] kindled his anger (against you), and there is nothing to cure (you);	O how shall I be comforted?
The worshippers of the idols do mock[4] me: "Your replies remain unfaithful!" (But even yet,) will he who brings down to the grave and brings up again, look down from heaven (upon us).	And then (at last) will I be comforted.

Reader or Narrator: I said, "look away from me, while I will weep bitterly".[5] I will relieve the bitterness of my soul and spirit with those who are ready to raise their lamentations.[6] Weep for your own sake, O daughter of my people, with weeping of Jazer[7] for your sorrow, give yourself no respite, give your eyes no rest. You, who were once crowned with happiness, weep aloud, for you are now (put) to shame; O how did this misfortune come about? O escaped remnant, give (yourself) no rest, raise your voice and cry bitterly, as disaster follows disaster. Behold, O living God,

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1) Referring to the extreme (furrow-like) weals brutally inflicted by the oppressor. v. M.D. on Ps. 129, 3. 2) *viz.* how long will it last? 3) *i.e.* God. 4) Lit. *they have caused me to grieve.* 5) The author bases this Elegy on Is. 22, 4 where the prophet, overcome by sorrow, refuses to be comforted. 6) The "לויתן" being such a large creature (v. B.M. p. 75b), the author may have used it in a symbolic sense "for long and loud wailing". However, the translation of this text is in accordance with Rashi and Ibn Ezra on Job, 3, 8, who regard the final "ן" as the suffix '*their*', and render *their lamentation*, v. M.K. 1, 3. a. Sonc. P. Ed. 7) In the times of Isaiah and Jeremiah Jazer belonged to Moab, and was famous for its wine. v. Is. 16, 8–9. a. Fu. on "עזר".

הֵן לְאֻמִּים עֵת נִקְבָּצוּ. חַי, עָלֶיךָ כְּרוֹת בְּרִית כְּחָפְצוּ. עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ:

וְנִכְלוּ מְזִמּוֹת נְטוֹת אֲשׁוּרַי לִמְעוֹד. [1]אַחֲרֵי הַהֶבֶל לְהַהְבִּיל, וּמִפָּנָיו לִרְעוֹד. אָמְרוּ, לְכוּ וְנַכְחִידֵם מִגּוֹי, וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד:

זֹאת הִשְׁמִיעוּ בְּנֵי מִקְרָאָיו. לוֹ נְיַחֵל אִם יִקְטְלֵנוּ, נַעֲרִיץ לְמוֹרָאָיו. הֵכִין יְיָ זֶבַח, הִקְדִּישׁ קְרֻאָיו:

חֲלָלַי אָז, הִרְבּוּ וְהָרְגוּ טוֹבָי. יִסְּרוּנִי קָשׁוֹת צָרַי וְאֹיְבָי. הַמַּכּוֹת הָאֵלֶּה, הֻכֵּיתִי בֵּית מְאַהֲבָי:

[2]טֶנֶף צַחֲנָתָם, מֵאַנְתִּי בָם לְהִשְׁתַּתֵּף. הִשְׁמִידוּ גִבּוֹרַי כֻּלָּם בְּחֶתֶף. כָּל־נֶתַח טוֹב יָרֵךְ וְכָתֵף:

יַחַד לָטֶבַח הוּבָלוּ, כִּטְלָאִים וּגְדָיִים. בָּנוֹת מְחֻטָּבוֹת מְשֻׁבָּצוֹת עֲדִי עֲדָיִים. גְּמוּלֵי מֵחָלָב עַתִּיקֵי מִשָּׁדָיִם:

כָּבַשׁ הָאָב רַחֲמָיו לִזְבֹּחַ. יְלָדִים הִשְׁלִים כְּכָרִים לִטְבֹחַ. הֵכִין לְבָנָיו מַטְבֵּחַ:

לְאֻמּוֹתָם נוֹאֲמִים, הִנֵּנוּ נִשְׁחָטִים וְנִטְבָּחִים. כְּהִקְדִּישׁוּם לָטֶבַח וְהִתִּיקוּם לַאֲבָחִים. נָשִׁים פִּרְיָם עֹלֲלֵי טִפֻּחִים:

מִי יִשְׁמַע וְלֹא יִדְמַע. הַבֵּן נִשְׁחָט, וְהָאָב קוֹרֵא אֶת שְׁמַע. מִי רָאָה כָזֹאת, מִי שָׁמָע:

נְוַת בַּיִת הַיָּפָה, בְּתוּלַת בַּת יְהוּדָה. צַוָּארָהּ פָּשְׁטָה, וּמַאֲכֶלֶת הִשְׁחִיזָה וְחִדְּדָה. עַיִן רָאֲתָה וַתְּעִידָהּ:

סֻגְּפָה הָאֵם וּפָרְחָה רוּחָהּ. וְנַפְשָׁהּ הִשְׁלִימָה לָטֶבַח, אֲרוּחָהּ כְּאֶרְחָהּ. אֵם הַבָּנִים שְׂמֵחָה:

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1) o.v. „מִדְּאָגָה וּמִפַּחַד לִרְעוֹד״ 2) o.v. „טוֹב וּמֵטִיב הַבֵּט בְּצָרוֹתֵינוּ. הִשְׁמִידוּ גִּבּוֹרֵי בְּחֶתֶף מֵאַרְצֵנוּ. כָּל נֶתַח טוֹב יָרֵךְ וְכָתֵף וְכָל מַשְׁמַנֵּינוּ:״

the nations have gathered together at the (appointed) time to make a covenant against thee according to their fell desire; they have made crafty plans, and have taken counsel against thy people. They plotted cunningly to make my steps falter after the idols[1] to corrupt (me), and to tremble before him; they said: "Come, let us destroy them from being a nation, that the name of Israel may no longer be mentioned." But his chosen[2] children made proclamation "Though God slay us,[3] yet we will trust in him (and) we will yet hold in awe his dread (sovereignty), (for) the Lord prepared a sacrifice (when) he dedicated his chosen ones." Then my adversaries and enemies chastised me sore, they multiplied my slain and murdered my noble ones, (indeed) these are the wounds[4] I received in the house of my friends. They have destroyed all my heroes instantly (and) all the leaders of my people,[5] (because) I refused to take part in idol worship. Daughters of most excellent beauty,[6] babies newly weaned, just taken from the breast, were led to the slaughter like lambs and kids. The father subdued his compassion, brought his children to the sacrifice like lambs to the slaughter; indeed he prepared the slaughter-house for his own children. When the women set aside the children of their own tender care for the slaughter, and dragged them to the shambles (to devour their offspring), they said to their mothers: "Behold, we are being slaughtered and massacred!" Who can hear the father proclaim (his faith in the words of) the "*Shema*"[7] while his son is being slaughtered, and refrain from shedding tears? Who has seen or heard the like? Fair virgins[8] of the homestead, the daughters of Judah, did whet and sharpen the knife and stretched out their necks; the (All-observing) Eye saw it and did bear witness (to their steadfastness). Mothers were afflicted and breathed forth their souls, when they gave themselves up (prepared) for the sacrifice (as eager as) a mother rejoicing to prepare a meal for her children.

1) Lit. *emptiness*. O.V. They plotted cunningly to make my steps falter, in dread and in panic to totter. 2) Lit. *whom he called. cf.* Is. 48,12, a. Zeph. 1,7. 3) Lit. *if he kills us*, *cf.* Job. 13,15. 4) *cf.* Zech. 13,6—Suffering due to steadfast loyalty to God (v. Exeges of Zechariah in Mechilta, "בחדש" Weiss, f. 47b on "לאוהבי ולשומרי מצותי". 5) Lit. *every good piece, the thigh and the shoulder*, v. Kimchi on Ezek. 24,4. 6) Lit. *hewn, interwoven, ornaments. cf.* Ps. 144,12, a. Ezek. 16,7. 7) Lit. *the son is being slaughtered and the father reads the "Shema"*, *viz.* the confession of the Unity of God. 8) The plural is used here instead of the singular of the original.

עָלְצוּ הַבָּנוֹת כְּנוּסוֹת וַאֲרוּשׂוֹת. לְאִבְחַת חֶרֶב לְקַדֵּם, דָּצוֹת וְשָׂשׂוֹת. דָּמָם עַל צְחִיחַ סֶלַע, לְבִלְתִּי הַכָּסוֹת:

פּוֹנֶה הָאָב בִּבְכִי וִילָלָה. עַצְמוֹ עַל חַרְבּוֹ, לִדְקוֹר וּלְהַפִּילָה. וְהוּא מִתְגּוֹלֵל בְּדָם, בְּתוֹךְ הַמְּסִלָּה:

צְדָקָה דִּינָהּ פּוֹרִיָּה, בְּהַקְרִיבָהּ עֲנֻפֶּיהָ. וּתְמוּר מִזְרַק דָּם, קִבְּלָה בִּכְנָפֶיהָ. תִּתְיַפֵּחַ תְּפָרֵשׂ כַּפֶּיהָ:

קוֹרוֹתַי מִי יָנוּד, שׁוֹד וָשֶׁבֶר יִשְׂתָּרֵג. מַחְמַד עֵינַי כְּנִמְסַר [1]לְחֶרֶם וְלַהֲרֵג. אִם כְּהֶרֶג הֲרָגָיו הֹרָג:

רַעְיוֹנַי נִבְהֲלוּ, וַאֲחָזַתְנִי פַלָּצוּת וָשֶׁבֶר. בְּאַחַת נִמְצָא הַכָּתוּב בּוֹ, תִּקְוָה וָסֵבֶר. כִּי זֶה לְבַדּוֹ, יָבֹא לְיָרָבְעָם אֶל קָבֶר:

שָׁלֵם נִמְצָא בְּכָל פָּעֳלוֹ. נַפְשׁוֹ לָטֶבַח הִשְׁלִים, מִפַּחַד חֵילוֹ. וְגַם קְבוּרָה לֹא הָיְתָה לּוֹ:

תַּתִּי לִבִּי, מָצָא תֹּכֶן עִנְיָנָיו. יָדַעְתִּי אֲנִי, צֶדֶק וְיֹשֶׁר דִּינָיו. וְיִהְיֶה טּוֹב לְיִרְאֵי הָאֱלֹהִים, אֲשֶׁר יִירְאוּ מִלְּפָנָיו:

קְדֹשָׁיו לֹא יַאֲמִין, הִשְׁלִים עֲוֹנוֹתָם לִשְׂעָרָה. סִמָּן טוֹב לְאָדָם, שֶׁלֹּא נִסְפַּד וְנִקְבַּר כַּשּׁוּרָה. בְּיוֹם [2]עֶבְרָה לֹא יִירָא:

לְזֹאת יֶחֱרַד לִבִּי, יִתַּר בְּחַלְחָלָה. גִּבּוֹרַי נִרְעֲצוּ וְנִכְנְעוּ לְהַשְׁפִּילָה. כִּנְפוֹל לִפְנֵי בְנֵי עַוְלָה:

וְעַד מָתַי תִּהְיֶה כְּגִבּוֹר לֹא יוּכַל לְהוֹשִׁיעַ. [3]נִקְמַת דַּם עֲבָדֶיךָ לְעֵינֵינוּ תוֹדִיעַ. אֵל נְקָמוֹת יְיָ, אֵל נְקָמוֹת הוֹפִיעַ:

יָקוּם נִקְמָתִי מֵעֵת מְעַנַּי. עֵת נְקָמָה הִיא לָדוּן דִּינָי. אֵל קַנּוֹא וְנֹקֵם יְיָ:

יְיָ כַּגִּבּוֹר יֵצֵא, יְדֵי חוֹבְךָ פְּרַע. שׁוֹבֵר כְּתוּב, שְׁטַר חוֹב תִּקְרַע. [4]שְׁבֹר זְרוֹעַ רָשָׁע וָרָע:

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1) o.v ״לַחֶרֶב״. 2) o.v. ״בְּיוֹם רָעָה״. 3) o.v. ״בַּגּוֹיִם נִקְמַת דַּם עֲבָדֶיךָ תּוֹדִיעַ״.
4) o.v. ״שְׁבוֹר גְּזַר דִּינֵנוּ הָרַע״.

Betrothed maidens and wedded daughters did exult as they danced joyfully to meet the scourging sword, that their blood (be shed) upon the bare rock, never to be covered.[1] Fathers[2] turned away weeping and wailing, plunging themselves down to be pierced through by their own swords, wallowing in their own blood, upon the highways. (Yet) Israel[3] acknowledged the justice[4] (of God's sentence) when she offered her young ones,[5] and instead of dashing the blood (on the altar), she received it in the hem of her garment,[6] wringing her hands (and) sobbing. Who will shake (his head in sympathy for) my mishaps, devastation interwoven with destruction as the delight of my eyes[7] were delivered (over to the sword) for destruction and annihilation? Was such murder ever before wrought? My thoughts are dismayed, shuddering and distraughtness take hold of me; (because) of one single (good deed) did Scripture find for King Abijah[8] hope and expectation: "For he only, of Jeroboam's (stock) shall come to the grave."[9] (Yet) those who were perfect in all their deeds[2] submitted themselves to slaughter out of fear of the (enemy's) army; to them even burial was not granted.[10] I have set my mind searching for the reason of such happenings, yet I know that his judgments are just and right, (and) it will be well with those who fear God, who stand in awe before him.[11] God puts no trust in his holy ones,[12] he is strict (with) their sins to a hairsbreadth; (yet), it is a good sign for a (pious) man that he is not mourned and given due burial, (nor) should he be afraid on the day of reckoning.[13] At this my heart trembles, starts up (from its place) in anguish, (for) my mighty ones are overthrown and humbled to the lowest depths, fallen as one falls before bandits. O how long wilt thou be like a warrior who is powerless to save? Make (thou) known in our sight the avenging of the blood of thy servants (that has been shed); O Lord, God of vengeance, shine forth, O God of vengeance! Wreak my vengeance upon them that afflicted me, it is a time of vengeance to plead my cause, O zealous and avenging God. O Lord, go forth like a hero (and) repay thy debt; write a deed of renunciation (and) destroy the note of credit; break the arm of the wicked and of the evil. When the fire did blaze from on high

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1) God should reserve the bloodstains to bring punishment on those responsible, *viz.* blood not covered by the earth was understood to have been violently shed, and was regarded as calling for vengeance, *cf.* Gen. 4,10; Rashi on Ezek. 24,7–8, a. M.D. on Job 16,18, a. Sonc. P. Ed. 2) The plural is used here instead of the singular of the original. 3) Lit. *fruitful.* 4) Lit. *her judgment.* 5) Lit. *her branches.* 6) *viz.* as if it were a sacred vessel. 7) *i.e.* Israel. 8) Lit. *for him.* The Talmud relates in M.K. 28b, that one good deed which Abijah did was to remove the guards which his father, Jeroboam, posted on the roads to Jerusalem, to prevent the people from going up on the Three Pilgrim Festivals. 9) v. I K. 14,13. 10) The Matte Levy and other commentators maintain that the author applied this verse to king Josiah, but this is incorrect, as king Josiah was buried in his own sepulchre, v. 2 K. 23,30, or, according to 2 Chron. 35,24, he was interred in his ancestors' sepulchre. 11) *cf.* Eccl. 8,12. 12) *cf.* Job 15,15. 13) Lit. *anger*, *viz.* God punishes the righteous in this world, so that in the world to come, they should stand before him free of iniquity. v. a. Sifre on „ומשלם לשונאיו על פניו".

מִמָּרוֹם כְּהִסִּיק אֵשׁ, בְּמַעֲזִיבָה וְתִקְרָה. חוֹמַת אֵשׁ סָבִיב, שׁוֹמֵירָה *וּבֵית דִּירָה. שַׁלֵּם יְשַׁלֵּם הַמַּבְעִר אֶת הַבְּעֵרָה:

וּכְעַל גְּמוּלוֹת נָא שַׁלֵּם. אוֹיְבַי תַּפִּיל מְהֵרָה וּתְכַלֵּם. כִּי אֵל גְּמֻלוֹת יְיָ, שַׁלֵּם יְשַׁלֵּם:

שׂוֹנְאֶיךָ תַּצְמִית, סַף רַעַל תַּשְׁקֵם. הֵמֵת תַּחַת יָדוֹ, נָקֹם יִנָּקֵם. אִם בְּכָזֶה לֹא תִתְנַקֵּם:

הַעַל כֵּן נִקְרֵאתָ אִישׁ מִלְחָמָה. צָרֶיךָ לְכַלּוֹת וּבָהֶם לְהִנָּקְמָה. נֹקֵם יְיָ וּבַעַל חֵמָה:

קַנֵּא לְשִׁמְךָ עֲבוּרְךָ הָאֵל. וּלְדַם עֲבָדֶיךָ הַשָּׁפוּךְ, וּלְחָרְבוֹת אֲרִיאֵל. נְקֹם נִקְמַת בְּנֵי יִשְׂרָאֵל:

טִפֵּי דָמַי, אַחַת לְאַחַת מְנוּיוֹת. וְיֵז נִצְחָם, עַל בְּגָדֶיךָ בְּפָרְפּוּרְךָ הֱיוֹת. יָדִין בַּגּוֹיִם מָלֵא גְוִיּוֹת:

נִלְאֵיתִי נְשׂוֹא אֵת כָּל־הַתְּלָאָה. תָּחִישׁ גְּאֻלָּתִי וּמַהֵר הַמַּרְאָה. כִּי יוֹם נָקָם בְּלִבִּי, וּשְׁנַת גְּאוּלַי בָּאָה:

לב) ע״י מנחם בר יעקב חזק — By Menachem b. Jacob (d. 1203)

Reader or Narrator

מְעוֹנֵי שָׁמַיִם, שְׁחָקִים יְזַבְּלוּךָ. מְלֵאִים מֵהוֹדְךָ. וְהֵם לֹא יְכַלְכְּלוּךָ. אַף כִּי הַבָּיִת:

מַה טּוֹב וּמַה נָּעִים. שִׁבְתְּךָ עִם רֵעִים. בְּכַנְפֵי צַעֲצֻעִים. יַעַן הָיָה עִם לְבָבְךָ לִבְנוֹת הַבָּיִת:

נָאוֹר, אַהֲבָתְךָ הֶרְאֵיתָ לְעַמֶּךָ. כִּי הֵם נַחֲלָתֶךָ. וְלֵידַע כִּי שִׁמְךָ נִקְרָא עַל הַבָּיִת:

נָכְרִים שָׁם בָּאוּ. וְעַמִּים הַר יִקְרָאוּ. וְאוֹתוֹתָיו רָאוּ לְמַעַן יִירָאוּ. וּכְבוֹד יְיָ עַל הַבָּיִת:

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completed the Temple, prayed that God should be near and accessible to all those who pray to him within the precincts of the Temple, and God granted his request, v. 1 K., 8, 28–54 12) *cf.* Deut. 33, 19. 13) Lit. *his signs.* * v. Eruv. 2, 5,

along the beams and the ceiling, a wall of fire surrounded the watchman's hut and Dwelling Place;[1] let him[2] who kindled the fire make full restitution. O repay them, we pray, according to their deserts;[3] speedily throw down my foes, and destroy them, for (thou, O) God Lord of retribution, will surely repay. Cut off thy enemies, make them drink the cup of poison, (as it is written:[4]) "If he died under his hand, he shall be punished"; wilt thou not take vengeance on such (deeds)? O Lord, who avenges and is full of wrath, destroy thy adversaries and take vengeance upon them; it is not for that reason that thou art so called "Man of War? Be zealous for thy name, for thy sake, O God! For the (sake of) the blood of thy servants that has been shed, and for (the sake) of the ruins of the Temple,[5] O avenge the children of Israel! Count the drops of my blood, (counting) each single one; show thyself in thy purple (robes with) their life-blood stained upon thy garments;[6] execute judgment[7] among the nations, filling them with corpses. I am weary of bearing all this hardship; hasten my redemption and quicken the vision, for the day of vengeance is in my heart, and my year of redemption has come.

Reader or Narrator: The skies, the heavenly dwelling-places, are filled by thy Majesty, nevertheless they cannot contain thee; how much less, then, can the Temple?[8] How good and how pleasant was thy dwelling amid friends;[9] because thou didst desire to confine thyself among us,[10] (thou didst command us) to build the Temple. O Revered One, thou hast shown thy love to thy people, for they are thine inheritance, and hast made known that the Temple was called by thy name.[11] (Even) strangers resorted there, and they summoned (their) folk to thy Mountain[12] and they witnessed thy signs,[13] so that they might see the Glory of the Lord (revealed) over thy (holy) Temple. When my signs increased, the zeal (for

1) *i.e.* the Temple. 2) *i.e.* God. 3) *cf.* Is. 59, 18. 4) *cf.* Ex. 21, 20. 5) *cf.* Is. 29, 1. 6) The Lord, as it were, takes of every martyr's life-blood, dips his purple in it, and when the day of Judgment comes, puts on that purple and shows the body of every righteous man marked on it. v. Yalk. Num. 785, a. Ps. 869. 7) Lit. *he will execute judgment.* 8) *i.e.* if there is not enough room for the Divine Presence to dwell in the heavens above, how much less is there in the Temple below? *cf.* 1 K. 8, 27. 9) *i.e.* Israel. 10) Lit. *among the wings of babes, i.e.* the "Cherubim," v. 2 Chron. 3, 10; a. B. Bath. 99a. 11) King Solomon, after he

חֲטָאַי כִּי עָצְמוּ, אֲכָלַתְנִי קִנְאָה. וְעֵרָה צָר הַיְסוֹד, שָׁמְנִי שׁוֹאָה.
וְנָתַץ אֶת הַבָּיִת:

חֲמוּדֵי אוֹצָר הֵן הֱבִיאוּם בְּהֵיכְלֵיהֶן. מִלְאוּ כְרֵסֵיהֶן. וְצִוָּה הַכֹּהֵן
וּפִנּוּ אֶת הַבָּיִת:

מַדּוּעַ נִתְּכָה. חֵמָה לֹא שָׁכְכָה. עַל מֶה עָשָׂה צוּרֵנוּ כָּכָה. לָאָרֶץ
הַזֹּאת וְלַבָּיִת:

מְקוֹם כֹּהֲנֵי נִגָּשׁוּ. וְשָׁם יִתְקַדָּשׁוּ. וְהֵם כָּעֵת רָפָּסוּ. הֲמוֹן גּוֹיִם רָגָשׁוּ.
נָסַבּוּ עַל הַבָּיִת:

בַּת קוֹל הִיא עוֹנָה. מַה תִּתְמְהוּ פֶּגַע. סֵמֶל הַקִּנְאָה הֲבֵאתֶם, וּכְנֶגַע
נִרְאָה לִי בַּבָּיִת:

רְבִיצַת עוֹלָם מְלֹא. שׁוֹכֵן בְּהֵיכָלוֹ. הֲתַעֲשׂוּ צָרָה לוֹ. עִוֵּר וּפִסֵּחַ
לֹא יָבוֹא אֶל הַבָּיִת:

יַעַן הִשְׁחַתֶּם, מְצָאוּנְכֶם רָעוֹת. חִלַּל הַמִּקְדָּשׁ, וְהִנֵּה מִגְרָעוֹת.
נָתַן לַבָּיִת:

קָדוֹשׁ יִתְעַשֵּׁת. אֱמֶת לָנוּ בֹשֶׁת. יִשְׁלַח תַּחְבֹּשֶׁת. וְחַטַּאת אַל יֶשֶׁת.
וְחִטֵּא אֶת הַבָּיִת:

בְּמָקוֹר הַנִּפְתָּח. וּמַעֲלֶה עַל שָׂפָה. מְבַכֵּר לָחֳדָשָׁיו, וְעָלֶה לִתְרוּפָה.
מִתַּחַת מִפְתַּן הַבָּיִת:

חֲמוֹל עִיר הַחֲרֵבָה. תְּמוּר מוֹקֵד שְׁבִיבָהּ. חוֹמַת אֵשׁ סוֹבֲבָהּ.
לְכָבוֹד תִּהְיֶה בָּהּ. אֶל דְּבִיר הַבָּיִת:

זֵרֶה וְהַעֲבֵר טֻמְאָה מִבֵּיתְךָ, מַלְכִּי. אֱלִיל כָּלִיל תַּחֲלוֹף, וְתִקְרָא
אָנֹכִי פִּנֵּיתִי הַבָּיִת:

קַדֵּשׁ בֵּית מְעוֹנָי. וְתָשׁוּב לִמְלוֹנָי. וְנִקְבְּצוּ לִגְיוֹנָי. וְהִנֵּה כְבוֹד יְיָ.
בָּא אֶל הַבָּיִת:

the idols) ate me up, and the adversary razed the very foundation (of the Temple); he made me a desolate waste and shattered the Temple. They[1] crammed themselves full with precious treasures, and brought them into their (own) temples; indeed, God[2] commanded that they should empty out the Temple clean. Wherefore was (God's) fury poured forth (and his fierce temper rage) unassuaged? Indeed, why did our Rock do such a thing to this land and to the Temple? In the very place where my priests drew near to sanctify themselves, there did the multitudes of nations tramp, they assembled in tumult and encircled the Temple. A heavenly voice answered: "Wherefore should you be astonished (at this) affliction? You brought an idol[3] provoking zealous anger, and it appeared to me like a plague in the Temple." The full extent of the world is (God's) resting place, (nevertheless,) he (chose to) dwell in his Temple; wherefore then did you cause him distress (by erecting an idol, when it is written that) the blind and the lame should not enter the Temple?[4] Because you have dealt corruptly, evil befell you; behold, the Sanctuary was profaned, and he brought degradation to the Temple.[5] (Yet) the Holy One will reconsider (the matter, for) verily, we are ashamed (because of our sins); he will send a healing (for our wounds), and will not set (our) sin (against us), indeed, he himself will purge the Temple. (He will purify us) through the opened fountain[6] that (flows) from under the threshold of the Temple, and over its banks will grow new fruits every month, and the leaves shall be for healing.[7] Have compassion on the destroyed city (Jerusalem); in consideration of the flame that once burnt (on the Altar-hearth), let a wall of fire be round about her (and) be a glory towards the Oracle of the House therein.[8] O my King, winnow away and remove defilement from thy House, cause the idols to pass utterly away, and (do then) declare: "It is I myself who cleaned out the House!" Sanctify the House of my dwelling, and return to my lodging; and my own legions shall assemble there, for behold, the Glory of the Lord (shall) come into the Temple![9]

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1) *i.e.* the enemy. 2) Lit. *and the priest shall command, viz.* God commanded that the enemy should take away the holy vessels and carry it with them into exile. 3) *i.e.* the idol of *Asherah* was placed into the Temple by Manasseh, v. Ezek. 8,3, (referring to 2 K. 21,7). 4) v. 2 S. 5,8. 5) The author derives this from 1 K. 6,6, but, using "מגרעות„ from the root "גרע„ *Diminish*, whereas in the Book of Kings, the meaning is *Rebatement—Offset*. 6) *cf.* Zech. 13,1. 7) The Author bases this on Ezek. 47,1–12. 8) *cf.* Zech. 2,9. 9) *cf.* Ezek. 43,1–4, where it describes the prophet Ezekiel standing at the east gate, witnessing the entry of the Divine Presence into the Temple by the same gate through which he had previously departed, v. Kimchi, a. M.D. *ibid.*

לג) ע״פ א״ב

Reader or Narrator: | *Congregation:*

אֵשׁ תּוּקַד בְּקִרְבִּי. בְּהַעֲלוֹתִי עַל לִבִּי. בְּצֵאתִי מִמִּצְרָיִם:

קִינִים אָעִירָה. לְמַעַן אַזְכִּירָה. בְּצֵאתִי מִירוּשָׁלָיִם:

אָז יָשִׁיר מֹשֶׁה. שִׁיר לֹא יִנָּשֶׁה. בְּצֵאתִי מִמִּצְרָיִם:

וַיְקוֹנֵן יִרְמְיָה. וְנָהָה נְהִי נִהְיָה. בְּצֵאתִי מִירוּשָׁלָיִם:

בֵּיתִי הִתְכּוֹנֵן. וְשָׁכַן הֶעָנָן. בְּצֵאתִי מִמִּצְרָיִם:

וַחֲמַת אֵל שָׁכְנָה. עָלַי כַּעֲנָנָה. בְּצֵאתִי מִירוּשָׁלָיִם:

גַּלֵּי יָם הָמוּ. וְכַחוֹמָה קָמוּ. בְּצֵאתִי מִמִּצְרָיִם:

יְזֵדוֹנִים שָׁטְפוּ. וְעַל רֹאשִׁי צָפוּ. בְּצֵאתִי מִירוּשָׁלָיִם:

דְּגַן שָׁמַיִם. וְצוּר זָבוּ מָיִם. בְּצֵאתִי מִמִּצְרָיִם:

לַעֲנָה וְתַמְרוּרִים. וּמַיִם הַמָּרִים. בְּצֵאתִי מִירוּשָׁלָיִם:

הַשְׁכֵּם וְהַעֲרֵב. סְבִיבוֹת הַר חוֹרֵב. בְּצֵאתִי מִמִּצְרָיִם:

קוֹרֵא אֶל אֵבֶל. עַל נַהֲרוֹת בָּבֶל. בְּצֵאתִי מִירוּשָׁלָיִם:

וּמַרְאֵה כְּבוֹד יְיָ. כְּאֵשׁ אוֹכֶלֶת לְפָנַי. בְּצֵאתִי מִמִּצְרָיִם:

וְחֶרֶב לְטוּשָׁה. לְטֶבַח נְטוּשָׁה. בְּצֵאתִי מִירוּשָׁלָיִם:

זֶבַח וּמִנְחָה. וְשֶׁמֶן הַמִּשְׁחָה. בְּצֵאתִי מִמִּצְרָיִם:

סְגֻלַּת אֵל לְקוּחָה. כַּצֹּאן לַטִּבְחָה. בְּצֵאתִי מִירוּשָׁלָיִם:

חַגִּים וְשַׁבָּתוֹת. וּמוֹפְתִים וְאוֹתוֹת. בְּצֵאתִי מִמִּצְרָיִם:

תַּעֲנִית וָאֵבֶל. וּרְדֹף הַהֶבֶל. בְּצֵאתִי מִירוּשָׁלָיִם:

טוֹבוּ אֹהָלִים. לְאַרְבָּעָה דְּגָלִים. בְּצֵאתִי מִמִּצְרָיִם:

אָהֳלֵי יִשְׁמְעֵאלִים. וּמַחֲנוֹת עֲרֵלִים. בְּצֵאתִי מִירוּשָׁלָיִם:

יוֹבֵל וּשְׁמִטָּה. וְאֶרֶץ שׁוֹקֵטָה. בְּצֵאתִי מִמִּצְרָיִם:

מָכוּר לִצְמִיתוּת. וְכָרוּת לִכְרִיתוּת. בְּצֵאתִי מִירוּשָׁלָיִם:

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1) o.v. ״מַיִם זֵידוֹנִים״.

Reader or Narrator:	*Congregation:*
A fire (of joy) is kindled within me, as I think (of the time)	When I departed from Egypt.
But I will raise (my own) lamentations, as I recall (the time)	When I departed from Jerusalem.
Than Moses sang, a song unforgettable,	When I departed from Egypt.
But Jeremiah mourned and wailed with bitter lamentation,	When I departed from Jerusalem.
My House was established and the cloud[1] abode (thereon),	When I departed from Egypt.
But the wrath of God lay upon me like a (dark) cloud,	When I departed from Jerusalem.
The waves of the sea roared and piled themselves up like walls,	When I departed from Egypt.
But the proud (waters)[2] overwhelmed and flowed over my head,	When I departed from Jerusalem.
Food[3] (fell) from heaven and the rock gushed forth water,	When I departed from Egypt.
But there was wormwood, gall and water of bitterness,	When I departed from Jerusalem.
Round about Mount Horeb (I exulted) morning and evening,	When I departed from Egypt.
But (I) was summoned to mourning at the rivers of Babylon,	When I departed from Jerusalem.
The appearance of the Glory of the Lord was like a devouring fire,	When I departed from Egypt.
But there was a whetted sword drawn for the slaughter,	When I departed from Jerusalem.
Sacrifices, Meal-offerings and anointing oil (I offered)	When I departed from Egypt.
But God's chosen people were taken like sheep to the slaughter,	When I departed from Jerusalem.
Sabbaths and Festivals (I enjoyed), signs and wonders (I did witness),	When I departed from Egypt.
But fasting, mourning and the pursuit of vanity (were my lot),	When I departed from Jerusalem.
The fair (pitched) tents (were divided) into four Banners,[4]	When I departed from Egypt,
But (naught was there) except the camps of the heathens,	When I departed from Jerusalem.
(We instituted) the Jubilee year, and Sabbatical years, and the land was at rest,	When I departed from Egypt.
But I was sold in perpetuity, cut down and crushed,	When I departed from Jerusalem.

1) *viz.* the cloud signifying God's presence, v. Num. 9,15-23. 2) The waters in their swollen state typify the enemy in his haughtiness, v. M.D. on Ps. 124,5. 3) Lit. *corn.* 4) v. Num. Ch. 2.

Reader or Narrator:	Congregation:
כַּפֹּרֶת וְאָרוֹן. וְאַבְנֵי זִכָּרוֹן.	בְּצֵאתִי מִמִּצְרָיִם:
וְאַבְנֵי הַקֶּלַע. וּכְלֵי הַבֶּלַע.	בְּצֵאתִי מִירוּשָׁלָיִם:
לְוִיִּם וְאַהֲרֹנִים. וְשִׁבְעִים זְקֵנִים.	בְּצֵאתִי מִמִּצְרָיִם:
נוֹגְשִׂים וּמוֹנִים. וּמוֹכְרִים וְקוֹנִים.	בְּצֵאתִי מִירוּשָׁלָיִם:
מֹשֶׁה יִרְעֵנוּ. וְאַהֲרֹן יַנְחֵנוּ.	בְּצֵאתִי מִמִּצְרָיִם:
נְבוּכַדְנֶאצַּר טִפְסָר. וְאַדְרִיאָנוּס קֵיסָר.	בְּצֵאתִי מִירוּשָׁלָיִם:
נֶעֱרוֹךְ מִלְחָמָה. וַיְיָ שָׁמָּה.	בְּצֵאתִי מִמִּצְרָיִם:
רָחַק מִמֶּנּוּ. וְהִנֵּה אֵינֶנּוּ.	בְּצֵאתִי מִירוּשָׁלָיִם:
סִתְרֵי פָּרֹכֶת. וְסִדְרֵי מַעֲרֶכֶת.	בְּצֵאתִי מִמִּצְרָיִם:
חֵמָה נִתֶּכֶת. וְעָלַי סוֹכֶכֶת.	בְּצֵאתִי מִירוּשָׁלָיִם:
עוֹלוֹת וּזְבָחִים. וְאִשֵּׁי נִיחוֹחִים.	בְּצֵאתִי מִמִּצְרָיִם:
[1]בְּחוּצוֹת מְדֻקָּרִים. בְּנֵי צִיּוֹן הַיְקָרִים.	בְּצֵאתִי מִירוּשָׁלָיִם:
פַּאֲרֵי מִגְבָּעוֹת. לְכָבוֹד נִקְבָּעוֹת.	בְּצֵאתִי מִמִּצְרָיִם:
שְׁרִיקוֹת וּתְרוּעוֹת. [2]וְקוֹלוֹת וּזְוָעוֹת.	בְּצֵאתִי מִירוּשָׁלָיִם:
צִיץ הַזָּהָב. וְהַמְּשֵׁל וְרַהַב.	בְּצֵאתִי מִמִּצְרָיִם:
הָשְׁלַךְ הַנֵּזֶר. וְאָפֵס הָעֵזֶר.	בְּצֵאתִי מִירוּשָׁלָיִם:
קְדֻשָּׁה וּנְבוּאָה. וּכְבוֹד יְיָ נִרְאָה.	בְּצֵאתִי מִמִּצְרָיִם:
נִגְאָלָה וּמוֹרָאָה. וְרוּחַ הַטֻּמְאָה.	בְּצֵאתִי מִירוּשָׁלָיִם:
רִנָּה וִישׁוּעָה. וַחֲצוֹצְרוֹת הַתְּרוּעָה.	בְּצֵאתִי מִמִּצְרָיִם:
זַעֲקַת עוֹלָל. וְנַאֲקַת חָלָל.	בְּצֵאתִי מִירוּשָׁלָיִם:
שֻׁלְחָן וּמְנוֹרָה. וְכָלִיל וּקְטוֹרָה.	בְּצֵאתִי מִמִּצְרָיִם:
אֱלִיל וְתוֹעֵבָה. וּפֶסֶל וּמַצֵּבָה.	בְּצֵאתִי מִירוּשָׁלָיִם:
תּוֹרָה וּתְעוּדָה. וְסֵדֶר הָעֲבוֹדָה.	בְּצֵאתִי מִמִּצְרָיִם:
[3]שָׂשׂוֹן וְשִׂמְחָה. וְנָס יָגוֹן וַאֲנָחָה.	בְּשׁוּבִי לִירוּשָׁלָיִם:

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1) o.v. „בְּחֶרֶב״. 2) „לְקָלוֹן״.

3) o.v.

וְחֶסְרוֹן הַתַּלְמִיד. וּבִטּוּל הַתָּמִיד. בְּצֵאתִי מִירוּשָׁלָיִם:
אֵל אֱלֹהֵי הַצְּבָאוֹת. יַרְאֵנוּ נִפְלָאוֹת. בְּצֵאתִי מִמִּצְרָיִם:
וְיָשִׁיב שְׁכִינָתוֹ. אֶל צִיּוֹן וַעֲבוֹדָתוֹ. אֶל תּוֹךְ יְרוּשָׁלָיִם:

Reader or Narrator:	*Congregation:*
The Mercy-seat,[1] the Ark and the stones of Memorial[2] (welcomed me),	When I departed from Egypt.
But sling stones and destructive weapons (assailed me),	When I departed from Jerusalem.
The Levites, Aaron's (priests) and the seventy elders (were with me),	When I departed from Egypt.
But taskmasters, suppressors, and slave dealers[3] (encountered me),	When I departed from Jerusalem.
Moses was our shepherd and Aaron our leader,	When I departed from Egypt.
But Nevuchadnetsar[4] the Prince, and Hadrian[5] the Emperor,	When I departed from Jerusalem.
We would form line of battle, and the Lord would be there,	When I departed from Egypt.
But he was far away from us, and behold, he was not there,	When I departed from Jerusalem.
The secret (place behind the) veil and the order of Shew-bread (were revealed to me),	When I departed from Egypt.
But wrath was poured out (on me) covering me (like) a thicket,	When I departed from Jerusalem.
(I beheld) Burnt-offerings, sacrifices and offerings made by fire of (sweet-) savour,	When I departed from Egypt.
But Zion's precious children were pierced (with the sword) in the streets,	When I departed from Jerusalem.
The (Priests') ceremonial caps were appointed (to be worn) for their glory,	When I departed from Egypt.
But hissing, shouting and tumultous noise, and a quaking (followed me),	When I departed from Jerusalem.
The (High Priest's) plate of gold, dominion and power (were conferred upon me),	When I departed from Egypt.
But the crown was cast down and help had clean gone,	When I departed from Jerusalem.
Sanctification, prophecy and the Glory of the Lord (were revealed),	When I departed from Egypt.
But pollution, fear and the spirit of defilement,	When I departed from Jerusalem.
The singing cry of victory and the fanfare of trumpets, (I heard),	When I departed from Egypt.
But wailing of infants and groans of the wounded,	When I departed from Jerusalem.
The Table, the Candlestick, Whole burnt-offerings and incense (were established),	When I departed from Egypt.
But idols, abominations, graven images and (heathen) pillars,	When I departed from Jerusalem.
The Torah,[6] the Testimony and the Order of (Temple) Service (were taught to me),	When I departed from Egypt.
May (I obtain) gladness and joy, and let sorrow and sighing flee away.	When I return to Jerusalem.

1) Many commentators thought that the "כפרת" was the cover of the Ark on which the "*Cherubim*" stood, whence God was thought to speak (v. Ex. 25, 22), where the Divine Presence was enthroned. The most holy place was termed on this account "בית הכפרת", v. Fu. on "כפרת". 2) The names of the twelve tribes were visible before God on the shoulder-pieces of the Ephod, so that he should remember their righteousness, v. Rashi on Ex. 28, 12. 3) Lit. *sellers and buyers*, *cf.* Deut 28, 68. 4) *viz.* king of Babylon (604–562 B.C.E.). 5) The Roman Emperor, (117–138 C.E.), under whom the insurrection of Bar Cochba occurred. 6) *cf.* Is. 8, 16.

לד) ע״פ א״ב

ע״י ברוך [בן שמואל] חזק

Baruch b. Samuel (d. 1221)

Congregation: *Reader or Narrator:*

אֶצְבְּעוֹתַי שָׁפְלוּ. וְאַשְׁיוֹתַי נָפְלוּ, אוֹיָה.

בְּנֵי צִיּוֹן גָּלוּ. וְכָל אוֹיְבַי שָׁלוּ. אוֹי מֶה הָיָה לָנוּ:

בַּיִת וַעֲזָרוֹת. בְּיוֹם אַף נִגְּרוֹת, אוֹיָה.

פְּנֵי שָׂרִים וְשָׂרוֹת. כְּמוֹ שׁוּלֵי קְדֵרוֹת. אוֹי מֶה הָיָה לָנוּ:

גֻּלַּת הַכֹּתֶרֶת. כְּנֶבֶל נִשְׁבֶּרֶת, אוֹיָה.

עֲטֶרֶת תִּפְאֶרֶת. לָאָרֶץ נִגְרֶרֶת. אוֹי מֶה הָיָה לָנוּ:

דַּרְכֵי עִיר אֲבֵלוֹת. וַיֶּחְדְּלוּ הַקֹּלוֹת, אוֹיָה.

אֳרָחוֹת הַסְּלוּלוֹת. חֲשֵׁכוֹת וַאֲפֵלוֹת. אוֹי מֶה הָיָה לָנוּ:

הֵיכָל וּכְתָלָיו. מְעַי הָמוּ עָלָיו, אוֹיָה.

וְעַל שֻׁלְחָן וְכֵלָיו. וּמְעִיל עַל שׁוּלָיו. אוֹי מֶה הָיָה לָנוּ:

וָוֵי הָעַמּוּדִים. בְּיַד בְּנֵי עֲבָדִים, אוֹיָה.

וְהַקֵּף רוֹבְדִים. רַבִּים וְנִכְבָּדִים. אוֹי מֶה הָיָה לָנוּ:

זְבָחִים וּמְנָחוֹת. לְמַשּׂוּאוֹת וּמַדּוּחוֹת, אוֹיָה.

הֲדַר מִזְבְּחוֹת. בְּיָגוֹן וַאֲנָחוֹת. אוֹי מֶה הָיָה לָנוּ:

חֵל וְהַסּוֹרֵג. לְחֶרֶב וּלְהֶרֶג, אוֹיָה.

בִּנְיָן הַנֶּאֱרָג. נָדוֹשׁ בְּמוֹרָג. אוֹי מֶה הָיָה לָנוּ:

טְלָאִים מְבֻקָּרִים. מִנִּי נֶעְדָּרִים, אוֹיָה.

וְטַבָּעוֹת סְדוּרִים. וְנִסִּין הַהֲדוּרִים. אוֹי מֶה הָיָה לָנוּ:

יְפִי נִבְרֶכֶת. אֵיכָה נֶהְפֶּכֶת, אוֹיָה.

וְגֶפֶן וּפָרֹכֶת. וּמִנְחַת מֻרְבֶּכֶת. אוֹי מֶה הָיָה לָנוּ:

כִּיּוֹר עִם כַּנּוֹ. הֶתְעִיף בּוֹ וְאֵינוֹ, אוֹיָה.

הַנֵּר עִם שַׁמְנוֹ. לֻקַּח מִמְּכוֹנוֹ. אוֹי מֶה הָיָה לָנוּ:

Reader or Narrator:	*Congregation:*
My power is sunk low,[1] and my foundations are fallen, Alas!	
Zion's children are exiled, and all my enemies are at ease!	Oh, what has befallen us!
On the day of (God's) wrath the Temple and the courts were swept away, Alas!	
Princes and Princesses are darkened (in misfortune[2])!	Oh, what has befallen us!
The (two) bowl-shaped capitals[3] are broken like a pitcher, Alas!	
The glorious crown is dragged down to the ground!	Oh, what has befallen us!
The streets of the city mourn[4] and the voices (of gladness) have ceased, Alas!	
The highways are cast in darkest gloom!	Oh, what has befallen us!
For the Temple and its walls my heart yearns, Alas!	
For the Table and its vessels, for the (High Priest's) Robe (and the bells) on its skirt!	Oh, what has befallen us!
The hooks of the columns are in the hands of the enemy,[5] Alas!	
The flagstone,[6] so many, so fine!	Oh, what has befallen us!
The Sacrifices and Meal-offerings are (changed) for disorder and chaos,[7] Alas!	
The Altars, (once) so fair lie desolate![8]	Oh, what has befallen us!
The rampart[9] and barrier gates are overthrown, Alas!	
The laced-tracery of the building has been crushed by the threshing-sledges!	Oh, what has befallen us!
Gone are the lambs, all inspected[10] and found fit for sacrifice, Alas!	
(Gone, too) the shackles[11] and the fair-proportioned dwarf-columns![12]	Oh, what has befallen us!
The wash-pond, so exquisite, how it is perverted, Alas!	
The (golden) vine,[13] the veil and the compounded Meal-offering!	Oh, what has befallen us!
The Laver and its stand has disappeared and is no more to be seen, Alas!	
The Lamp with its oil has been taken from its due place!	Oh, what has befallen us!

1) Lit. *my fingers are low, viz.* my strength is weak. 2) Lit. *the faces of the princes and the princesses are (black) like the bases of pots.* 3) Of the pillars that stood at the porchway entrance of the Temple, *cf.* 1 K. 7, 41. 4) The roads of Jerusalem usually so thronged with pilgrims are now desolate, v. Lam. 1, 4. 5) Lit. *in the hand of the sons of the servants.* 6) Lit. *and the surrounding slabs*, v. Tam. 1, 1, a. Midd. 1, 8. 7) Lit. *ruined and thrust out.* 8) Lit. *in grief and sighing.* 9) Lit. "*Chel*" *and* "*Soreg*" *(were put) to the sword and slaughter.* "*Chel*", was a place within the fortifications of the Temple, v. Midd. 1, 5, a. San. 88b; "*Soreg*", was one of the approaches of the Temple fortifications, v. Midd. 2, 3, a. Yoma, 16a. 10) The lambs offered for sacrifice had to be without blemish. 11) Rings were fixed on the floor of the slaughter-house to fasten the heads of the cattle that they should not tremble when killed. These rings were introduced by Rabbi Yochanan (John Hyrcanus, 135–105 B.C.E.), the High Priest, v. Rambam on Midd. 3, 5. 12) *i.e.* the pillars that were used to hang up the animals for flaying. 13) A golden vine used to stand at the door of the Inner Temple, and whoever offered a leaf, a single grape or a cluster, used to hang it thereon, v. Tam. 29a.

Congregation: *Reader or Narrator:*

לֶחֶם הַפָּנִים. שְׂאוּ עָלָיו קִינִים, אוֹיָה.

וְטוּרֵי רִמּוֹנִים. לְמִרְמָס נְתוּנִים. אוֹי מֶה הָיָה לָנוּ:

מְנוֹרָה הַטְּהוֹרָה. אוֹרָהּ נֶעְדְּרָה, אוֹיָה.

וּמַגְרֵפָה יְקָרָה. נְטוּלָה וַחֲסֵרָה. אוֹי מֶה הָיָה לָנוּ:

נוֹי יָם הַנְּחֹשֶׁת. לְעוֹבְדִים לַבֹּשֶׁת, אוֹיָה.

וּמַעֲשֵׂה הָרֶשֶׁת. וְחַלּוֹת מַרְחֶשֶׁת. אוֹי מֶה הָיָה לָנוּ:

סְלָתוֹת וּנְסָכִים. מֶנּוּ נֶחֱשָׂכִים, אוֹיָה.

וּבֹעַז וְיָכִין. לָאָרֶץ נִשְׁלָכִים. אוֹי מֶה הָיָה לָנוּ:

עַל מַחְתָּה וּמִזְרָק. אוֹיֵב שֵׁן חָרָק, אוֹיָה.

טֶנִי גַּם כּוּז זָרָק. וְאֶת חַרְבּוֹ הִבְרָק. אוֹי מֶה הָיָה לָנוּ:

פִּשְׁפָּשִׁים וּשְׁעָרִים. אַרְצָה נִגְרָרִים, אוֹיָה.

הַתֻּמִּים וְהָאוּרִים. אֵיכָה נִסְתָּרִים. אוֹי מֶה הָיָה לָנוּ:

צְפִירַת מַעֲטָפוֹת. בְּאֵיבָה נֶהְדָּפוֹת, אוֹיָה.

לְשָׁכוֹת הַיָּפוֹת. וּבֵית הַחֲלִיפוֹת. אוֹי מֶה הָיָה לָנוּ:

קִיר מָגֵן עֵרָה. וְקַרְקֵר הָהָרָה, אוֹיָה.

וְזָרְקוּ הַמָּרָה. וְשָׂרְפוּ הַבִּירָה. אוֹי מֶה הָיָה לָנוּ:

רָאשֵׁי מִשְׁמָרוֹת. סְבוּכִים בַּצָּרוֹת, אוֹיָה.

וְשָׂרֵי הָעֲשָׂרוֹת. בְּיַד בַּעֲלֵי חֲטָרוֹת. אוֹי מֶה הָיָה לָנוּ:

שַׁעַר בַּת רַבִּים. לִזְאֵבֵי עֲרָבִים, אוֹיָה.

לָקְחוּ הַכְּרוּבִים. תֻּפִּים וַאֲבוּבִים. אוֹי מֶה הָיָה לָנוּ:

תָּאִים הַנָּאִים. לַבָּנִים הַשְּׂנוּאִים, אוֹיָה.

בַּפָּז מְסֻלָּאִים. לְחֶלְדוֹת הַסְּנָאִים. אוֹי מֶה הָיָה לָנוּ:

בָּנִים הַיְקָרִים. בַּחֲרָבוֹת נִדְקָרִים, אוֹיָה.

לְוִיִּם הַמְשׁוֹרְרִים. וְכֹהֲנִים מַקְטִירִים. אוֹי מֶה הָיָה לָנוּ:

Reader or Narrator:	*Congregation:*
Take up lamentation for the Shew-bread,[1] Alas!	
And for the rows of pomegranates that were made to trampling!	Oh, what has befallen us!
The light of the pure Candlestick is no more, Alas!	
And the precious Magrephah[2] was carried off and is missing!	Oh, what has befallen us!
The ornamental Brazen-sea is (now) with those who worship idols, Alas!	
Also the network of the Altar and the loaves of the Stewing-pan!	Oh, what has befallen us!
The Fine-meal offerings and Drink-offerings are withheld from us, Alas!	
And (the pillars of) Boaz and Jachin are cast down to the ground!	Oh, what has befallen us!
The enemy sharpened (his) teeth against Censer and Basin, Alas!	
He flashed his sword, throwing (about) the Ash-bin and the Oil-jar![3]	Oh, what has befallen us!
The wickets and the gates are dragged on the floor, Alas!	
The Urim and Tumim[4] where are they (now) hidden?	Oh, what has befallen us!
The close-wound Turbans[5] were thrust forth in enmity, Alas!	
(So were) the beautiful chambers and the place of the slaughtering knives!*	Oh, what has befallen us!
(The tribe of) Kir[6] uncovered the shield and stormed towards the (Temple) Mount, Alas!	
They hurled missiles,[7] and burnt down the Palace!	Oh, what has befallen us!
The chief captains of the guards are engulfed in the misfortunes, Alas!	
And the leaders of ten are subjected to (the rilings of) hunchbacks!	Oh, what has befallen us!
The wolves of the desert have (penetrated) the (dense) populated city,[8] Alas!	
They have taken the Cherubim, the Drums and the Flutes!	Oh, what has befallen us!
The comely chambers (are delivered) to the children of a hated (wife), Alas!	
(The children who were) compared to fine gold, (are likened to weasels);	Oh, what has befallen us!
(God's) precious children are pierced by the sword, Alas!	
(So too) the Choirs of the Levites, and the Priests who offered incense!	Oh, what has befallen us!

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1) Which was on the Table of the Sanctuary. 2) *i.e.* a large organ (used in the Second Temple) with ten holes, each of which produced ten different sounds, and could be heard at a considerable distance, v. Arachin, 10b–11a, a. A.S. p. 183, note 15. 3) These vessels were held by two of the priests when they pronounced the (Priestly) Blessings over the people, v. Tam. 7, 2. 4) The "Urim V'tumim" denoted the Twelve Stones of the High Priest's Breast-plate, which was used as a kind of Divine Oracle in times of national crisis, v. Ex. R. 38, s. 7, I Sam. 28, 6, Yoma, 73b. a. A.S. p. 229, note 2. 5) The Priests wore them, v. Ex. 28, 37. 6) Apparently "*Kir*" was the place of the Arameans, v. Amos, 9, 7. 7) Lit. *bitterness*; the author here interprets "הַמְּרָה" as *serpent's venom.* 8) Lit. *the gate of the populous ci y*, v. Rashi on Cant. 7, 5. * v. p. 128 note 1.

Congregation: | *Reader or Narrator:*

רוֹבִים וּפְרָחִים. לְחִצִּים וּשְׁלָחִים, אוֹיָה.
בְּכוֹרוֹת וּטְפוּחִים. בְּיָגוֹן נֶאֱנָחִים. אוֹי מֶה הָיָה לָנוּ:
וּמַפְתֵּחוֹת זָרְקוּ. בְּשׁוּרָם כִּי לָקוּ, אוֹיָה.
בְּעָוֹן נָמָקוּ. וְכַפַּיִם סָפָקוּ. אוֹי מֶה הָיָה לָנוּ:
כַּפּוֹת וּבְזִיכִים. מֻנִּי נִפְסָקִים, אוֹיָה.
וּבְנֵי וָאֲנָקִים. בְּאֶרֶץ מֶרְחָקִים. אוֹי מֶה הָיָה לָנוּ:
חֵי חוּבוֹ גָבָה. וְצִיץ טָהוֹר נִשְׁבָּה, אוֹיָה.
נֵר מַעֲרָב כָּבָה. וְשִׂמְחַת בֵּית הַשּׁוֹאֵבָה. אוֹי מֶה הָיָה לָנוּ:
זֵדִים בְּנֵי עֲדִינָה. עַל בְּנֵי מִי מָנָה, אוֹיָה.
פְּאֵר בִּגְדֵי כְהֻנָּה. בְּיָדָם נִתְּנָה. אוֹי מֶה הָיָה לָנוּ:
קְטֹרֶת נֶעֱדֶרֶת. וְאָרוֹן וְכַפֹּרֶת, אוֹיָה.
תִּכֵּן בַּזֶּרֶת. תְּקַבֵּץ נִפְזֶרֶת. יְשׁוּעָה תִּהְיֶה לָנוּ:

By Menachem b. Machir (11th cent.)

לה) ע״פ ע״ב
[1] ע״י מנחם ברבי מכיר

Congregation: | *Reader or Narrator:*

אֵבֶל אֲעוֹרֵר. אֲנִינוּת אֲגָרֵר. אוֹיָה לִי:
בִּבְכִי אֲמָרֵר. בַּחֲמַת צוֹרֵר. דַּרְכֵי סוֹרֵר. אַלְלַי לִי:
גָּלוּת אָרַךְ. וְלִבִּי הֵרַךְ. אוֹיָה לִי:
דָּרַךְ וּפָרַךְ. נָחֲנִי נַחְשִׁירַךְ. וְצֵידוֹ חָרַךְ. אַלְלַי לִי:
הַמְעַט מַבְאִישָׁי. חִלְּלוּ מִקְדָּשִׁי. אוֹיָה לִי:
וְהֵם בָּזוּ קָדָשַׁי. הֵחֵלּוּ מִמִּקְדָּשִׁי. וְזִלְזְלוּ קְדוֹשַׁי. אַלְלַי לִי:
זְמַן שְׁנַת תָּתְנ״וּ. בְּיָ״א לְמַחְזוֹר רָנ״וּ. אוֹיָה לִי:
חֲיָלוֹת זִיְּנוּ. מְקוֹמָם פִּנּוּ. כָּאַרְבֶּה נִמְנוּ. אַלְלַי לִי:
[2] טָעוּת בִּקְשׁוּ. וְעֻלִּי הִקְשׁוּ. אוֹיָה לִי:
יִרְאָתָם קִשְׁקְשׁוּ. וְאוֹתוֹת הִקִּישׁוּ. וְאוֹתִי עִקְּשׁוּ. אַלְלַי לִי:

1) The Acrostic reads ״אנכי מנחם העלוב ברבי מכיר״. 2) o.v. ״טֶרֶף בִּקְשׁוּ״.

6) Lit. *he has made long*. 7) v. Targum on Gen. 25,27. 8) Lit. *they who abhored me*. 9) The Crusaders, under the command of Enico, began the onslaught in May, 1096 C.E. 10) Lit. *they stripped bare their place*. 11) o.v. "they sought to tear me from limb to limb, and they made heavy my yoke". 12) *i.e.* they confused their proofs of God, drawing analogies between the guiding symbols of our Torah and their idolatrous ways.

Reader or Narrator:	*Congregation:*
Young men and lads are slain by arrows and missiles, Alas!	
The first-born and the tenderly dandled infants are sighing in grief!	Oh, what has befallen us!
When the Priests[1] saw that they were under (the Divine) lash, they threw the (Temple) keys (towards heaven), Alas!	
They waste away through (their) sin and clap their hands (in frustration)!	Oh, what has befallen us!
The spoons and censers are taken away from us, Alas!	
And my children are sighing in distand land!	Oh, what has befallen us!
The Eternal One collected his debt, and the (High Priest's) Diadem[2] was captured, Alas!	
The western light is extinguished, and the joyous procession to and from the well[3] (is ceased)!	Oh, what has befallen us!
The arrogant sons of pleasure (prevailed) over (Israel), the numberless,[4] Alas!	
The glorious garments of the Priests were delivered into their hands![5]	Oh, what has befallen us!
The incense, the Ark and the veil (all) are removed (from us), Alas!	

O thou, who didst mark (out the heavens) in a span, gather in the dispersed (and) be a salvation to us!

Reader or Narrator:	*Congregation:*
I raise lamentation, I drag out (my) grief,	Woe is me!
Bitterly do I weep, (for) the fury of the adversary led me off my ways,	Woe is me!
God[6] has made long (my) exile and made my heart faint (with despair),	Woe is me!
The hunter[7] led me (into captivity), he trod (mercilessly) upon me, crushed (me), and secured his prey,	Woe is me!
Is it but a trifling thing that my enemies[8] have profaned my Sanctuaries?	Woe is me!
They disregard my holy places, starting with my consecrated (priests), and held my holy ones in cheap contempt,	Woe is me!
In the year 4856,[9] in the eleventh year of the 256th cycle (of the New Moon),	Woe is me!
Hordes, numerous as locusts took up arms and stripped bare the place[10] (where Israel and God dwelt),	Woe is me!
They sought to mislead me, and they made heavy my yoke,[11]	Woe is me!
They thwarted their beliefs and compared signs,[12] and perverted me,	Woe is me!

1) Lit. *when they saw*. The Talmud relates that when the First Temple was about to be destroyed, the Priests threw the keys up towards heaven, and the figure of a hand emerged and received the keys from them, whereupon they jumped into the fire, v. Taan. 29a. 2) Lit. *and a pure plate*, v. Ex. 28, 36. 3) On the night of the first day of Succot, Jerusalem was illuminated like a sea of fire; the Talmud relates "he who has not witnessed the rejoicing at the place of the Water-drawing, has never seen rejoicing in his life" (v. Succ. 53a). The festival was celebrated throughout the night with songs, music and dancing, while Rabbi Simeon b. Gamliel juggled with eight torches, to show his joy, v. *ibid.* After the destruction of the Temple, the libation of water, being a part of the sacrificial offerings was discontinued, but the custom of rejoicing is retained among the very orthodox (for one day) during the Intermediate days of Succot, other than on Friday or Shabbat. v.a. J.E. Vol. 12, p. 476. 4) Lit. *who has counted.* Balak said: "He could not count the Israelites, for they are numberless like the dust of the earth", v. Num. 23, 10. 5) *i.e.* into the hands of the enemies.

Congregation: *Reader or Narrator:*

כְּפֶר מָאָסוּ. וּנְפָשׁוֹת חָמָסוּ. אוֹיָה לִי:
לְוִיֵּי בּוֹסָסוּ. כֹּהֲנֵי בּוֹשָׁסוּ. צְנוּעֵי אָנָסוּ. אַלְלַי לִי:
מְתֵי חֶרֶב מְהֻדָּמִים. בְּאֶפֶס דָּמִים. אוֹיָה לִי:
נִבְלַת תְּמִימִים. בְּלִי מוּמִים. הָיוּ שׁוֹמֵמִים. אַלְלַי לִי:
סָחוּב וְהַשְׁלֵךְ. עָרוֹם לְלַכְלֵךְ. אוֹיָה לִי:
[1]עוֹבְדֵי לַמֹּלֶךְ. יָרֶב חֵיל מֶלֶךְ. וְרָדוּ בְּפֶלֶךְ. אַלְלַי לִי:
פְּרִיעָה וּפְרִימָה. עַל תּוֹרָה תְּמִימָה. אוֹיָה לִי:
צָר בְּיָד רָמָה. הַמְסֻכָּן תְּרוּמָה. נָם לְהַחֲרִימָה. אַלְלַי לִי:
קוֹל בָּתֵּי כְנֵסִיּוֹת. וּבָתֵּי תוּשִׁיּוֹת. אוֹיָה לִי:
רַחֲמָנִיּוֹת. בִּידֵיהֶן נְקִיּוֹת. זִבְחֵי רְאִיּוֹת. אַלְלַי לִי:
שְׁלָמִים וְעוֹלוֹת. חֲתָנִים וְכַלּוֹת. אוֹיָה לִי:
תּוֹדוֹת וּבְלִילוֹת. בַּחוּרִים וּבְתוּלוֹת. וְטוּבֵי קְהִלּוֹת. אַלְלַי לִי:
אַחִים גַּם יַחַד. נִשְׁפַּךְ דָּמָם כְּאֶחָד. אוֹיָה לִי:
כֵּן אֲחָיוֹת בְּפַחַד. יִרְאַת שֵׁם הַמְיֻחָד. לַטֶּבַח לְהֵאָחֵד. אַלְלַי לִי:
[2]מְלַמְּדֵי סֵפֶר. נֶשֶׁף וָצֶפֶר. אוֹיָה לִי:
חֵךְ אִמְרֵי שֶׁפֶר. מָלֵא חָצָץ וָאֵפֶר. וְאַיֵּה שׁוֹקֵל וְסוֹפֵר. אַלְלַי לִי:
הֶהָיְתָה זֹאת מֵאָז. עָלָה גּוֹי עָז. אוֹיָה לִי:
לְהַשְׁמִיד הוֹעָז. וְאָסַף עַם נוֹעָז. בְּנֵי נָבָל וְלוֹעָז. אַלְלַי לִי:
בִּקֵּשׁ עֵקֶר. רַק לַעֲקוֹר וּלְעַקֵּר. אוֹיָה לִי:
[3]בְּאֵין דּוֹרֵשׁ וְחוֹקֵר. יָזַם אֲרַמִּי לְעַקֵּר. וְלֹא לְגָרֵם לַבֹּקֶר. אַלְלַי לִי:
מְקַיֵּם הַבְּרִית. לוּלֵי הוֹתִיר שְׁאֵרִית. בְּגֵיא נָכְרִית. אוֹיָה לִי:
כְּשָׂר שַׂעֲרוּרִית. יְדִידַת עִבְרִית. רַחֲמָם מֵהַכְרִית. וְיֵשׁ תִּקְוָה וְאַחֲרִית: [4]בְּאֵין דּוֹרֵשׁ לָשׁוּב וּלְרַחֲמָה. יְמִינְךָ לְרוֹמְמָה. שׁוֹכֵן שָׁמַיְמָה: עוּרִי וְקוּמָה לְהִתְקוֹמְמָה. וּשְׁכִינָה קָמָה לִמְקוֹמָהּ:

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1) o.v. „עוֹבְרֵי בְּכָל פֶּלֶךְ״ 2) o.v. „הוֹגֵי מִלְחֲמוֹת סֵפֶר״ 3) o.v. בִּקּוּ אֲרַמִּי מְשַׁקֵּר
4) o.v. לוֹבֵשׁ נְקָמָה. עוּרָה וְקוּמָה. הָרִים שִׁפְלֵי קוֹמָה יָדִין גְּוִיּוֹת רִקְמָה. וּשְׁכִינָה קָמָה עַל לִמְקוֹמָהּ:

Reader or Narrator:	*Congregation*
They rejected ransom, but they oppressed (our) souls,	Woe is me!
They trampled on my Levites, they stamped upon my Priests (into the mire), they violated my virtuous women,	Woe is me!
Those who died by the sword were torn[1] limb from limb in their innocence,	Woe is me!
The corpses of the perfect ones, who were without blemish were left (lying) deserted.[2]	Woe is me!
Naked they were dragged about and cast (headlong) to be fouled in the dirt,	Woe is me!
Those who worshipped the (idol) Molech, contended with the king's army,[3] and ruled in Jerusalem,[4]	Woe is me!
Let the hair grow long, and tear the garments for (the tragedy of) the Torah[5] that is without blemish,	Woe is me!
The enemy (advanced) with an upraised hand against (Israel) who had become too impoverished to bring her offerings,	Woe is me!
A voice of (lamentation was heard in the) Synagogues and (in the) houses of learning,	Woe is me!
Tender-hearted women, with their own hands slaughtered their children born in purity, (instead of) Pilgrimage-offerings,[6]	Woe is me!
Bridegrooms and brides too, (were slaughtered in place of) Peace-offerings and Burnt-offerings,	Woe is me!
Young men and young maidens, and the leaders of the congregations, (Instead of) Thank-offerings and Mingled-offerings,[7]	Woe is me!
(As) brethren united, so was their blood shed as one,	Woe is me!
Sisters too, who held in awe the Revered Unity of the Lord, went to the slaughter to share a single fate,	Woe is me!
(Also) those who studied the Book every morning and evening[8],	Woe is me!
The mouths[9] that uttered beautiful words are full of gravel and grit;[10] O where are the great men?[11]	Woe is me!
Has such a thing (ever) happened, (that) a fierce nation came up (against my land)?[12]	Woe is me!
Villainous sons of impious folk and of strange language,	Woe is me!
The foreigner sought only to uproot and to make (us) barren,	Woe is me!
While there was none to observe or care,[13] the Arameans planned to uproot (us) and showed no mercy in their greed,[14]	Woe is me!
If he who keeps the covenant would not have left a remnant in exile,[15]	Woe is me!

But when he saw the annihilation[16] of the Hebrew people, he had compassion upon them, so as not to destroy (them); indeed, there is hope for the future! O thou, who dwellest in heaven, exalt thy right hand to return and have compassion (upon Zion), for whom no one cares. Awake, and arise to reconstruct it, and let the Divine Presence be re-established in its (exalted) place.[17].

1) *cf.* Dan. 2.5. 2) They were not interred. 3) *i.e.* Israel, "מלך ירב„ in its strict context means the king of Assyria, v. Hos. 5,13. 4) Lit. *in the district*, *cf.* Neh. 3,9. 5) *viz.* the perfect Law. 6) Lit. *offerings of Appearance*, (*cf.* Ex. 23,15) where one is instructed not to appear before God empty-handed. 7) *viz.* Offerings mixed by the Priests, v. Tosef. Demai, 2,7. 8) Lit. *evening and morning*. 9) Lit. *the palate of beautiful words*. 10) Lit. Ashes. 11) Where are the scholars who weigh up carefully each word? Isaiah refers to the Assyrian officials who oppressed our people, but the author follows the interpretation of Rashi and Targum on Is. 33,18. 12) *cf.* Joel 1,2–6. 13) *i.e.* while God looked away. 14) Lit. *and leave nothing till the morning*, *cf.* Zeph. 3,3. 15) Lit. *in the foreign valley*, *viz.* if God would not have left a remnant of our people, we should have been utterly destroyed. 16) Lit. *something horrible*, *cf.* Jer. 18,13. 17) o.v. Do thou lift up those whose stature is now low, and judge the cause of those whose corpses lie spattered as though with embroidered lines; for so shalt thine own Presence stand once more in its due place.

By Judah HaLevi (c. 1080–1145) לו) ע״י יהודה [בר שמואל] הלוי

Reader or Narrator יוֹם אֲכַפִּי הִכְבַּדְתִּי, וַיִּכְפְּלוּ עֲוֹנָי. בְּשָׁלְחִי יָד בְּדַם נָבִיא, בַּחֲצַר (אֵל) מִקְדַּשׁ יְיָ. וְלֹא־כִסַּתְהוּ אֲדָמָה, עַד־בֹּא חֶרֶב מוֹנָי. וְלֹא־שָׁקַט, עֲדֵי הֵקַם [1]דַּם הַנָּבִיא זְכַרְיָה:

Cong. וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה וַאֲנִיָּה:

Reader or Narrator הָיָה הוֹלֵךְ וְסֹעֵר, עַד בֹּא רַב־טַבָּחִים. וּבָא אֶל־מִקְדַּשׁ יְיָ, וּמָצָא דָמִים רֹתְחִים. וַיִּשְׁאַל, לְבַעֲבוּר זֶה לַכֹּהֲנִים הַזֹּבְחִים. וַיַּעֲנוּהוּ, [2]כִּי **זֶה** הוּא דַּם קָרְבַּן הַזְּבָחִים. וַיְנַסֶּה בְּדַם פָּרִים וְדַם **אֵילִים וְדַם** מֵחִים. וְגַם זָבְחוּ זֶבַח רַב, לַחֲקֹר מֶה הָיָה: *Cong.* וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה וַאֲנִיָּה:

Reader or Narrator וּבְכָל זֹאת לֹא שָׁקַט, וְעוֹדוֹ כַּיָּם נִגְרָשׁ. וַיְבַקֵּשׁ הַדָּבָר וַיִּמָּצֵא מְפֹרָשׁ. כִּי הוּא דַּם אִישׁ הָאֱלֹהִים, עַל לֹא־חָמָס שֹׁרֶשׁ. וַיֹּאמֶר נְבוּזַרְאֲדָן, גַּם־דָּמוֹ הִנֵּה נִדְרָשׁ. אִסְפוּ־לִי הַכֹּהֲנִים, וְהוֹצִיאוּם מִבֵּית יָהּ. כִּי לֹא אֶשְׁקֹט, עֲדֵי יִשְׁקֹט דַּם הַנָּבִיא זְכַרְיָה:

Cong. וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה וַאֲנִיָּה:

Reader or Narrator דָּקַר יְשִׁישִׁים לְמֵאוֹת. וּבַחוּרִים לְרִבֹּאוֹת. וַיּוֹרֶד לָטֶבַח כֹּהֲנֵי יְיָ צְבָאוֹת.[3] וְאֵין שֶׁקֶט לְדַם נָבִיא, וַיְהִי לְמוֹפֵת וּלְאוֹת. [4]וְהַבָּנִים נִשְׁחָטִים, וְעֵינֵי אָבוֹת רוֹאוֹת. וְאִמּוֹתָם לָטֶבַח, גַּם אַחֲרֵיהֶם בָּאוֹת. וָאֹמַר לְנַפְשִׁי, זֶה חַטָּאתֵךְ וְזֶה פִּרְיָהּ:

Cong. וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה וַאֲנִיָּה:

Reader or Narrator הוֹסִיף לַהֲרֹג נָשִׁים עִם יוֹנְקֵי שָׁדָיִם. וְדָם עָלֶה בֵּינֵיהֶם כְּדַם יְאוֹר מִצְרָיִם. עַד אֲשֶׁר נָשָׂא נְבוּזַרְאֲדָן לִבּוֹ לַשָּׁמָיִם. וַיֹּאמֶר, הַאֵין דַּי בִּבְנוֹת יְרוּשָׁלָיִם. הֲכָלָה אַתָּה עֹשֶׂה אֶת שְׁאֵרִית הַשְּׁבִיָּה.[5] *Cong.* וַיֶּרֶב בְּבַת־יְהוּדָה תַּאֲנִיָּה וַאֲנִיָּה:

[6]*Reader or Narrator]* לְךָ חָטָאנוּ אֱלֹהִים, הֶעֱוִינוּ וְהִרְשַׁעְנוּ. וְהָרַגְנוּ נְבִיאֶךָ וְרִשְׁעֵנוּ יָדַעְנוּ. יְהִי חַסְדְּךָ לְנַחֲמֵנוּ, כִּי מִשְּׁאוֹל שִׁוַּעְנוּ. וּמִפְּרִי מַעֲלָלֵינוּ זֶה כַּמֶּה שָׂבַעְנוּ. רַחֵם לֹא־רֻחָמָה, הַסֹּעֲרָה עֲנִיָּה. עֵינֶיהָ לְךָ תִּשָּׂא. וְאֶת עֶזְרָתְךָ צוֹפִיָּה:]

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1) o.v. ״וְעַד הִפְלִיא פְּלִילִיָּה״. 2) o.v. ״אֵין זֶה כִּי אִם־דַּם הַזְּבָחִים״.

3) o.v. ״וְתִנוֹקוֹת שֶׁל־בֵּית רַב וְעֵינֵי אָבוֹת רֹאוֹת״.

4) o.v. ״יָרֶב צַר נְקָמֶת וְהִקְרְיָה הֹמִיָּה. בְּכָל זֹאת לֹא־שָׁב אַפּוֹ, וְעוֹד יָדוֹ נְטוּיָה״.

5) o.v. ״וְאָז שָׁקַט דָּם נָקִי וְחֶרֶב נָקָם רָוְיָה״.

6) v. סדר התפלות לתעניות כמנהג ק״ק ספרדים.

Reader or Narrator: I made my burden heavy and my iniquity was doubled[1] on the day when I stretched out my hand against the blood of the Prophet,[2] in the court of (God), the Sanctuary of the Lord; and the earth did not cover him[3] until the sword of my oppressors arrived, neither did it rest until it had avenged the blood of Zechariah the prophet. *Cong.:* And he increased mourning and lamentation amid the daughter of Judah. *Reader or Narrator:* (The blood) foamed more and more, till the captain of the guard came, and entered the Sanctuary of the Lord; and when he found the blood[4] seething, he enquired the cause thereof from the priests that were making sacrifice; and they answered him: "This is but the blood of sacrifices that were offered"; so he tried (a comparison) with the blood of oxen, blood of rams, and blood of fatlings; indeed he[5] offered many sacrifices to find out the reason (that it kept on bubbling). *Cong.:* And he increased mourning and lamentation amid the daughter of Judah. *Reader or Narrator:* Yet for all this it did not rest, but continued like the raging sea, and when the matter was investigated, it was found to be clear beyond doubt that (this was) the blood of the man of God, who was thus destroyed[6] without cause; then Nevuzaradan said: "Now therefore shall come a reckoning for his blood! Gather to me the priests, and bring them forth from the House of the Lord, for I will not rest until the blood of the prophet Zechariah remains still." *Cong.:* And he increased mourning and lamentation amid the daughter of Judah. *Reader or Narrator:* He proceeded to stab the aged by the hundred, and young men by the myriads and he brought down to the slaughter the priests of the Lord of hosts; the children were killed while their parents looked on, their mothers, too, were brought to the slaughter after them; yet it was a miracle, and a sign, that the prophet's blood was not stilled, and I said to myself: "This is your guilt, and this is its reward!" *Cong.:* And he increased mourning and lamentation amid the daughter of Judah. *Reader or Narrator:* He continued slaying women together with their suckling babes, and the blood poured out among them like the blood of the river of Egypt[7] until Nevuzaradan lifted up his heart towards heaven, and he said: "Is it not enough that I have killed the daughters of Jerusalem? Dost thou intend to consume the (entire) remnant of the captivity?" *Cong.:* And he increased mourning and lamentation amid the daughter of Judah.

[*Reader or Narrator:* To thee we have sinned, O God, we have acted perversely and we have wrought wickedness; we have slain thy prophets and thus we acknowledge our wickedness; O let thy kindness comfort us, for we cry from the underworld; Indeed we have for these many (years) been satisfied with the fruits of our evil deeds; O have mercy upon Lo-ruhamah[8] the afflicted, beaten with storm, whose eyes are lifted up to thee, and who awaits thy help.]

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1) The guilt of murder and the desecration of the Temple. 2) *i.e.* Zechariah, v. 2 Chron. 24,21, a. Gitt. 57b. 3) *viz.* the blood was bubbling and the earth did not absorb it. 4) Zechariah's blood. 5) The singular is used here instead of the plural. 6) Lit. *rooted out*, *cf.* Job 31, 12. 7) *i.e.* the Nile, when struck by Moses, v. Ex. 7, 20. 8) *viz.* Israel, *cf.* Hos. 1, 6.

לז) ע״י שלמה [בן יצחק גירונדי] [1] By Solomon Gerondi (13th cent. ?)

Reader or Narrator שְׁכֻרַת וְלֹא מִיַּיִן, הַשְׁלִיכִי תֻפֵּיִךְ. קָרְחִי נָא וָגֹזִּי, וְהַשְׁחִיתִי אַפֵּיִךְ. שְׂאִי עַל שְׁפָיִם קִינָה, וְסֹבִּי כָל־אֲגַפֵּיִךְ. וְזַעֲקִי לִפְנֵי יְיָ, עַל חֶרֶב סִפֵּיִךְ. עַל נֶפֶשׁ עוֹלָלַיִךְ, שְׂאִי אֵלָיו כַּפֵּיִךְ: אֵיכָה בָּא צַר וְאוֹיֵב, בְּצִיּוֹן עִיר מַמְלֶכֶת. אֵיכָה רֶגֶל זֵדִים, אַדְמַת צְבִי דוֹרֶכֶת. בְּבוֹאָם מָצְאוּ כֹהֲנִים, שׁוֹמְרֵי הַמַּעֲרֶכֶת. וְעַל מִשְׁמְרוֹתָם עָמְדוּ, וְלֹא עָזְבוּ הַמְּלָאכֶת. עַד אֲשֶׁר שֻׁפַּךְ דָּמָם, כְּמֵימֵי הַמַּהְפֶּכֶת. וּבָא כָל עָרֵל וְטָמֵא, מִבֵּית לַפָּרֹכֶת. מְקוֹם אֲשֶׁר כֹּהֵן גָּדוֹל, יָרֵא שָׁם לָלֶכֶת. וְהֶחֱרִיבוּ [2]סְעִפַּיִךְ, וְחַלּוֹנֵי שְׁקוּפֵּיִךְ. *Cong.* וְזַעֲקִי לִפְנֵי יְיָ, עַל חֶרֶב סִפֵּיִךְ. עַל נֶפֶשׁ עוֹלָלַיִךְ, שְׂאִי אֵלָיו כַּפֵּיִךְ:

Reader or Narrator קוֹל יִלְלַת בַּת צִיּוֹן, מֵרָחוֹק נִשְׁמָעַת. תִּזְעַק זַעֲקַת חֶשְׁבּוֹן, תִּבְכֶּה בְּכִי מֵיפָעַת. אֲהָהּ כִּי כוֹס שָׁתִיתִי, וּמָצִיתִי קֻבַּעַת. אֲכָלוּנִי שְׁנֵי אֲרָיוֹת חֲדוּדֵי מַלְתָּעַת. בַּת בָּבֶל הַשְּׁדוּדָה, וּבַת אֱדוֹם הַמַּרְשָׁעַת. מַה תִּתְאוֹנְנִי צִיּוֹן, וְחַטָּאתֵךְ נוֹדָעַת. עַל רֹב עֲוֹנֵךְ גָּלָה, עַמֵּךְ מִבְּלִי דָעַת. עַל עָזְבֵךְ צוֹפַיִךְ, [3]לִשְׁאוֹל בִּתְרָפֵיִךְ. *Cong.* וְזַעֲקִי לִפְנֵי יְיָ, עַל חֶרֶב סִפֵּיִךְ. עַל נֶפֶשׁ עוֹלָלַיִךְ, שְׂאִי אֵלָיו כַּפֵּיִךְ:

Reader or Narrator אַל תִּשְׂמְחִי אוֹיַבְתִּי, עַל כִּי נִשְׁבַּר קַרְנִי. כִּי נָפַלְתִּי קָמְתִּי, וַיְיָ עֲזָרָנִי. הִנֵּה יַאַסְפֵנִי, שַׁדַּי אֲשֶׁר פִּזְּרָנִי. וְיִגְאָלֵנִי מִמֵּךְ, צוּרִי אֲשֶׁר מְכָרָנִי. [4]וִינַחֵם יְנַחֲמֵנִי, אֱלֹהַי אֲשֶׁר עֲכָרָנִי. וְאָז בְּסַלְעֵי סְעִפֵּיִךְ. אֲנַפֵּץ אֶת טַפֵּיִךְ. *Cong.* וְזַעֲקִי לִפְנֵי יְיָ, עַל חֶרֶב סִפֵּיִךְ. עַל נֶפֶשׁ עוֹלָלַיִךְ, שְׂאִי אֵלָיו כַּפֵּיִךְ:

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[1]) v. Zunz' Synagogale Poesie des Mittelalters, p. 144. [2]) o.v. ״וְהֶחֱרִיבוּ שְׁחִיפַּיִךְ״. [3]) o.v. ״וְשָׁמְעֵךְ קוֹל תְּרָפֵיִךְ״. [4]) o.v. ״גַּם עָלַיִךְ תַּעֲבֹר כּוֹס, אֲשֶׁר עֲבָרָנִי״.

Reader or Narrator: (O Israel), drunk, but not with wine,[1] cast away your timbrels (of joy);[2] make your head bald and cut your hair,[3] and mar your face; go round all your borders, (and) raise up lamentation on the bare hills; O cry before the Lord, for the destruction of the Temple,[4] lift up your hands[5] to him (and pray) for the lives of your infants. O how came it that the adversary, the foeman, did enter Zion, the royal city; how came it that the feet of the insolent men trampled on holy ground? When they[6] entered (the Temple), they found the Priests, the guardians of the Shew-bread, standing at their watch-posts, not flinching (from) their duty, till their blood was shed like the water of the Nile;[7] then all who were uncircumcised and defiled entered the Holy of Holies,[8] the place where even the High Priest feared to tread, and (the enemy) destroyed your threshold and the windows of your Temple;[9] *Cong.:* O cry before the Lord, for the destruction of the Temple,[4] lift up your hands[5] to him (and pray) for the lives of your infants.

Reader or Narrator: The wailling cry of the daughter of Zion is heard from afar, she cries out as Heshbon once cried,[10] she bewails the weeping of Mephaat;[11] Woe! for I have drunk the cup (of his fury), and drained the goblet (of punishment),[12] (for) the daughter of Babylon, the devastator, and the daughter (of Edom), the wicked one, have eaten me up (like) lions with sharp teeth; (but) why should you complain, O Zion, seeing that your guilt is known? It is for the abundance of your iniquity, want of knowledge (of God's ways), for abandoning your seers and enquiring of the (false prophets who worshipped) idols, your people were exiled! *Cong.:* O cry before the Lord, for the destruction of the Temple,[4] lift up your hands[5] to him (and pray) for the lives of your infants. *Reader or Narrator:* Rejoice not, my enemy, over the downfall of my glory! Though I have fallen, I will yet arise, and the Lord will help me! Behold, the Almighty who has scattered me, will gather me in (once more)! Indeed, my Rock who has sold me will redeem me from you, and my God who brought trouble on me, will surely comfort me; then upon the clefts of your rocks I will dash your little ones![13] *Cong.:* O cry before the Lord, for the destruction of the Temple,[4] lift up your hands[5] to him (and pray) for the lives of your infants.

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1) Israel is drunk with misery and tribulation, v. M.D. on Is. 51,21. 2) v. M.D. on Jer. 31,3. 3) Shaving the head was a sign of mourning, v. M.D. on Mic. 1,16, Jer. 7,29, a. Amos 8,10 (although prohibited in the Torah, v. Deut. 14,1). 4) Lit. *the threshold* (*of the Temple*). 5) As a drowning man spreads out his arms and cries for help, v. Lam. 2,19 (p. 18), a. A.S., p. 317, note 5. 6) *i.e.* the enemy. 7) Lit. *like the waters* (*of the Nile*) *that turned* (*to blood*), v. Ex. 7,20. 8) Lit. *within the veil, viz.* Titus pierced the veil with his spear, v. p. 110, note 1. 9) Lit. *and the windows of your framework, viz.* the windows of the Temple were made of small firm beams. The author uses this on the explanation given by our sages, that the windows were broad within, and narrow without, to indicate that the Holy Temple (which was the earthly abode of the Divine Presence) required no light from without, as the illumination of his Presence radiated from the Temple into the world outside, v. Men. 86b on I K. 6, 4. 10) *cf.* Is. 15, 4. 11) A Levitical city, v. Jos. 13, 18, Jer. 48, 21, a. I Chron. 6, 64. 12) A metaphor for describing Divine retribution. 13) *viz.* as you did to me, *cf.* Ps. 137, 8–9.

לח) ע״י [יהודה בר שמואל הלוי] By Judah HaLevi (c. 1080–1145)

Reader or Narrator:

צִיּוֹן, הֲלֹא תִשְׁאֲלִי לִשְׁלוֹם אֲסִירַיִךְ. דּוֹרְשֵׁי שְׁלוֹמֵךְ, וְהֵם יֶתֶר
עֲדָרָיִךְ: מִיָּם וּמִזְרָח וּמִצָּפוֹן וְתֵימָן, שְׁלוֹם רָחוֹק וְקָרוֹב, שְׂאִי
מִכָּל־עֲבָרָיִךְ: וּשְׁלוֹם אֲסִיר [1]תִּקְוָה, נוֹתֵן דְּמָעָיו כְּטַל־חֶרְמוֹן,
וְנִכְסָף לְרִדְתָּם עַל־הֲרָרָיִךְ: לִבְכּוֹת עֱנוּתֵךְ אֲנִי תַנִּים, וְעֵת אֶחֱלוֹם
שִׁיבַת שְׁבוּתֵךְ, אֲנִי כִנּוֹר לְשִׁירָיִךְ: לִבִּי לְבֵית־אֵל, [2]וְלִפְנִיאֵל מְאֹד
יֶהֱמֶה וּלְמַחֲנַיִם, [3]וְכָל־פִּגְעֵי טְהוֹרָיִךְ: שָׁם הַשְּׁכִינָה שְׁכֵנָה לָךְ,
וְהַיּוֹצְרֵךְ פָּתַח לְמוּל שַׁעֲרֵי־שַׁחַק, שְׁעָרָיִךְ: וּכְבוֹד יְיָ לְבַד הָיָה
מְאוֹרֵךְ, וְאֵין שֶׁמֶשׁ וְסַהַר וְכוֹכָבִים מְאִירָיִךְ: אֶבְחַר לְנַפְשִׁי
לְהִשְׁתַּפֵּךְ, בְּמָקוֹם אֲשֶׁר רוּחַ אֱלֹהִים שְׁפוּכָה, עַל בְּחִירָיִךְ: אַתְּ
בֵּית מְלוּכָה, וְאַתְּ כִּסֵּא יְיָ. וְאֵיךְ יֵשְׁבוּ עֲבָדִים עֲלֵי כִסְאוֹת גְּבִירָיִךְ:
מִי־יִתְּנֵנִי מְשׁוֹטֵט, בַּמְּקוֹמוֹת אֲשֶׁר נִגְלוּ אֱלֹהִים לְחוֹזַיִךְ וְצִירָיִךְ:
מִי יַעֲשֶׂה־לִּי כְנָפַיִם וְאַרְחִיק נְדוֹד, אָנִיד לְבִתְרֵי לְבָבִי בֵּין בְּתָרָיִךְ:
אֶפּוֹל לְאַפַּי עֲלֵי אַרְצֵךְ, וְאֶרְצֶה אֲבָנַיִךְ מְאוֹד, וַאֲחוֹנֵן אֶת־
עֲפָרָיִךְ: אַף כִּי־בְעָמְדִי עֲלֵי קִבְרוֹת אֲבוֹתַי, וְאֶשְׁתּוֹמֵם בְּחֶבְרוֹן
עֲלֵי מִבְחַר קְבָרָיִךְ: [אֶעֱבוֹר בְּיַעְרֵךְ וְכַרְמִלֵּךְ, וְאֶעְמוֹד בְּגִלְעָדֵךְ,
וְאֶשְׁתּוֹמֲמָה עַל־הַר עֲבָרָיִךְ:] הַר הָעֲבָרִים וְהֹר הָהָר, אֲשֶׁר־שָׁם
שְׁנֵי אוֹרִים גְּדוֹלִים, מְאִירַיִךְ [4]וּמוֹרָיִךְ: חַיֵּי נְשָׁמוֹת [5]אֲוִיר אַרְצֵךְ,
וּמִמָּר־דְּרוֹר אַבְקַת עֲפָרֵךְ, וְנֹפֶת צוּף נְהָרָיִךְ: יִנְעַם לְנַפְשִׁי, הֲלֹךְ

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1) o.v. "תַּאֲוָה". 2) o.v. "וְלִפְנֵי אֵל מְאֹד יֶהֱמֶה וּלְמַחֲנָיִךְ". 3) o.v. "נִגְעֵי טְהוֹרָיִךְ" or "וְכָל פִּגְרֵי". 4) o.v. "וְאוֹרָיִךְ". 5) Sephardi idiom, v. B.Y., p. 96, note 1.

Reader or Narrator: O Zion, will you not ask after the well-being of your captive[1] (sons)? For they the remainder of your flock (constantly) enquire after your welfare. Receive peace from every side, from west, east, north and south, from far and near. (Receive) also the greetings from the prisoners of hope,[2] who shed tears[3] like (mount) Hermon's dew, and yearn to shed them on your hills. When I bewail your humiliations I am (like) a Jackal, but when I dream of the return of your captivity then I am (like) a harp for your songs. My heart longs greatly for Beth-el, (the Temple), for Peniel and for Mahanaim[4] and all the Meeting-places of your pure ones. It is there[5] that the Divine Presence dwells in your midst, and your Creator has opened your gates to face[6] the gates of heaven. Indeed, naught but the glory of the Lord was your light, and no sun nor moon nor stars were (needed as) your luminaries. I would chose for my soul to be poured out (in prayer) on the very place where the spirit of God was poured out upon your chosen ones! You are the Royal House, and you are the throne of the Lord; how then come slaves to sit upon the thrones of your noble ones?[7] O that I might be a mere wanderer in the places where (the glory of) God was revealed to your prophets and your envoys! O who will make me wings that I could wend my way afar? I will make my own broken heart find its way amidst your broken ruins. I will fall upon my face to the ground, (for) I take much delight in your stones and show favour to your very dust.[8] Even when I stand at the graves of my ancestors, I behold in astonishment your choicest sepulchres in Hebron; [I would go through your woods and cultivated land, indeed I would stand on your rocky mountains and wonder at your Mount beyond (the Jordan).] (Or at) the mount of Abarim[9] and mount Hor,[10] where the two great luminaries that were your light and guide (are interred). The air of your land is the very life of your souls, and the dust of your earth is as flowing myrrh, and your river is

1) *i.e.* Israel, imprisoned in exile. 2) The captives who hope to be delivered, v. Targum on Zech. 9, 12. 3) Lit. *he sheds his tears.* 4) They were all Houses of God, as named by Jacob, v. Gen. 31, 13. 32, 3, a. 31. 5) *i.e.* in Zion. 6) So that prayers should ascend to heaven, *cf.* Jacob the Patriarch's statement (v. Gen. 28, 17). 7) *i.e.* the prophets of old. 8) The desire to come back to Zion was so strong, that even the rubble heaps were affectionately described, *cf.* M.D. on Ps. 102, 15. 9) Where Moses died, overlooking the north end of the Dead Sea. 10) Where Aaron died (North-East of Kadesh), a day's journey from the Dead Sea, v. H. Chu., p. 658.

עָרֹם וְיָחֵף, עֲלֵי חָרְבוֹת שְׁמָמָה. אֲשֶׁר הָיוּ דְבִירָיִךְ: בִּמְקוֹם אֲרוֹנֵךְ אֲשֶׁר נִגְנַז, וּבִמְקוֹם כְּרוּבַיִךְ. אֲשֶׁר שָׁכְנוּ חַדְרֵי חֲדָרָיִךְ: אָגֹז וְאַשְׁלִיךְ פְּאֵר נִזְרִי, וְאֶקֹּב זְמַן, חִלֵּל בְּאֶרֶץ טְמֵאָה. אֶת־נְזִירָיִךְ: אֵיךְ יֶעֱרַב לִי אֲכֹל וּשְׁתוֹת. בְּעֵת אֶחֱזֶה, כִּי יִסְחֲבוּ הַכְּלָבִים אֶת־כְּפִירָיִךְ: אוֹ אֵיךְ מְאוֹר יוֹם, יְהִי מָתוֹק לְעֵינַי. בְּעוֹד אֶרְאֶה בְּפִי עוֹרְבִים, פִּגְרֵי נְשָׁרָיִךְ: כּוֹס הַיְגוֹנִים, לְאַט הַרְפִּי מְעַט. כִּי כְבָר מָלְאוּ כְסָלַי וְנַפְשִׁי, מִמְּרוֹרָיִךְ: עֵת אֶזְכְּרָה אָהֳלָה, אֶשְׁתֶּה יְחַמָרֵךְ, וְאֶזְכֹּר אָהֳלִיבָה. וְאֶמְצֶה אֶת־שְׁמָרָיִךְ: צִיּוֹן כְּלִילַת יֹפִי, אַהֲבָה וָחֵן תִּקְשְׁרִי מֵאָז. וּבָךְ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרָיִךְ: הֵם הַשְּׂמֵחִים לְשַׁלְוָתֵךְ, וְהַכּוֹאֲבִים עַל־שׁוֹמֵמוּתֵךְ, וּבוֹכִים עַל־שְׁבָרָיִךְ: מִבּוֹר שְׁבִי שׁוֹאֲפִים נֶגְדֵּךְ, וּמִשְׁתַּחֲוִים אִישׁ מִמְּקוֹמוֹ [2]אֱלֵי־נֹכַח שְׁעָרָיִךְ: עֶדְרֵי הֲמוֹנֵךְ, אֲשֶׁר גָּלוּ [3]וְהִתְפַּזְּרוּ מֵהַר לְגִבְעָה, וְלֹא שָׁכְחוּ גְדֵרָיִךְ: הַמַּחֲזִיקִים בְּשׁוּלַיִךְ, וּמִתְאַמְּצִים לַעֲלוֹת וְלֶאֱחוֹז בְּסַנְסִנֵּי תְמָרָיִךְ: שִׁנְעָר וּפַתְרוֹס הֲיַעַרְכוּךְ בְּגָדְלָם, וְאִם הֶבְלָם יְדַמּוּ לְתֻמַּיִךְ וְאוּרָיִךְ: אֶל־מִי יְדַמּוּ מְשִׁיחַיִךְ, וְאֶל־מִי נְבִיאַיִךְ, וְאֶל־מִי לְוִיַּיִךְ וְשָׁרָיִךְ: יִשְׁנֶה וְיַחֲלֹף כְּלִיל, כָּל־מַמְלְכוֹת הָאֱלִיל, חָסְנֵךְ לְעוֹלָם. לְדוֹר וָדוֹר נְזָרָיִךְ: אִוַּךְ לְמוֹשָׁב אֱלֹהָיִךְ. וְאַשְׁרֵי אֱנוֹשׁ, יִבְחַר וְיִקְרַב וְיִשְׁכּוֹן בַּחֲצֵרָיִךְ: אַשְׁרֵי מְחַכֶּה, וְיַגִּיעַ וְיִרְאֶה עֲלוֹת אוֹרֵךְ, וְיִבָּקְעוּ עָלָיו שְׁחָרָיִךְ: לִרְאוֹת בְּטוֹבַת בְּחִירַיִךְ [4]וְלַעְלֹז בְּשִׂמְחָתֵךְ, בְּשׁוּבֵךְ אֱלֵי קַדְמַת נְעוּרָיִךְ:

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1) o.v. "חֲמָתֵךְ". 2) o.v. "לְמוּל נֹכַח". 3) o.v. "וְהִתְהַלְּכוּ".
4) o.v. "וְלַעֲלוֹת בְּשִׂמְחָתֵךְ".

(like) the drops of honeycomb. A rare delight were it for my soul to walk about naked and barefoot in the utterly desolate places where (once stood) your Mercy-seat. In the place where your Ark and your Cherubim[1] lie hidden, where your innermost chambers were established—I will cut off and cast away the glory of my Nazarite's hair,[2] and will curse the hour[3] that dishonoured your consecrated ones in an unclean land. How can food and drink be sweet to me when I must look on while dogs drag your young lions?[4] Or how can the light of day be pleasing for my eyes when I must see corpses of your eagles[5] in the mouth of ravens? Desist a little, (and go) gently, O cup of sorrow! For my body and soul are already full of your bitterness. When I recall Oholah,[6] I drink your foaming wine (of grief), and when I remember Oholibah,[6] I drain it to the very dregs.[7] O Zion, perfection of beauty, you acquired love and affection from of old,[8] and the souls of your companions are (still) with you. They (who) rejoice at your prosperity, are (now) in pain over your desolation, and weep over your ruins. From the pit of captivity they sigh (and gasp) towards you, and each one from his place makes obeisance towards your gates. The flock of your multitudes who were exiled and scattered abroad from mount to hill, have never yet forgotten your folds. They yet strive to ascend and grasp the branches of your palm tree, as they cling fast to your skirt. Can Shinar[9] and Pathros[10] compare with you for all their greatness, and can their vanity be compared to your Urim and Tumim?[11] To whom are your anointed ones to be compared, to whom your prophets, and to whom shall your Levites and choristers (be likened)? May all the kingdoms of idolatry be changed, and utterly pass away, but your power. (O Zion,) be for ever; your crown shall endure throughout the generations. Your God desired you for a dwelling-place, and happy is the man who makes his choice and comes near to dwell in your court. Happy is he that waits,[12] (and happy is he) that will succeed in witnessing the rising of your light, when over him shall break forth your dawn. Then shall he behold the welfare of your chosen ones, and he will exult in your rejoicing when you shall return to your youthfulness as of old.

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1) v. p. 91, note 15. 2) A description of ancient mourning practice, *cf.* Jer. 7, 92, Mic. 1, 16, a. Job 1, 20. 3) Lit. *time.* 4) *i.e.* Israel. 5) The eagle is a figure of renovation of youth, *cf.* Ps. 103, 5. 6) v.p. 37, notes 5–6. 7) *i.e.* the cup in which is wine of a heady mixture, making those who drink it mentally and physically helpless, *cf.* M.D. on Ps. 75, 9. 8) *cf.* Pesik. Beshalach, 80a. 9) *i.e.* Babylon 10) *i.e.* Egypt. 11) *i.e.* the ornaments (Oracles) worn by the High Priest on his breast-plate, v. p. 147, note 4, a. A.S., p. 229, note 2. 12) *i.e.* those who wait for the Messiah, viz. those who are firm in their faith, despite their bitter trials, *cf.* Sonc. P. Ed. on Dan. 12, 12.

לט) ע״י [אברהם החוזה] [1] By Abraham Hozeh? (c. 12th cent.)

Reader or Narrator:

צִיּוֹן קְחִי כָּל צֳרִי גִלְעָד לְצִירָיִךְ. אֵין דַּי, לְמַעַן כִּי־ם
גָּדְלוּ שְׁבָרָיִךְ: אֶרֶץ צְבִי, אַתְּ בְּתוֹךְ גּוֹיִם נְתוּנָה. וּמִן עֵדֶן מְקוֹם כָּל
יְקָר, יָצְאוּ נְהָרָיִךְ: וַיְהִי לְאוֹת, נַעֲמָן רָחַץ בְּשָׂרוֹ בְּמֵי יַרְדֵּן, אֲזַי
נֶאֱסַף. אַף כִּי טְהוֹרָיִךְ: אַף לֹא יְסֻלֶּה עֲפַר אַרְצֵךְ, בְּזָהָב וּפָז. יָקָר
כְּמוֹ יַהֲלוֹם מַחְצַב הֲרָרָיִךְ: כָּל תַּעֲנוּגִים, בְּבֹא בָסְרֵךְ וְלֹא קָהֲתָה
הַשֵּׁן. וְאוּלָם כְּצוּף מָתְקוּ מְרוֹרָיִךְ: פִּרְיֵךְ לְמַרְפֵּא, וְכָל עָלֶה
תְּעָלָה. הֲלֹא וּכְיַעֲרַת הַדְּבָשׁ הָיוּ יְעָרָיִךְ: עִם הַפְּתָנִים בְּרִית כָּרְתוּ
מְתָיִךְ. וְאֵין שָׂטָן, אֲבָל הָשְׁלְמוּ לָהֶם כְּפִירָיִךְ: בָּךְ כָּל בְּהֵמָה וְעוֹף
חָכְמוּ. עֲדֵי כַּחֲמוֹר הָיָה, לְפָנִים לְבֶן יָאִיר, חֲמוֹרָיִךְ: בָּךְ אֵל לְבַדּוֹ
וְאֵין בִּלְתּוֹ. וְיָצָא שְׁמֵךְ, כִּי שֵׁם אֱלֹהֵי אֱמֶת נוֹדַע בְּשִׁירָיִךְ: מַה טּוֹב
וְנָעִים, בְּבֹא שִׁבְטֵי בְנֵי יַעֲקֹב, שָׁלשׁ פְּעָמִים בְּכָל שָׁנָה, שְׁעָרָיִךְ: בָּךְ
סוֹד תְּעוּדָה וְסוֹד חָכְמוֹת, וּבָאוּ בְנֵי־קֶדֶם וְחַכְמֵי שְׁבָא לִכְתּוֹב
סְפָרָיִךְ: מֶלֶךְ בְּקִרְבֵּךְ, וּבָךְ שָׂרֵי חֲיָלִים בְּכָל נֶשֶׁק, וְעַל כָּל לְאֹם
גָּבְרוּ גְבִירָיִךְ: שׁוֹטְרִים בְּכָל הַגְּבוּל, שׁוֹפְטִים בְּכָל עִיר וְעִיר. זִקְנֵי
אֱמֶת הֵם, וְאֵין מוֹרֶה כְּמוֹרָיִךְ: בִּימֵי בְחוּרוֹת, הֱיוֹת קֹדֶשׁ
לְאֵל נִבְחֲרוּ. וּבְנֵי נְבִיאִים בְּנֵי אֵל חַי, נְעָרָיִךְ: בָּךְ הַתְּקוּפָה, עֲלֵי
קַו הָאֱמֶת נִשְׁקָלָה. תְּכֵן שְׁנוֹת דּוֹר וְדוֹר, בְּשְׁנֵי אֲדָרָיִךְ: מוֹלַד
הַלְּבָנָה כְּפִי אָרְכֵּךְ, וְהַמַּחֲזֶה שׁוֹמָה לְרָחְבֵּךְ. וּבָהּ הֶרְאֵית סְתָרָיִךְ:
נִרְאָה בְתַמּוּז כְּסִיל בָּךְ יַעֲלֶה. כִּי שְׁאָר כָּל הֶחֳדָשִׁים לְבַד זֶה,

[1]) v. p. xxiii note 34.

Jerusalem suffered no injury, v. Yoma 21a. 9) *i.e.* None reared its head in calumny. 10) Although an ass was considered an example of stupidity (v. B.B. 74a), the asses of Pinchas ben Ya'ir and Chaninah ben Dosa were intelligent. *cf.* the legends related in the Talmud, v. Av. d'R.N. 8, Chul. 7a, a. Shab. 112b, a. Gen. R., s. 46. 11) Through the songs chanted by the Levites in the Temple. 12) At the Exodus from Egypt. 13) The months and Festivals were fixed by our Rabbis of old in Jerusalem, on the evidence of authentic witnesses who testified that they had seen the new moon. v. R. Hash. 1, 3. 14) *viz.* by intercalating when necessary one extra month, called *Adar Sheni* (Second Adar). It was within the authority of the Sanhedrin to decide annually whether the year was to be a leap year, and the decision was based on direct observation during the spring, as *Adar* was the only month that they intercalated. v. San. 12b. 15) Lit. *the birth of the moon.* 16) It refers to the astronomical calculations, v. Eruv, 56a (the author based this on a Mechilta). 17) Lit. *fool*, v. Ber. 58b, a. p. 129, note 10.

Reader or Narrator: O Zion, were you to take all the balm of Gilead,[1] there would not be sufficient to (heal) your wounds, for your ruin is as vast as the sea.[2] O glorious land,[3] you were placed in the centre of the nations,[4] and from Eden, the source of all splendour, your rivers streamed forth.[5] And these became portant, in that even Naaman was cured when he bathed himself[6] in the waters of Jordan, how much more then, your (own) pure ones? The dust of your land cannot even be valued against gold, the finest gold, and the quarried (stones) from your mountains are as precious as onyx. (O city of) all delights, no tooth was set on edge through your unripe fruit,[7] indeed even your most bitter (fruit) was sweet as honeycomb. Your fruit had healing (within it), and every leaf (itself) a cure, indeed your forests were like a honeycomb. Your people had a league of peace with the venomous serpents,[8] and none was attacked,[9] indeed, your wild animals were at peace with them. All the beasts and fowl in your (dominion) were wise, while your asses were (wise) as the ass of (Pinchas) the son of Yair[10] of old. God alone and no other was in your midst, (O Zion,) and your name went forth, for the true God became known through your songs.[11] How good and how pleasant it was when thrice a year the tribes, the children of Jacob, entered (within) your gates. Secret testimonies and hidden wisdom were (kept) within you, and the sons of the East, and the wise men of Sheba, came to write down your (doctrines in) books. You had a king in your midst, captains of the army with all (kinds of) weapons, and over every nation did your heroes prevail. Officers throughout your borders, judges in each city, (and sage) elders were true (scholars), and there was no teacher the peer of your teachers! In the days of (your) youth[12] you were chosen to be consecrated to God, even your tender ones, the children of the living God, were prophets. Through you the thread of time was balanced with a perfect line:[13] through your doubling the month of Adar,[14] the years were determined throughout the generations. The new moon[15] (was fixed) according to your longitude,[16] and its (first) appearance was determined according to your latitude, and through her (light) she revealed (the accuracy of) your secret (knowledge). Orion[17] rises and is visible by you (only) in (the month of) Tammuz, but in all other months is

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1) Metaphorically speaking, *i.e.* as there are no righteous men amongst them to heal their spiritual sickness, v. Rashi on Jer. 8,22. *Gilead* was famous for its balm, *cf.* Gen. 37,25. According to M.Z. it was the juice of the turpentine tree whose resinous distillation is much praised by the Arabs for its healing virtues (Thomson), v. Sonc. P. Ed., *ibid.*, a. 46,11. 2) *cf.* Lam. 2,13. 3) *cf.* Dan. 11,16. 4) According to Midrashic teaching, Israel was situated in the centre of the world, (v. Midr. Tan. on Lev. 19,23, a. Rashi on "בטיבורו של עולם" San. 37a, v.a. commentaries on Ps. 50,1–2. Israel lies in the centre of the inhabited earth. First, it lies at the central land and sea junctions of the continents of Europe, Asia and Africa. Secondly, it is midway between the coast of America to the west, China to the east, and South Africa to the south. Thirdly, the capital cities of nations with more than half the world's total population lie within approximately 2,000 miles of Israel: Ezekiel foretold 2,000 years ago (when Israel was in exile in Babylon), of our regathering to the Land, and God is warning Gog of the evil designs against Israel that dwells in the middle of the earth, v. Ezek. 38,12 v. a. Laurence H. Bunker: *They lived in Israel*, p. 8. 5) The Euphrates which encircled the land of Israel, flowed from the Garden of Eden v. Gen. 2,14. 6) Lit. *his flesh*, *viz.* Naaman was cured of his leprosy, v. 2 K. 5,14 7) This expression is borrowed from Jer. 31,28, a. Ezek. 18,2. 8) Nobody was harmed in Jerusalem through scorpions or serpents, *viz.* the inhabitants of

בַּחֲדָרָֽיִךְ: אַיֵּה דְבִירֵךְ מְקוֹם אָרוֹן, וְאַיֵּה הֲדַר הֵיכָל וְהַמִּזְבְּחוֹת, אַיֵּה חֲצֵרָֽיִךְ: אַיֵּה מְשִׁיחֵךְ בְּעַד עַמֵּךְ יְכַפֵּר, וּמֶה הָיָה לְיַלְדֵי קְהָת, אַיֵּה נְזִירָֽיִךְ: אֵיפֹה נְבִיאִים בְּנֵי עֶלְיוֹן, וְכָל יוֹעֲצֵךְ אָבְדוּ, וְהָלְכוּ שְׁבִי מַלְכֵּךְ וְשָׂרָֽיִךְ: הָיִית יְפֵה־נוֹף [1]לְרֹאשׁ תֵּבֵל, בְּרוֹשֵׁךְ לְנֵס. חֶטְאֵךְ לְבַד סֵעֲפֵךְ, קָצַר קְצִירָֽיִךְ: אֶרֶץ מְאָסֵךְ, וּמֵי זָרִים שְׁטָפוּךְ, וְכָל רוּחַ הֱפִיצֵךְ. וְאֵשׁ בָּעֲרָה בְּעָרָֽיִךְ: מָרִית בְּצוּרֵךְ אֲשֶׁר מִצָּר נְצָרֵךְ. וְאָז זָרִים עֲכָרוּךְ, וְאַתְּ הָיִית בְּעוֹכְרָֽיִךְ: אֵל הֶאֱמִירֵךְ, עֲדֵי נִקְרֵאת אֲרִיאֵל. וְאֵיךְ עָבַר בְּנָוֵךְ, אֲרִי טוֹרֵף עֲדָרָֽיִךְ: שׁוּבִי לְאֵל בּוֹעֲלֵךְ, אַל תִּתְּנִי לוֹ דֳּמִי. עַד שׁוּב כְּבוֹדוֹ, וְעַד יִבְנֶה גְּדֵרָֽיִךְ: נַפְשִׁי מְאֹד נִכְסְפָה, לִרְאוֹת בְּזִיו זָהֳרֵךְ. שָׁלוֹם יְהִי לָךְ, וְרֹב שָׁלוֹם לְעֹזְרָֽיִךְ:

מ) ע״י [אלעזר ב״ר משה הדרשן] [2] By Eliazar HaDarshan (d. 1221)

Reader or Narrator:

צִיּוֹן עֲטֶרֶת צְבִי, שִׂמְחַת הֲמוֹנָֽיִךְ. שָׁלוֹם כְּנָהָר קְחִי, מֵאֵת אֲדוֹנָֽיִךְ: אֵלַי שְׁחָקִים, אֲשֶׁר שֹׁמְרִים לְהוֹמֹת וְחֵל. לַיְלָה וְיוֹם יִדְרְשׁוּן שָׁלוֹם, לְמַחֲנָֽיִךְ: גַּם הַנְּפוֹצִים בְּכָל אַרְבַּע קְצָוֹת, וְהֵם דֹּרְשֵׁי שְׁלוֹמֵךְ, בְּנוֹתַֽיִךְ וּבָנָֽיִךְ: שֹׁכְנֵי קְבָרִים, מְחַכִּים וּמְצַפִּים לְיוֹם יִשְׁעֵךְ, וְאָז יִצְמְחוּ יִחְיוּ יְשֵׁנָֽיִךְ: וַאֲנִי בְּשָׁאֳלִי שְׁלוֹמֵךְ, אֶקְרָא קוֹל בְּרֹאשׁ הָרִים, וְאֶדְמֶה לְעוֹף עַל רַעֲנַנָּֽיִךְ. שָׁלוֹם לְצִיּוֹן, נְוֵה צֶדֶק. וְשָׁלוֹם עֲלֵי חֵילֵךְ וְחוֹמוֹת, יְקַר אַבְנֵי פִנָּֽיִךְ: שָׁלוֹם לְאֶרֶץ צְבִי, שָׁלוֹם לְכָל הַגְּבוּל גִּלְעָד וְשֹׁמְרוֹן, וְכָל יֶתֶר שְׁכֵנָֽיִךְ: צִיּוֹן, לְפָנִים הֲלֹא הָיִית יְפַת מַרְאֶה, אֵיךְ נֶהְפְּכוּ לִשְׁחוֹר תָּאֳרֵךְ וּפָנָֽיִךְ: כִּבְנוֹת מְלָכִים יְקַר עֲטִית תְּהִלָּה, וְאֵיךְ שַׂק תַּחְגְּרִי עַל חֲלָצַֽיִךְ וּמָתְנָֽיִךְ: לַחְמִי אֲנָחָה. בְּעֵת תַּעְדִּי לְתַחַת פְּאֵר [3]אֵפֶר, וְאֶשְׁתֶּה יְגוֹנִי עַל יְגוֹנָֽיִךְ: קוּמִי וְנִשָּׂא נְהִי, נִבְכֶּה דְמָעוֹת כְּיָם. יִזְּלוּ נְהָרוֹת לְמִן עֵינַי לְעֵינָֽיִךְ: עַל אַלְמְנוּתֵךְ,

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1) o.v. „וְרֹאשׁ עַפְרוֹת תֵּבֵל". 2) v.p. xxiv, note 35.

3) o.v. „אֶפְעֶה וְאֶשְׁתֶּה כּוֹס יְגוֹנָי".

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a compound of *Ari-El*, *i.e.* "Hearth of God", which is applied to Jerusalem, *cf.* Is. 29, 1. Rashi and M.D., however, apply it to the Altar, v. Ezek. 43, 15. 7) *i.e.* Nevuchadnetsar. 8) *cf.* Is. 54, 5. 9) *i.e.* pray continually until he will restore the glory of Zion. 10) Lit. *like a river*, *cf.* Is. 66, 12. 11) v. Rashi Men. 87a on „שומרים". 12) *i.e.* pray that there should be peace in your camp. 13) The huge stones (wherewith the walls of Jerusalem were built) were most difficult to obtain.

(hidden) in your chambers.[1] Where is your Mercy-seat, the home of the Ark, and where is the glory of the Temple and of the Altars, where are your courts? Where is your anointed (High Priest) who could make atonement for your people, and what has happened to (the Levites,) the children of Kehat?; Where are your consecrated ones? Where are the prophets, the sons of the Most High? Indeed, all your counsellors have perished; your kings and princes have gone into captivity. At the beginning of the world, you were beautiful in lofty stature, (as) a cypress is for a banner,[2] but your sin has swept you away, (and) utterly destroyed you.[3] The land rejected you, and the waters of Babylon[4] swept you away, every wind scattered you and fire blazed in your cities. You rebelled against your Rock, who had (hitherto) preserved you from the adversary, therefore, strangers troubled you, and so you have brought it all on yourself.[5] God has avouched you (to him, O Zion), in token thereof calling you Ariel;[6] wherefore, then did the lion[7] pass through your habitation, rending your flocks? Return to God, your husband,[8] (and) give him no rest[9] (from entreaty) until his glory returns, until he rebuild your fences. My soul longs greatly to behold your gleaming brightness; may peace be yours, and abundance of peace to those who help you!

Reader or Narrator: O Zion (once) the crown of glory, the joy of your own throngs, receive greetings of peace in abundance[10] from your Lord. The angels of heaven who (used to) guard[11] your walls and ramparts, day and night, seek peace for your camp.[12] Your sons and daughters, scattered in all the four corners of the earth, they, too seek your welfare. They that dwell in the grave, are watching in hope for the day of your salvation, (O Zion); then, indeed, will your dead sprout forth (and) live again. And as for me, when I ask of your peace, I will call (with my) voice on top of the mountains, and I will be like (some shrill) bird on your green (tree). Peace be to Zion, habitation of righteousness, peace be upon the ramparts and walls whose stones are (more) precious[13] than your pearls. Peace to the land of beauty, peace on every border (of) Gilead and Samaria and the rest of your dwellings. O Zion, in the days of old were you not fair of visage? How then had your face and form become blackened? (You were) enfolded in glory, in costly finery, like the daughters of a king; how is it that (now) you must gird yourself (with) sackcloth on your hips and on your loins? My sighs are my food! At the time when you put on ashes instead of a diadem, I cry and drink (the cup of) my sorrow for your sorrow. Arise, let us raise up lamentation, let us weep tears (in waves) like the sea, let rivers (of tears) flow from

1) Ibn Ezra identifies the *Chamber* (in Job 37,9) with *the chambers of the south, i.e.* the chambers of the southern sky from which the warm south wind comes. v. M.D. *ibid.* Driver agrees with the view of Ibn Ezra, that *the chambers of the south* are probably constellations which, as the poet knew, appeared above the horizon when a traveller journeyed south. Or according to Schiaperelli (v. Astronomy in the Old Testament, p. 66), they were actually above the horizon, in the latitude of the land of Israel, at the time the Book of Job was written. v. Sonc. P. Ed. on Job 9,9. 2) Lit. *your cypress for a banner*, viz. Mount Zion was lofty in her dominion, being on the edge of one of the highest tablelands of the country. v. M.D. on Ps. 48,3 (a. Stanley, *ibid.*), a. Prov. 8,26. 3) Lit. *has (the enemy) reaped your harvest?* o.v., has not the sin caused you to be utterly destroyed? 4) Lit. *the foreign water flooded you*, *cf.* Jer. 18,14. 5) Lit. *and you have become the cause of great trouble to yourself*, *cf.* Jud. 11,35. 6) It is

אֲשֶׁר הָלַךְ יְדִידֵךְ. וְהוּא הֶחֱרִיב דְּבִירוֹ, וְכָל סִתְרֵי צְפוּנָיִךְ: עֵת אֶרְאֶה יָפְיֵךְ, אֶקְרָא מְשֹׁרְרִים בְּשִׁיר. עֵת אֶחֱזֶה עָנְיֵךְ, אֶקְרָא מְקוֹנְנָיִךְ: אֶבְחַר לְקָאַת וְקִפֹּד יִשְׁכְּנוּ בָךְ, וְאוֹי לִי, אִם אֱדוֹם וַעֲרָב קִנְּנוּ בְּקִנָּיִךְ: עִיר הַמְּלוּכָה, לְדָוִד וּשְׁלֹמֹה בְּנוֹ הָיִית בְּנוּיָה, וְהֵם קֶדֶם מְכוֹנְנָיִךְ: אַתְּ הִיא לְמִקְדָּשׁ לְאֵל, אַתְּ הִיא מְנוּחָה לְצוּר. אַתְּ הִיא, אֲשֶׁר יוֹם בְּיוֹם יָרַד לְגַנָּיִךְ: שָׁם שֻׁלְחָן וּמְנוֹרָה וַאֲרוֹן הַבְּרִית. אֵל בֵּין שְׁדֵי אַהֲבָה, לָן בִּמְלוֹנָיִךְ: עַל מִזְבְּחֵךְ, כֹּהֲנִים עָמְדוּ מְשָׁרְתִים, בְּמוֹ זֶבַח וְעֹלָה, לְכַפֵּר עַל עֲוֹנָיִךְ: רֹאשׁ הַכְּהֻנָּה, אֲשֶׁר אָפוּד לְבוּשֵׁי יְקָר. נִשְׁמַע בְּשׁוּלֵי מְעִיל, קוֹל פַּעֲמֹנָיִךְ: אַחַת בְּשָׁנָה, פְּנִים הָלַךְ לְחַדְרֵי דְבִיר. הֵבִיא קְטֹרֶת מְלֹא קֻמְצוֹ וְחָפְנָיִךְ: קִדָּה וְקָנֶה וְכָל רָאשֵׁי בְשָׂמִים. עֲדֵי עִיר הַתְּמָרִים, בְּבוֹא רֵיחַ שְׁמָנָיִךְ: אַף הַלְוִיִּם אֲשֶׁר שֹׁמְרִים שְׁעָרִים. וְגַם הַמְשֹׁרְרִים שִׁיר בְּפֶה, עִם כָּל רְנָנָיִךְ: נֶגְדָּם בְּנֵי מַעֲמָד עוֹרְכִים תְּפִלָּה. וְלָךְ יַעֲלֶה הֲמוֹנֵךְ, בְּכָל פַּעֲמֵי זְמַנָּיִךְ: בָּךְ הַנְּבִיאִים הֲלֹא הָיוּ בְּסוֹד אֵל. וּבָךְ חַכְמֵי תְכוּנָה, וּבָךְ שִׁבְעִים זְקֵנָיִךְ: אַרְצֵךְ מְלֵאָה בְּמוֹ עֶשֶׂר קְדֻשּׁוֹת. וְכָל מַעֲשַׂר תְּרוּמָה, וְגַם מִבְחַר דְּגָנָיִךְ: עַתָּה שְׁמָמָה בְּלִי בָנִים וּבָנוֹת. וְאָן מַלְכֵּךְ, נְבִיאֵךְ, לְוִיַּיִךְ וְכֹהֲנָיִךְ: מָתַי יְשׁוּבוּן וְיָבוֹאוּ בְּתוֹךְ אָהֳלֵךְ. הֵם הַתְּאֵבִים שְׁכוֹן, תַּחַת עֲנָנָיִךְ: מִי יִתְּנֵנִי לְעֵת תֵּלְדִי יְלָדִים, כְּמוֹ שִׁפְרָה וּפוּעָה, מְיַלֶּדֶת בְּאָבְנָיִךְ: מִי יִתְּנֵנִי, לְעֵת אֶתְאַו לְיוֹם חוּתְנֵךְ יָבוֹא, וְאַתְּ תַּעֲדִי כַלָּה עֲדָנָיִךְ: לִבִּי יְאַוֶּה לְחַבֵּק בִּזְרוֹעוֹת עֲפַר אַרְצֵךְ, וְאֶחְשֹׁק בְּפִי נַשֵּׁק אֲבָנָיִךְ: עֵת אֶרְאֵךְ, בִּהְיוֹת נִבְנֵית בְּנֹפֶךְ וָפוּךְ. יֵרָאוּ לְצָפוֹן וְיָם, גֹּבַהּ קְרָנָיִךְ: אֶכְסוֹף וְאֶחְמֹד לְנֶחָמָה. וְתִשְׁמַעְנָה דִּבְרֵי מְבַשֵּׂר, בְּקוֹל אָזְנַי וְאָזְנָיִךְ: הִתְעוֹרְרִי לִקְרַאת דּוֹדֵךְ, וְהִתְנַעֲרִי מִן הָאֲדָמָה, בְּשׁוּבוֹ אֶל מְעוֹנָיִךְ:

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amount held in the hollow of one hand, *cf.* Lev. 2, 2, a. 16, 12. 9) The scent was so strong, that its aroma reached as far as Jericho. v. Yoma 39b. 10) *ibid.* v.a. A.S. p. 183. 11) Lit. *who sang with the mouth*, *ibid.* 12) Lit. *with all your orchestra.* 13) *i.e.* a division of lay Israelites who attended the regular Daily-offerings (performed by the priests), and participated in the Temple Service as local delegates. 14) Lit. *and to thee* (*O God*). 15) *i.e.* specialists in fixing the Calendar. 16) The Sanhedrin. 17) v. Kel. 1, 6. 18) The Tithes-offerings and Heave-offerings were observed in the Holy Land only. 19) *cf.* Ex. 1, 16. 20) *viz.* the betrothal of Israel to God's Torah. 21) v. p. 152, note 8. 22) "נפך" was the jewel in the High Priest's Breast-plate, upon which the name of Judah was engraved. v. Ex. R. s. 38; "פוך" (lit. *stibium*) was used to beautify hewn stones. v. Is. 54, 11. It was also used by the oriental women as an ointment to enhance the brilliance of their eyes. v. 2 K. 9. 30, a. Jer. 4, 30. 23) Lit. *let the height of your corners* (*of the walls of Jerusalem*) *be seen in the north and* (*in the west*). 24) Lit. *when he returns.*

my eyes to yours. (I will weep) for your widowhood, because your beloved has departed, and he has destroyed his[1] Mercy-seat and all the hidden secrets (of your Temple). At the time when I beheld your beauty, I summoned the Levites[2] to sing, (but) at the time when I behold your affliction, I summon your hired mourners (to lament over you). I would rather that the pelican and the hedgehog dwell within you, for woe to me that Edom and Arabia (have perched themselves to) nest on your nest. O Royal city, you were built for David and Solomon his son, and they were the first to establish you.[3] (O Zion,) you were a sanctuary to God, you were a resting place to the Rock, it was (to) you that (God) came down daily to your Garden.[4] There was the Table, the Candlestick and the Ark of the covenant; (there) God abided in your lodging (as a lover) between the breasts[5] of (his) beloved. At your Altar stood the ministering priests, with sacrifice and burnt offerings, to atone for your sins. From the skirts of the mantle of the High Priest, who was clad in costly garments, the tinkling of his bells[6] was heard. Once a year[7] (the High Priest) went into the innermost chamber of the Temple, (and) brought in handfuls of incense.[8] The scent of your frankincense, cassia, sweet cane, and all the chief spices, was wafted as far as (Jericho),[9] the city of palms. Even (the sound of the opening of the gates) which the Levites guarded[10] (could be heard there), as well as the voice[11] of the choir who sang with the orchestra.[12] Facing them were the men of the Maamad[13] who offered prayers, and your multitude went up to the Temple[14] at all your appointed seasons. In your midst, (O Zion,) were the prophets, who stood in the council of God; there too were (ordained) sages, experts in astronomy,[15] and among you were the Seventy Elders.[16] Your whole land was filled with holiness[17] (intensified) tenfold by degrees, all the Tithes and Heave-offerings, and also the choicest of your corn.[18] But now (you lie) waste without sons and daughters, and where are your kings, your prophets, your Levites and your priests? O when will they return and come into your tents, those who are longing to dwell beneath your (protective) clouds? O that I may be spared at the time when you once more will bring forth children like Shifrah and Puah, the midwives at the birthstool.[19] O that I may be granted the time (to witness) the day when your father-in-law will arrive and you will be a bride once more bedecked with your ornaments.[20] My heart yearns to embrace in (my) arms the dust of your land, and how I desire to kiss your stones with my mouth?[21] O that I may see you when you will be rebuilt with emeralds;[22] let your lofty corner-stones become visible[23] from far distant views. I grow pale and fret earnestly for comfort, O let the words of the messenger of good tidings be heard in my ears and yours. Arouse yourself to meet your beloved, and shake yourself from the dust when God[24] returns to your abode!

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1) *i.e.* God's. 2) Lit. *the singers*, (*i.e.* the choir). 3) As a Royal and capital city, 4) *cf.* Rashi on Cant. 6, 2. 5) The author based this on a statement in Men. 98b. that the ends of the staves of the Ark were seen from within the Holy Sanctuary, but could not be seen from without. Our sages explain that they pressed against the Curtain, and bulged out as the breasts of a woman, quoting the verse in Song of Songs: "My beloved is unto me as a bundle of myrrh that lies between the breasts." v. Cant. 1, 13. 6) Lit. *your bells*, v. Ex. 28, 31–35. 7) *i.e.* on the Day of Atonement. 8) The author uses the second person instead of the first, to rhyme with the other verses: "קמץ„ implies in both hands, "חופן„ is the

מא) ע״י אשר [בן שמעון הכהן]? [1]By Asher Cohen (1583)

Reader or Narrator:

צִיּוֹן תְּקוֹנְנִי עֲלֵי בֵיתֵךְ אֲשֶׁר נִשְׂרַף, צָרְחִי בְּמֶרֶר עֲלֵי שְׁמֲמוֹת גְּפָנָיִךְ: צִיּוֹן תְּעוֹרְרִי כְּאַלְמָנָה, אֲשֶׁר הָיְתָה לָמַס לְכָל עוֹבְרִים, מֵרוֹב עֲוֹנָיִךְ: עַל הַגְּבָעוֹת שְׂאִי קִינָה וְתַמְרוּר, וְגַם נֶהִי בְּקוֹל רָם, אֲשֶׁר הֻכּוּ הֲמוֹנָיִךְ: אֵיכָה לְמוֹאָב בְּנֵי צִיּוֹן, בְּאַף חוֹלֲלוּ עַל רֹב גְּאוֹנֵךְ. וְקִרְאִי אֶל מְקוֹנְנָיִךְ: הֵילֵל וְקִינָה שְׂאִי צִיּוֹן, בְּמַר וּנְהִי. וּבְכִי שְׁמָמוֹת עֲלֵי שְׁמֲמוֹת מְעוֹנָיִךְ: קוֹנְנִי וְאַל תִּדְמִי, קוֹלֵךְ בִּבֶכִי שְׂאִי. דֶּבֶר וְחֶרֶב אֲשֶׁר שִׁלַּח לְמַחֲנָיִךְ: צָדוּ כְצִפּוֹר וְאֵין עוֹזֵר לְנֶגְדוֹ. אֲשֶׁר פֵּרְשׂוּ רְשָׁתוֹת לְגַלּוֹת אֶת קְלוֹנָיִךְ: אֵיךְ הִשְׁלִיךְ תִּפְאֶרֶת יִשְׂרָאֵל, וְלֹא זָכַר שְׁבוּעָה אֲשֶׁר כָּרַת לְאוּמְנָיִךְ: קוֹלֵךְ כְּקוֹל נַהֲמַת תַּנִּים, נְאוֹת יַעֲקֹב. בֶּכִי וְקִינָה שְׂאִי, עַל רוֹב תְּלוּנָיִךְ: גֹּזִּי לְנִזְרֵךְ, וְהַשְׁלִיכִי לְרֹאשֵׁךְ עֲלֵי אֶרֶץ. וְשַׂק תִּקְשְׁרִי עָצְרִי בְּמָתְנָיִךְ: קוֹנְנִי בְּפֶשַׁע וְאַל תִּתְּנִי מְנוּחָה. וְקִינָה עַל שְׁפָיִים שְׂאִי, מֵרוֹב מְעַנָּיִךְ: אֶרֶץ צְבִי צִבְאוֹת, קִינָה וְנֶהִי תְּעוֹרֲרִי אֶל שְׁפָיִם, הֲלֹא תַּחַת שְׂשׂוֹנָיִךְ: קוֹנְנוּ מְלָכִים וְהֵילִילוּ קְצִינִים, וְכָל יוֹשְׁבֵי מַעֲרָב וּמִזְרָח, עַל שִׁמְלוֹנָיִךְ: פִּשְׁטִי מְעִילֵךְ וְהַשְׁלִיכִי לָאֶרֶץ, וְחִגְרִי שַׂק. וְגַם תֶּהֱמִי תַּחַת סְדִינָיִךְ: בָּחוּר וְזָקֵן וְגַם עוֹלֵל וְיוֹנֵק. שְׂאוּ תַּמְרוּר לְנֶפֶשׁ, לְעֵינֵי כָל זְקֵנָיִךְ: [2]צִיּוֹן, שְׂשׂוֹנֵךְ הֲלֹא עָבַר כְּקוֹצִים עֲלֵי מַיִם, וְנֶהֶפְכוּ מֵרוֹב זְדוֹנָיִךְ: חָשְׁכוּ מְאֹרֹת וְגַם הַשְּׁחָקִים, וְכָל דֶּרֶךְ מְאֹד נֶחְשַׁךְ, סָתוּם לְפָנָיִךְ: כִּי הַשְּׁחָקִים מְאֹד זָרוּ, וְאָסְפוּ לְאוֹרָם לִפְנֵי כָל שָׁאוֹן, עַל רוֹב יְגוֹנָיִךְ: צִיּוֹן

1) v. Zunz. Nachtrag L.S.P. p. 52 a. Davidson.

2) o.v. ״צִיּוֹן שׂוֹשַׂנֵּךְ הֲלֹא עָבַר כְּקֶצֶף עֲלֵי מָיִם״.

Reader or Narrator: O Zion, lament for your house that is burnt, cry out in bitterness for the devastation of your vines. O Zion, because of the abundance of your sins, stir up (lamentation) like a widow, you who have become tributary to every one that passes by. Take up dirges and bitter lamentation on the high hills, weeping, too, with a loud voice, because your multitudes were slain. O how the sons of Zion met with violence in Moab's wrath, for the sake of your great majesty; summon therefore those that make lamentation. Raise up wailing and lamentation, O Zion, and mourn in bitterness; O weep in confusion over your desolated dwellings. Sing dirges and be not silent, raise your voice with (bitter) weeping for the pestilence and sword that was unleashed against your camp. They[1] hunted (you) as (though you were) a bird, and there was none to help (you) against them when they spread (their) nets to reveal your shame.[2] O how (God) has cast off the glory of Israel, and has not remembered the oath[3] which he made to (the fathers) who fostered you. Abodes of Jacob, let your voice be like the howling of jackals, take up bitter weeping and lamentation for the abundance of your complaints. Clip off your crown,[4] and cast (the glory of) your head on the ground, bind on sackcloth, (and) gird it upon your loins. Lament over (your) transgression and admit no respite, take up lamentation to the high hills, because of your manifold oppressors. O most beauteous of lands,[5] bestir your dirges and sobbing upon the heights—for shall not they be in place of your rejoicings? Lament, O kings, and howl, O captains, and all dwellers of the west and east, for your Temple.[6] Remove your mantle, and cast it down on the ground, gird yourself (with) sackcloth instead of your fine linen, and break forth in lamentation. Young and old, infant and suckling too, take up the bitterness of (your) soul in view of all your elders. Has not your joy, O Zion, been turned and swept away like thorns upon the waters, because of the intensity of your insolence? The luminaries are grown dim, and even the skies and every way has become dark (and) blocked against you. For the heavens have become mightily estranged, and have gathered away their light in view of all the boisterous throng, because of the abundance of your grief. Sound the

1) The enemy. 2) By showing the world that God did not protect Zion. 3) *i.e.* the oath of the patriarchs. 4) *cf.* Jer. 7, 29. There it is translated "cut off your hair." In those times, cutting one's hair was a sign of mourning. Others interpret, "remove the insignia of your regal power," v. p. 151, note 3. 5) *cf.* Jer. 3, 19. 6) Lit. *your mantle*, *i.e.* the outer appearance of respectability, *cf.* Chag. 14a on "Even at the time of Jerusalem's downfall," v.a. Is. 3, 6.

בְּשׁוֹפָר תְּקַע, עַל הַר וְגֶבַע רְאִי. צָרְחִי בְּמַר וּבְכִי, עַל מוֹת סְרָנָיִךְ: שִׁלְחוּ שְׁלָלֵךְ בָּאֵשׁ, צִיּוֹן לְמִרְמָס. הֲלֹא טָבְעוּ שְׁעָרַיִךְ בְּתוֹךְ אֶרֶץ אֲדָנַיִךְ: הִנֵּה לְמִרְמָס נְתוּנָה בַּת יְהוּדָה, וְאֵין מֵשִׁיב לְנַפְשָׁהּ, עֲלֵי שְׁמָמוֹת שְׁמָנַיִךְ: צִיּוֹן בְּמַר תִּבְכִּי מֵאֵין מְנַחֵם, אֲשֶׁר רָחַק מְאֹד מִקָּרוֹב, נַחֵם בְּחוֹנַיִךְ: קוֹלֵךְ כְּקוֹל יָם, וְגַם תַּנִּין וְיַעֲנָה. וְקוֹל נְהִי וּבֶכִי, אֲשֶׁר תַּחַת סְלוֹנַיִךְ: צִיּוֹן, לְמָרוֹם שְׂאִי עֵינַיִךְ. וְגַם תִּרְאִי סִפְדִי וְהֵילִלִי, עֲלֵי עָזְבֵךְ תְּאֵנַיִךְ: צִיּוֹן, תְּקוֹנְנִי אֱלֵי אָבוֹת, וְשַׁאֲלִי מְכוֹן בֵּיתֵךְ. וְגַם עֶזְרֵךְ, חֹסֶן קְצִינַיִךְ: אֶל הַמְּעָרָה לְכִי, צָרְחִי בְּמַר וּבְכִי. עִנּוּ בָנַיִךְ וּבְנוֹתַיִךְ וְנִינַיִךְ: שָׂרָה כְּשָׁמְעָה לְקוֹלֵךְ, גַּם מְבַכָּה עֲלֵי בָנִים, אֲשֶׁר נִשְׁבּוּ אֶל כָּל שְׁכֵנַיִךְ: רָחֵל וְלֵאָה בְּכוּ, בִּלְהָה וְזִלְפָּה הֲלֹא קוֹנְנוּ. וְקִרְאוּ בְּקוֹל, מָחִי בְּפָנַיִךְ: כִּי הָאֱלֹהִים הֲלֹא לָנֶצַח, וְלֹא יִזְנַח. כִּי תִקְוָה הִיא, וְרֹב שָׁלוֹם לְבָנַיִךְ:

מב) ע״י יעקב [1] By Jacob (1068-1168)

Reader or Narrator:

צִיּוֹן, יְדִידוּת יְדִיד צָעִיר לְשָׂרַיִךְ. שָׁכַנְתְּ כְּתֵפָיו בְּרֹב עַנְוַת הֲדָרַיִךְ: צִיּוֹן הֲדַר כֹּל חֲדַר מִטּוֹת, וְכָל מִשְׁכַּב דּוֹדִים. יְדִידֵךְ בְּבֹא חַדְרֵי חֲדָרַיִךְ: צִיּוֹן, בְּרוּכָה בְּרָכָה עֶלְיוֹנָה עֲלֵי רֹאשֵׁךְ, לְמוֹלֵךְ מְחֻטָּבִים שְׁעָרַיִךְ: צִיּוֹן יְרֻשַּׁת זְאֵב עֶרֶב, [2]שִׁבְי כַּאֲרֵךְ בַּעֲדִי עֲדָיִים, עֲדֵי עָלוּ כְּתָרַיִךְ: יָפִית בְּרֹב הוֹן, וְהֵן רָבִית בְּדֵעוֹת. וְהֵן מִזִּקְנֵי צוֹעֲנִים חָכְמוּ, נְעָרַיִךְ: הָיִית יְפִי מִכְלָל, נָאוָה

1) v.p. xxiv, No. 37. 2) o.v. "שִׁבְי", but v. Fu. on "שְׁבָה". I.

horn, O Zion, turn your eyes[1] (in horror) on mountain and hill, cry with bitter wailing over the death of your captives. They have burnt in fire your spoil, Zion has become a trampling ground; have not indeed your gates sunk into your Lord's own soil?[2] Behold, the city of Judah[3] has been made over for trampling, and there is none to restore her life, because of the desolation of your noble ones.[4] Weep bitterly, O Zion, who is without a comforter, for he[5] is too far away to draw near to comfort your (sorely) tried (sons). Let your voice be (loud) as the sea, even as (loud as the cry of) the jackal and the ostrich, with sound of wailing and weeping, for you (have fallen) under the enemy.[6] O Zion, lift up your eyes on high and behold, mourn and sob for neglecting your opportunities[7] (to being reconciled with God). O Zion, complain to the patriarchs, and ask[8] (for) the establishment of your House, and also (pray to) your Helper, the Stronghold of your rulers. Go to the cave (of Machpelah), cry and weep bitterly, (bidding your ancestors:) "they have afflicted your sons, your daughters, and the scions of your line." When Sarah hears your voice, she, too, will cry for her children that were led captive (among) all your neighbours. Weep, O Rachel and Leah, protest[9] with your presence and cry aloud! Bilhah and Zilpah, are they not lamenting? For God, who is everlasting, will surely not forsake (you, O Zion,) for there is hope of peace in abundance to your children.

Reader or Narrator: Zion, the most beloved (of the Lord),[10] the youngest of your princes,[11] you dwell (between) his shoulders[12] in self-staging splendour.[13] When your beloved entered your innermost chamber, you, O Zion, were the beauty of resting places and of all the couches of bridal love.[14] O Zion, blessed with a heavenly blessing upon your head, for it is directly opposite you[15] that the gates (of heaven) are hewn out. O Zion, (now) heritage of the wolf of the desert,[16] your diadem was adorned[17] with the choicest ornaments, until your (triple) crown[18] excelled them. You were fair with great wealth, and rich in knowledge, your young ones were wiser than the elders of Egypt.[19] You were the perfection of beauty, comely in

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1) The Bet-Levy translates this, 'That the mountains and hills were full of dung.' *cf.* Nahum 3,6. 2) v. Lam. 2,9, a Sot. 9a. 3) Lit. *the daughters of Judah.* 4) Lit. *your fat ones, i.e.* the best people were destroyed. 5) *i.e.* God, who is the true Comforter, is far removed from us. 6) Lit. *under your thorns*, v. Rashi on Ezek. 2,6. 7) To be reconciled with God. 8) Ask the patriarchs to pray on our behalf. 9) *i.e.* pray hard. o.v. pray silently. 10) Moses as well as Jacob expressed parental love for Benjamin, as Jerusalem was in his territory and the Shechinah dwelt there. v. Deut. 33,12, a. Men. 53b. 11) Benjamin was the youngest of the tribes. 12) *viz.* the Temple was in the centre of Benjamin's territory, *ibid.* 13) v. Rashi on Deut. 33,12. a. on "עין עיטם„, a. Yoma 31a. 14) *i.e.* the Temple, v. Rashi a. Kimchi on 2 K. 11,2. 15) So that the prayers should ascend straight to heaven. 16) v. (Gen. 49,27, a.) Hab. 1,8. 17) Lit. *to glitter*, v. Fu. on "שָׁבָה„.

18) The crown of the Torah, the crown of priesthood and the crown of Kingship, *cf.* Av. 4,13. 19) Zoan, a city of great antiquity in Egypt. *cf.* Rashi on Num. 13,22.

בְּכָל מַהֲלָל. עָלִית וְשָׁבִית שְׁלַל מַלְכֵי מְגוּרֶיךָ: בָּךְ בִּרְוָחָה, אֱנוֹשׁ
לָן מִבְּלִי חֵטְא. בְּהִתְכַּפֵּר, בְּקָרְבַּן תְּמִידֶיךָ מְכַפְּרֶיךָ: יִסַּדְתְּ בְּזִיו
לַפְּאֵר, חָרַבְתְּ בְּתוֹךְ אָב בְּאָף. אֶשְׁאַף לְזֹאת אֶשְׁאָב, מֵי תַמְרוּרֶיךָ:
נִרְאוּ בְּעִירֵךְ פְּנֵי קֹנֵה בְּנֵי מַחֲנֶה, רְצוֹן לְשֹׁכְנִי סְנֶה, בִּשְׁנֵי חֲצֵרֶיךָ:
עֹשֵׂי מְלַאכְתֵּךְ בְּחוּט, הִתְעַשְּׁרוּ בִּרְכוּשׁ, כָּל־הוֹן יָקָר נִמְצָא לִקְהַל
עֲשִׁירֶיךָ: נִבְחַר מְקוֹמֵךְ לְצוּר, בָּחַר בְּאֹם בְּחָרָיו. בָּחַר בְּמוֹצָאֵךְ
וּבַכֹּהֲנִים בְּחִירֶיךָ: בָּךְ דָּר בְּגִיל נֶהֱדָר, אַדְרֵךְ בְּכָל דּוֹר וָדוֹר.
עֶרְכֵּךְ, בְּבֹא לַעֲדוֹר עֶדְרֵי חֲבֵרֶיךָ: עָלָה גְּבוּלֵךְ דְּבִיר, צֵלַע יְבוּס.
לֹא לְעֵין עֵיטָם, לְבִלְתִּי שְׂאֵת כִּתְפוֹת דְּבִירֶיךָ: קָרָא יְיָ שְׁמֵךְ, עַל שֵׁם
שְׁנֵי כֹהֲנִים. דָּוִד מְצָאֵךְ בְּחֵיל, בִּשְׂדֵי יְעָרֶיךָ: בָּנָה מְעוֹנֵךְ בְּנוֹ, וַיְחַנְּכֵךְ
שֵׁם בְּשֵׁם אָבִיו אֲשֶׁר קִדְּמוֹ, נֶחְתַּם בְּשִׁירֶיךָ: וּבְמַחְשְׁבוֹת בּוֹרְאֵךְ
עָלִית, בְּטֶרֶם בְּרֹא תֵבֵל וְשַׁחַק וְעוֹלָם, עַל עֲפָרֶיךָ: וּבְמֵי מְרִיבָה
בְּיוֹם זָעַם, אֲזַי טֳהָרָה אַרְצֵךְ, וְלֹא גֻשְּׁמָה בִּכְלוֹת יְצוּרֶיךָ: יָרַד בְּעִתּוֹ
מְטַר אַרְצֵךְ, זְמַן לֵיְלָה בָּא לִבְרָכָה, וְטַל לָן בִּקְצִירֶיךָ: הָיִית לְשִׁית
חוּג יְסוֹד, מִמֵּךְ תְּעוּדָה. וְסוֹד קִדּוּשׁ יְרֵחֵךְ, לְפִי עֵדִים מְעַבְּרֶיךָ:
בָּנִים וּבָנוֹת תְּשׁוּקָה, שׁוֹקְקוּ שָׂחֲקוּ בַּשּׁוּק. וְהִשְׁתַּקְשְׁקוּ בַּסָּךְ עֲבָרֶיךָ:
[1] בְּחַג פֶּסַח נִפְלָאוּ. פּוֹרִים בַּפָּז סֻלָּאוּ. טַל אוֹר וְחֵן נִמְלָאוּ. זַכּוּ נְזִירֶיךָ:

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1) o.v. "בְּחָג בְּפַז נִפְלְאוּ בַּפַּשׁ בְּפַס פֻּלְאוּ". Note the alliteration of "בפז, בפש, בפס" *i.e.* they distinguished themselves with fine gold, they excelled themselves with many fine colours on the Festival (of Passover).

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v. 1 Chron. 21, 18-20. 11) Lit. *without lifting up the shoulders*, as it is written: "And he dwelt between his shoulders" v. Deut. 33, 12. *Shoulders* but not *head*, implies that it should not be the very highest spot, *viz.* King David intended to build the Temple at the spring of *Etam*, which was the highest spot in Jerusalem, but the border of the tribes ran in a southerly direction from Etam (v. Zev. 54b), therefore he built the altar on the threshing-floor of *Araunah* (or *Arnon*), the Jebusite (on mount Moriah), on which the Temple was afterwards built by King Solomon, v. 2 Chron. 3, 1. 12) *viz.* Shem and Abraham, God combined both names by which Jerusalem was called "שלם" and "יראה", v. Gen. 14, 18, a. 22, 14, v.a. Gen. R. s. 56, 10, a. Midr. on Ps. 76, 3. 13) As Jerusalem is surrounded by mountains, v. Ps. 125. 2. 14) v. note 20, a. M.D. a. Ibn Ezra on Ps. 132, 6. 15) *i.e.* the songs of King David, *ibid.*, 30, 1. 16) The Temple was (one of the seven things) formed before the creation of the world, v. Pes. 54a, Ned. 32b on Jer. 17, 12, *cf.* A.S. p. 191. 17) Lit. *and at the waters of strife.* 18) The author uses Ezekiel's expression in a different context, *cf.* Zev. 113a on Ezek. 22, 24. 19) When people are usually at home. The author refers to the Midrashic saying (on Lev. 26, 4): "If it rains on Friday night, it is a blessing, since no-one is about in the streets at that time." 20) In Israel *Dew* during the harvest is also a blessing, as it does not rain during the summer months. 21) As it is written: "For out of Zion shall come forth the Law!" v. Mic. 4, 2. 22) v. R. Hash. 20a, a. 20b. 23) As it was during the rainy season when they started on their pilgrimage to Jerusalem. 24) Lit. *they valued*, *cf.* Job. 28, 16.

every (way that can win) praise, you surpassed and took captive the kings where you sojourned.[1] There was ample room for men (who were) without sin,[2] to lodge in you,[3] (as) those who made atonement for you, themselves found atonement in the daily sacrifices (that were offered) by you. You were founded in the glory of Spring,[4] (but) you were destroyed in wrath during (the month of) Av, therefore do I gasp[5] myself to drink[6] the water of your bitterness. The Israelites[7] used to appear (as pilgrims) in your city before the Maker, in your two courtyards,[8] (beseeching) the good will of him that dwelt in the (burning) bush. Those who did your work in weaving, waxed rich; all precious goods found their way to your congregation to swell its wealth. Your site was chosen for the Rock, he chose the people who did themselves choose him; he chose one of your own stock,[9] and your chosen priest (also). (God's own) Majesty dwelt with you in rejoicing, he was your glorious pride in every generation; your (full) worth (was understood) when your friends' flocks came to rest within your folds. The Mercy-seat was raised in your territory, on the slope of Jebus,[10] (and) not at the spring of Etam, so that your Temple should not be too high.[11] The Lord called your name (Jerusalem), after the name (assigned) by the two priests;[12] (first, king) David found you in a fortress,[13] in wooded field.[14] (Then) his son (Solomon) built your Dwelling-place, and he dedicated you (with) the name of his father[15] who preceded him, and who is sealed in (the signature of) your songs. You were envisaged by your Creator before even heaven and earth and the (whole) universe were created out of your dust.[16] And during the days of God's striving,[17] on the day of indignation, your land retained (her) purity, and it did not rain (in Zion) when the world came to an end[18] (through the waters of the flood). The rain of your land came in its season, as a blessing it came down during the night,[19] and the dew settled (at night) during your harvest.[20] You were the foundation (-stone) of the world, from you came forth the Testimony;[21] the declaration of the New Moon and the secret (Science) of intercalation was (based on the evidence of your) witnesses.[22] Sons and daughters loved to roam about in your market places, they played and rushed to and fro amid the throng of those who passed you by. They distinguished themselves (in braving the weather) on the Festival of Passover;[23] (already) on Purim they arrayed[24] (themselves) with fine gold, (and in their devotion) your consecrated ones showed their purity, and so were filled with light, dew and grace.

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1) v. San. 16a on "לכו פשטו ידיכם בגדוד„ v.a. M.D. on Ps. 68, 19. 2) *viz.* no one who spent the night in Jerusalem was unpurged of sin, *cf.* A.S. p. 184, note 13. 3) v. Av. 5, 5. 4) *i.e.* the month of Iyyar, "זִיו„ Lit. *brightness* as it falls at the time of the year when the trees are full of blossom and flowers, v. M.Z. on I K. 6, 1. 5-6) The author plays on the last two letters of "אֵישׁ־אַף„ and "אֵשׁ־אַב„ *viz.* wrath, and (the month of) Av (for both Temples were destroyed in the month of Av). 7) Lit. *the children of the camp, viz.* the Israelites, who were called "מחנה ישראל„, *cf.* Sifre Num. 1. 8) The accommodation in the Temple courts was for Priests and laity respectively. 9) King David (of the tribe of Judah) captured Jerusalem from the Jebusites, therefore it was called the city of David. 10) *i.e.* the threshing-floor of *Araunah* the Jebusite (v. 2 Sam. 24, 16-25). or, as other commentators call it "the Threshing-floor of *Arnon* the Jebusite"

אֵיךְ אֶשְׂמְחָה עוֹד בְּחַג, אֵיךְ אֶעֱלֹז עוֹד בְּפוּר, עַד כִּי יָבֹאוּן יְמֵי
שָׂשׂוֹן לְפוּרָיִךְ: אַרְצֵךְ חֲמוּדָה מְאֹד, לֹא נֶחֱמָדָה. בַּעֲלוֹת בָּנִים
חֲמוּדִים, לְבֵית מַחְמַד מְגוּרָיִךְ: נַעֲלָה עֲנַן הַקְּטֹרֶת מִמְּקוֹם
מִקְדָּשֵׁךְ, יָצָא מְקוֹמוֹ עֲשַׁן אֵשׁ מְנַחִירָיִךְ: בְּקָרוֹב מְרֵעִים בְּעִיר,
שִׁלְּחוּ בְּכַרְמֵךְ בְּעִיר. עָרוּ וְעוֹרְרוּ בְּעִיר קַדִּישׁ, בְּעָרָיִךְ: בַּרְזֶל
בְּלִי נִשְׁמַע קוֹלוֹ, בְּעֵת נִבְנֵית. אֵיךְ חַרְבוֹת צוּר, בְּךְ תָּקְעוּ מְצֵרָיִךְ:
עַל זֹאת בְּשַׂק עוֹבְרִים עִבְרִים. אֲבָל בּוֹטְחִים, כִּי יִשְׂמְחוּ אַחֲרֵי
יִחִתּוּךְ בְּתָרָיִךְ: לֵב מַדְוֶה יֶחֱלֶה, לַתַּאֲוָה יִכְלֶה. יִישָׁן עֲדֵי יַעֲלֶה
עַמּוּד שְׁחָרָיִךְ: בִּילֵל לְקוֹלִי אֱלִי, אֵיךְ תִּתְאַפְּקִי. הֲלֹא קָרָא לְשַׂק
וּבְכִי, אַלּוּף נְעוּרָיִךְ: אָקוּם חֲצוֹת לַיְלָה, עַל מִשְׁמְרוֹת מַאֲפֵל.
לִשְׁמוֹר לְאוֹר, יֶאֱתֶה בֹּקֶר לְשׁוֹמְרָיִךְ: אָז תִּמְצְאִי צוּף דְּבַשׁ, אָז לֹא
תְקוֹנֲנִי בְּרֹאשׁ. כִּי תִתְכּוֹנְנִי בְּרֹאשׁ הָרֵי הֲרָרָיִךְ: יָבֹא כְּבוֹד הַלְּבָנוֹן
לָךְ, וְתִתְלַבְּנִי כִּבְנֵי עֲדָרִים, בְּנֵי אֶדֶר גְּדֵרָיִךְ: עוּרִי, וְהִתְנַעֲרִי
עִירֵךְ יְעַר נוֹעֲרִים. נַעַר יִתְוֹ אוֹת, לְעֵץ יַעַר חֲזִירָיִךְ: נְקוּמִי וְאוֹרִי
לְכָל חוֹשְׁכֵי מְאוֹרֵךְ. וְהֵם הוֹלְכֵי בְּחֹשֶׁךְ, עֲדֵי אוֹרוּ מְאוֹרָיִךְ:]
צִיּוֹן לְצִיּוּן וְאוֹת, עֹז עוֹד תְּהִי וּלְנֵס עַמִּים. וְתִגְבַּהְנָה רַגְלֵי
מְבַשְּׂרָיִךְ: נַצְּלִי עֲדִי הָעֳנִי, וּתְנִי לְבוּשֵׁךְ שָׁנִי. תוֹלָע כְּכַלָּה עֲדִי,
לִקְשׁוֹר קִשּׁוּרָיִךְ: אַל תֹּאמְרִי לִי, אֲשֶׁר זָקַנְתְּ הֱיוֹתֵךְ לְאִישׁ. עוֹד
תִּתְעַדְּנִי, חֲלוֹץ הַשַּׁד לְגוּרָיִךְ: תֵּלְדִי בְּנֵי שַׁעֲשׁוּעַיִךְ בְּעֵת עֶדְנָה,
תִּתְחַדְּשִׁי בִּנְעוּרִים כִּנְשָׁרָיִךְ: יַטֶּה לְטוֹב יִצְרֵךְ, צוּר יוֹצְרֵךְ יְצָרֵךְ.
תְּהִי נְצוּרָה, כְּעִיר חֻבְּרָה לְמוֹרָיִךְ: יִגְאַל בְּעֹז מִשְׁבִּי, [2]לְהָשִׁיב
לְאֶרֶץ הַצְּבִי. וִיהִי עֲטֶרֶת צְבִי, לִשְׁאָר עֲדָרָיִךְ:

1) „הַתּוֹר בְּתוֹרָיִךְ" 2) o.v. „מִיַּד חֲזִיר הַצְּבִי".

form, as flint consists mainly of silica, a variety of quartz. 6) Lit. *but yet trust that they will rejoice after your pieces were split*, *viz.* the covenant of Abraham, v. Gen. 15, 18. 7) *viz.* the future redemption. 8) *viz.* God, *cf.* Jer. 3, 4. 9) From the redemption of Egypt at midnight, or, as related in Ber. 3a, "that at each watch (of the night), God bewails the destruction of the Temple", v. Alfasi, *ibid.*, a. A.S. p. 103, note 1. 10) Lit. *with gall.* 11) v. Is. 2, 2. 12) A metaphor for the whiteness of the mountains of Lebanon. 13) *viz.* you will be cleansed (from sin) like the flock of the ewes that have come up from the washing, v. Cant. 4, 2. 14) *i.e.* the descendants of the Patriarchs, whose merit protected Zion as a fence. 15) Lit. *your wild boars.* 16) *i.e.* a mere stroke which even a child can do, v. Rashi a. Kimchi on Is. 10, 19. 17) Zion will again be faithful to God. 18) Lit. *stretch out the breast* (*to feed*) *your cubs.* 19) An eagle lives to a long age, and yet retains its vitality, v. Kimchi on Ps. 103, 5. 20) *i.e.* God, *cf.* Ps. 122, 3, v.a. A.S. p. 213, note 3.

Until it is your lot that the days of gladness will come again, how can I still rejoice on the Feast (of Tabernacles)? How can I still be joyful on (the Festival) of Purim? (Although) your land was to be much desired, yet none did enviously covet it, when (your) dear sons went up (on pilgrimage) to the precious House[1] of your sojournings. The cloud of incense has departed from your Holy Temple, in its stead a furious fire smoked from your nostrils.[2] When the evildoers approached the city, they unloosed their beasts through your vineyards, they harried and hustled out the watcher and the holy angel[3] in your city. No sound of iron (tool) was heard at the time of building[4] (the Temple); how was it, then, that your oppressors (were permitted to) thrust their sharp swords[5] into you? Therefore, do the Hebrews roam about in sackcloth, but yet, trust that they will rejoice seeing that the covenant had been made with you.[6] The heart is sick and broken, it wastes away in longing, it will sleep until the breaking of your dawn.[7] How can you refrain from wailing (when you hear) my wailing voice? Has not the Friend[8] of your youth proclaimed (this day) for sackcloth and weeping? I will rise at midnight[9] in the dark watches, to look out for the light when morning[7] comes to your watchmen. Then (at last) will you find the flow of the honey (and) no more will you have to wail in bitterness,[10] for you will be established on the summit of the highest of your mountains.[11] The glory of Lebanon shall come (again) to you,[12] and you will become white as the flock of (new-washed) sheep,[13] children of noble stock shall prove your fence.[14] Awake, and let your city shake off (your enemies) like a forest its leaves; your enemy[15] will become as a (solitary) tree in a forest, that even a child will be able to write it down.[16] [Arise, and shine forth to all those who long for your light, and those who walk in darkness will be illumined by your brightness.] Zion! You will yet be a symbol, an emblem of strength and a banner to (all) people; and the feet of those who will bring you good tidings will be lifted on high. Take off the garments of (your) misery, and put on your crimson robes; bedeck yourself with scarlet stuff as a bride, to bind on your ornaments. Say not to me that you are (too) old to have a husband,[17] you will yet return to your youthful pleasure, (and) suckle your young ones.[18] You will bear children of your happiness, at a time of joy, (and) you will renew your youth like the eagles.[19] The Creator who formed the frailities of your failing nature will yet incline your will to (do) good, and you will be guarded like the city which is close[20] to your Teacher. In his strength will he redeem (you) from captivity, to restore (you) to the glorious land, and he will be a crown of glory to the remnant of your flock.

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1) *i.e.* the Temple. 2) *i.e.* God has burned down the Temple in his fierce anger. 3) A metaphor for the Almighty, *cf.* Dan. 4, 10. Meg. 29a on „בכל מקום שגלו שכינה עמהם". v.a. p. 118, note 11, a. p. 137 note *. 4) The stones were cut by the *Shamir* (a creature about the size of a barley-corn, which tradition relates had the power of splitting the hardest stone, v. Sot. 48b, a. Git. 68a), for it was forbidden to hew the stones of the Temple with iron tools, v. 1 K. 6, 7. 5) „צר" "Sharp edge", the author uses the Hebrew expression as in Jos. 5, 2, which is translated *Flint-knife*, but the idiom would be wrong if translated here in this

By Rabbi Meir of Rothenburg (c. 1215–1293) מג) ע״י רבי מאיר [בן ברוך]

Reader or Narrator:

שַׁאֲלִי שְׂרוּפָה בָּאֵשׁ לִשְׁלוֹם אֲבֵלָיִךְ. הַמִּתְאַוִּים שְׁכֹן בַּחֲצַר זְבוּלָיִךְ: הַשׁאֲפִים בַּעֲפַר אֶרֶץ, וְהַכֹּאֲבִים הַמִּשְׁתּוֹמְמִים עֲלֵי מוֹקֵד גְּוִילָיִךְ: הוֹלְכִים חֲשֵׁכִים וְאֵין נֹגַהּ. וְקֹוִים לְאוֹר יוֹמָם, עֲלֵיהֶם אֲשֶׁר יִזְרַח וְעָלָיִךְ: וּשְׁלוֹם אֱנוֹשׁ נֶאֱנָה, בּוֹכֶה בְּלֵב נִשְׁבָּר. תָּמִיד מְקוֹנֵן עֲלֵי צִירֵי חֲבָלָיִךְ: וַיִּתְאוֹנֵן כְּתַנִּים וּבְנוֹת יַעֲנָה, וַיִּקְרָא מִסְפֵּד מַר בִּגְלָלָיִךְ: אֵיכָה נְתוּנָה בְּאֵשׁ אוֹכְלָה, תְּאֻכַּל בְּאֵשׁ בָּשָׂר, וְלֹא נִכְווּ זָרִים בְּגַחֲלָיִךְ: עַד אָן עֲדִינָה, תְּהִי שְׁכֻנָה בְּרֹב הַשְׁקֵט. וּפְנֵי פְרָחַי הֲלֹא כָסוּ חֲרֻלָיִךְ: תֵּשְׁבִי בְּרֹב גַּאֲוָה, לִשְׁפּוֹט בְּנֵי אֵל בְּכָל־הַמִּשְׁפָּטִים, וְתָבִיא בִּפְלִילָיִךְ: עוֹד תְּגַזְּרִי, לִשְׂרוֹף דָּת־אֵשׁ וְחֻקִּים. וְלָכֵן אַשְׁרֵי שֶׁיְּשַׁלֶּם־לָךְ גְּמוּלָיִךְ: צוּרִי. בְּלַפִּיד וְאֵשׁ, הַלְבַעֲבוּר זֶה נְתָנֵךְ. כִּי בְאַחֲרִית תְּלַהֵט אֵשׁ בְּשׁוּלָיִךְ: סִינַי. הֲלָכֵן בְּךָ בָּחַר אֱלֹהִים, וּמָאַס בִּגְדוֹלִים וְזָרַח בִּגְבוּלָיִךְ: לִהְיוֹת לְמוֹפֵת, לְדָת כִּי־תִתְמַעֵט וְתֵרֵד מִכְּבוֹדָהּ, וְהֵן אֶמְשֹׁל מְשָׁלָיִךְ: מָשָׁל לְמֶלֶךְ אֲשֶׁר בָּכָה לְמִשְׁתֵּה בְנוֹ, צָפָה אֲשֶׁר יִגְוַע, כֵּן אַתְּ בְּמִלָּיִךְ: תַּחַת מְעִיל, תִּתְכַּס סִינַי לְבוּשֵׁךְ בְּשַׂק, תַּעְטֶה לְבוּשׁ אַלְמְנוּת, תַּחֲלִיף שְׂמָלָיִךְ: אוֹרִיד דְּמָעוֹת עֲדֵי יִהְיוּ כְנַחַל, וְיַגִּיעוּ לְקִבְרוֹת שְׁנֵי שָׂרֵי אֲצִילָיִךְ: מֹשֶׁה וְאַהֲרֹן בְּהֹר הָהָר. וְאֶשְׁאַל הֲיֵשׁ תּוֹרָה חֲדָשָׁה, בְּכֵן נִשְׂרְפוּ גְלִילָיִךְ: חֹדֶשׁ שְׁלִישִׁי, וְהָקְשַׁר

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lowest mountain was to signify its humiliation at a latter period (when the Temple was destroyed). 14) The author based this on the Midrashic saying that Mount Carmel and Tabor pleaded with the Almighty, that, as they were the highest mountains, the Ten Commandments should be given upon them, (v. Midr. on Ps. 68, 17). 15) *viz.* the groom would die on the same day. 16) *viz.* Mount Sinai, for Israel became betrothed to the Torah on that day. 17) Lit. *through your words*, *viz.* when you uttered "נעשה ונשמע". 18) Through them the Law was given to Israel. 19) *i.e.* (the Law was given) in the month of Sivan.

Reader or Narrator: O (Law), that has been consumed by fire,[1] seek the welfare of those who mourn for you, of those who yearn to dwell in the court of your habitation.[2] Of those who gasp (as they lie) in the dust of the earth, who grieve and are bewildered over the conflagration of your parchments.[3] They grope in the dark, bereft of light, indeed, they wait (in longing) for the daylight that will shine upon them and upon you. (Seek too) after the welfare of one who sighs and weeps with a broken heart; who bewails increasingly the pangs of your agony[4]—And who howls like jackals and ostriches, and cries out bitter lamentation for your sake. How was it that (you, O Law,) given (by God), the Consuming Fire, should be consumed by fire of mortals, and that the heathens were not singed through your burning coals?[5] How long will you lie (resting) in profound tranquillity,[6] O lover of pleasure, while the faces of my young ones[7] are covered with nettles?[8] You sit in arrant haughtiness to judge the sons of God in every cause, and to bring (us) before your tribunal.[9] Moreover, you (O Law,) even decreed the burning of the edicts and the statutes (which were given) with fire,[10] therefore, blessed be he, who shall requite you. O (my Holy Law,) was it for this that my Creator delivered you with lightning and fire, that at the end fire should blaze upon your skirt?[11] O Sinai, is it for this that God, rejecting the loftier (peaks), has chosen you, and (his glory) has shone in your confines?[12] (Was that) to be an omen, that the Law would (one day) be humiliated and descend from its glory?[13] Behold, I will tell you a parable.[14] The parable is of a king who wept at his son's wedding feast, (for) he foresaw that he would die;[15] such was your fate,[16] foretold in your own words.[17] O Sinai, instead of putting on a (noble) mantle, cover yourself with sackcloth, change your garments (and) put on widow's clothes! I will shed tears until they swell as a stream, and reach the graves of your two noble chiefs. And I will enquire of Moses and Aaron,[18] (who were) on Mount Hor: "Is there then a new Law, is that why they burnt your columns?" In the third month[19] (Israel was exalted) and the fourth turned

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1) A reference to the copies of the Talmud and priceless Hebrew manuscripts that were publicly burnt in Paris, on the 17th June, 1242. 2) *viz.* where the Torah is studied. 3) *i.e.* the Talmud and other sacred writings. 4) Lit. *over the throes of your pains*; some say that this refers to the Author himself, who compares his own personal wailing with that of the pangs of birth. 5) Metaphorically, God who is like fire consuming fire; how is it that the enemy has escaped punishment for devouring the Scrolls of the Law? v.a. p. 36 (2nd paragraph). 6) *i.e.* the enemy enjoys continuous tranquillity, *cf.* Is. 47, 8. 7) *i.e.* Israel. 8) The enemy molested our people continually, as if they were covering them with stinging nettles. 9) *i.e.* God caused us to be judged by the enemy. 10) As it is written: "And the mountain was smoking," v. Ex. 19, 18. *viz.* was this an indication that the Torah should be devoured by fire? 11) *viz.* why should the fire consume the righteous who are attached to the commandments of the Torah, like a child to his mother's skirt? 12) God has chosen Mount Sinai, which was the lowest mountain in that region, *cf.* Midr. on Ps. 68, 17. 13) The reason that God has given the Law on the

הָרְבִיעִי לְהַשְׁחִית חֶמְדָּתֵךְ, וְכָל־יְפִי כְלִילָיִךְ: גָּדַע לְלוּחוֹת, וְעוֹד
שָׁנָה בְּאִוַּלְתּוֹ, לִשְׂרוֹף בְּאֵשׁ דָּת. הֲזֶה תַּשְׁלוּם כְּפֵלָיִךְ: אֶתְמַהּ
לְנַפְשִׁי. וְאֵיךְ יֶעֱרַב לְחִכִּי אֲכֹל, אַחֲרֵי רְאוֹתִי אֲשֶׁר אָסְפוּ שְׁלָלָיִךְ:
אֶל תּוֹךְ רְחוֹבָהּ כְּנִדַּחַת, וְשָׂרְפוּ שְׁלַל עֶלְיוֹן, אֲשֶׁר תִּמְאַס לָבוֹא
קְהָלָיִךְ: לֹא־אֵדְעָה לִמְצוֹא דֶּרֶךְ סְלוּלָיִךְ, הָיוּ אֲבֵלוֹת נְתִיב יֹשֶׁר
מְסִלָּיִךְ: יֻמְתַּק בְּפִי מִדְּבַשׁ, לִמְסוֹךְ בְּמַשְׁקֶה דְּמָעוֹת. וּלְרַגְלֵי
הֱיוֹת כָּבוּל כְּבָלָיִךְ: יֶעֱרַב לְעֵינַי, שְׁאוֹב מֵימֵי דְמָעַי. עֲדֵי כְּלוֹ,
לְכָל מַחֲזִיק בִּכְנַף מְעִילָיִךְ: אַךְ יֶחֱרְבוּ בְּרִדְתָּם עַל לְחָיַי, עֲבוּר
כִּי נִכְמְרוּ רַחֲמַי, לִנְדוֹד בְּעָלָיִךְ: לָקַח צְרוֹר כַּסְפּוֹ, הָלַךְ בְּדֶרֶךְ
לְמֵרָחוֹק וְעִמּוֹ. הֲלֹא נָסוּ צְלָלָיִךְ: וַאֲנִי כְּשָׁכוּל וְגַלְמוּד, נִשְׁאַרְתִּי
לְבַד מֵהֶם, כְּתֹרֶן בְּרֹאשׁ הַר מִגְדָּלָיִךְ: לֹא אֶשְׁמַע עוֹד לְקוֹל
שָׁרִים וְשָׁרוֹת. עֲלֵי כִּי נִתְּקוּ מֵיתְרֵי תֻפֵּי חֲלִילָיִךְ: אֶלְבַּשׁ וְאֶתְכַּס
בְּשַׂק, כִּי לִי מְאֹד יָקְרוּ. עָצְמוּ כְחוֹל יִרְבְּיוּן נַפְשׁוֹת, חֲלָלָיִךְ:
אֶתְמַהּ מְאֹד עַל־מְאוֹר הַיּוֹם, אֲשֶׁר יִזְרַח אֶל־כֹּל. אֲבָל יַחְשִׁיךְ אֱלַי
וְאֵלָיִךְ: זַעֲקִי בְּקוֹל מַר לְצוּר, עַל שִׁבְרוֹנֵךְ וְעַל חֳלָיֵךְ. וְלוּ יִזְכּוֹר
אַהֲבַת כְּלוּלָיִךְ: חִגְרִי לְבוּשׁ שַׂק, עֲלֵי הַהַבְעָרָה אֲשֶׁר יָצְאָה
לְחַלֵּק, וְסָפְתָה אֶת־תְּלוּלָיִךְ: כִּימוֹת עֲנוּתֵךְ יְנַחְמֵךְ צוּר. וְיָשִׁיב
שְׁבוּת שִׁבְטֵי יְשֻׁרוּן, וְיָרִים אֶת־שְׁפָלָיִךְ: עוֹד תַּעֲדִי בַעֲדִי שָׁנִי. וְתֹף
תִּקְחִי, תֵּלְכִי בְּמָחוֹל וְצַהֲלִי בִמְחוֹלָיִךְ: יָרוּם לְבָבִי, [1]בְּעֵת יָאִיר
לָךְ צוּר. וְיַגִּיהַּ לְחָשְׁכֵךְ וְיָאִירוּ אֲפֵלָיִךְ:

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1) o.v. „בְּעֵת צוּרִי לְאוֹר לָךְ".

The author describes the sages who were attached to the Mitsvot of the Torah, like a child to the skirt of his mother's apron. 11) Excessive crying causes the cheeks to become red hot, so when the tears run down, they will dry up quickly. 12) As God is the owner of the Torah. 13) Lit. *he took his bundle of money*, *i.e.* God took the righteous away from us, as by their good deeds they protected the people of Israel. 14) As since that time the Divine Presence has departed from us. 15) Lit. *the drums of your flutes*, *viz.* all happiness and joy have been taken away from us. 16) *cf.* Jer. 15, 8. 17) *i.e.* the Halachic rules according to traditional law. 18) Lit. *the upright one*, a poetic term applied to Israel, v. M.D., a Sonc. P. Ed. on Is. 44, 2.

conspirator to destroy your objects of delight,[1] and all the perfection of your beauty.[2] (Titus) mutilated the Tablets of stone and even repeated his folly by burning the Law in fire.[3] Is this (the fulfilment of) the double reward?[4] My soul is amazed—How can ever again food be sweet to my palate after my beholding what your plunderers have gathered? Men whom you have rejected from entering your assembly, burnt the spoil[5] of the Most High in the midst of the market-square, like (the fabric of) a condemned (city). I can no more find any paved way,[6] for the path (which led) straight (to the) highway is obscured.[7] The tears mingled with my drink shall be sweeter than honey, indeed would that your shackels be tied on to my own feet.[8] Let it be pleasant for my eyes to absorb the waters of my tears,[9] till (the wise men) who clung fast to your apron strings were gone.[10] But they would dry up (as soon) as they run down my cheeks,[11] for my heart yearns over the wanderings of your (Divine) Master.[12] He took his treasure[13] with him, (and when) he went far away did not your (protecting) shade vanish?[14] And as for me, alone without your great ones, I remain bereaved and forlorn, like a sole beacon on top of the mountain. No more do I hear the voice of singing men and singing women, for the strings of your (wind) instruments are snapped.[15] I will clothe and cover myself with sackcloth, for your slain ones, whose lives were so very dear to me, have multiplied more (numerous) than the sand.[16] I am indeed astonished that the day's luminary shines (bright) in all (directions), but to me and you it grows darkness. O cry to the Rock with a bitter voice, for your catastrophe and your anguish; O that he would remember the love of your betrothal-day! Gird on garments of sackcloth for that devouring (fire) that burst forth to divide you (into many portions), and has utterly swept away your store (of tradition[17]). May the Creator comfort you according to the days of your affliction, and may he restore the captivity of the tribes of Yeshurun,[18] and raise your meek ones (from their lowliness). You will again adorn yourself with ornaments of scarlet; you will take up timbrel and lead the circling dance, and rejoice in your revels. Then shall my heart be uplifted at that time when your Creator will afford you light, will brighten your darkness and illuminate your (sorrowing) gloom.

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1) The two tablets of stone were broken on the seventeenth of Tammuz, v. Taan. 26a, v.a. A.S. p. 368, note 8. 2) When Israel accepted the Law, six hundred thousand angels set two crowns upon each man, but when they sinned (through the Golden Calf), twice as many angels removed them, v. Shab. 88a. 3) *cf.* Taan. 26b, a. 28b, a. A.S. p. 366, note 4. 4) v. Is. 61, 7. 5) The Holy Books. 6) *i.e.* I have lost all sense of proportion to try and understand God's ways, as to why the wicked always succeed. 7) Lit. *have become mourners, i.e.* I have forgotten all the laws which led to the act of righteousness. 8) As it is written, "That God is afflicted in our affliction," v. Is. 63, 9. 9) *viz.* I desire to cry bitterly for the destruction of our sages. 10) Lit. *for all those who hold the skirt of your mantle.*

מד) ע״פ א״ב

¹By Meir b. Eliazar (c. 1200–1220) ע״י [רבי] מאיר [בן אלעזר] חזק

Reader or Narrator:

צִיּוֹן צְפִירַת פְּאֵר, חֶדְוַת אֲגוּדָיִךְ. זַעֲקִי בְּרָמָה בְּקוֹלֵךְ עַל אֲבוּדָיִךְ:

אֶל הַבְּנוּיָה, לְבַקֵּשׁ וּלְחַנֵּן לָאֵל. ²שָׁלוֹם יִשְׁפּוֹת לָךְ, וְגַם לִבְנֵי בְחִירָיִךְ:

בַּעַל בְּחִירֵךְ, אֲשֶׁר לָךְ אַהֲבָתוֹ. לְזָר נֶהְפַּךְ לְנֶגְדֵּךְ, וְגַם נֶגֶד גְּדוּדָיִךְ:

גֻּלַּף וּפִתַּח בְּלוּחַ לֵב, אֲזַי נִשְׁקַטְתְּ. בֶּטַח בְּשַׁלְוָה, שְׁדוּכָה עַל רְדִידָיִךְ:

דִּבְרֵי נְכֹחוֹת לְרֵעַיִךְ, לְהָלִיץ עֲבוּרֵךְ. אַף תְּצַפְצְפִי, לְהָרִים קוֹל הֲדָרָיִךְ:

הָשֵׁב יְדִידֵךְ לְמִטָּתֵךְ, וְלָלוּן בְּצִלֵּךְ. וּלְטַיֵּל בְּסֻגַּת גַּן וְרָדָיִךְ:

וָעַד בְּמַהֵר וְקִדּוּשִׁין וְגַם בִּכְתֻבָּה. לָךְ לְעָזְרֵךְ, וְהֵם בֵּרוּר זְבָדָיִךְ:

זֶרַע וּבָנִים מְחֻטָּבִים, לְאִישֵׁךְ הֲלֹא יָלַדְתְּ. וְאֵיךְ נִשְׁכַּלְתְּ מִכָּל חֲסִידָיִךְ:

חָמַק וְעָבַר וְגָז מִמֵּךְ, וְלֹא נִשְׁלַחַתְּ. לֹא בָא בְיָדֵךְ, שְׁטַר סֵפֶר טְרוּדָיִךְ:

טוֹעַן בְּטַעֲנַת מְמָאֶנֶת בְּמֶרֶד. עָלַי כֵּן נִתְקַלַּסְתְּ, וְהֻשְׁפַּל עַם יְדִידָיִךְ:

יוֹשַׁבְתְּ בְּדוּדָה דְמוּמָה, כִּי חֲשׁוּפָה קְלוֹן שׁוּלַיִךְ. וְנִגְלֵית וְנִדְלַל כְּבוּדָיִךְ:

כָּל מַחֲזִיקִים בְּנִזְרֵךְ, הֵם יְצָאוּךְ. דְּחוּפִים וּבְהוּלִים, וְהֵם הָיוּ לְבוּדָיִךְ:

לִבִּי הֲלֹא נֶחֱלַל, מֵאֵין הֲפוּגוֹת. אֲשֶׁר הוּמַר וְנֶחְלַף לְמַר, מֶתֶק מְגָדָיִךְ:

מָלְאוּ דְּמָעוֹת כַּמַּיִם נִשְׁטָפוּ. נִמְלְאוּ דְּמָעוֹת לְחָיַי, וְכָל עֵינַי נְגִידָיִךְ:

נַפְשִׁי עֲטוּפָה, בְּעֵת זָכְרִי לְאִישֵׁךְ הֲלֹא נִכְבָּה. וְלֹא יָכְלוּ לֶאֱפוֹת סְמִידָיִךְ:

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1) Also called „מאיר לומברד הדרשן״, v. Zunz, L.S.P., p. 470. v. a. p. xxiv No. 39. 2) o.v. „שָׁלוֹם שְׁפוֹת לָהּ״.

Reader or Narrator: O Zion, diadem of beauty, delight of your bands, cry out with raised voice in the high places[1] for your lost ones. (Cry out) to the (heavenly Jerusalem) that is built[2] (on high), to entreat and supplicate God to set you in peace, both you and your chosen children. The husband[3] of your own choice, whose love was (once entirely) for you, is now turned stranger towards you, and (as one in battle array) against your troops too. So long as (God) was engraved and inscribed on the tablet of (your) heart, you were at peace, secure in serene tranquillity, (reclining) at ease[4] on your mantle. Speak forthright words to your (heavenly) friends[5] to make plea for you; you, too, should twitter and raise your pleasant voice (of prayer to God). Win back your beloved[6] to your (place of) endearment,[7] to lodge in your shade, and walk in your garden enclosed by roses.[8] (Israel became) plighted (to God) with dowry[9] and the holy rites of betrothal[10] in her marriage contract[11]; (she was enlisted) to be your helpmate, for they are the choicest of all your endowments. Have you not born issue to your spouse offspring of well proportioned sons? How, then, are you now bereaved of all your devoted ones? He[12] turned and passed on, and has gone from you, but you were not dismissed, nor was any bill of divorcement ever delivered to your hand.[13] He[12] accuses you (of being) unsubmissive (and) unwilling (to return to him), therefore have you become scorned, and the people of your beloved have been brought low. Alone you now sit (and) silent, for revealed is the shame (of your sin) by the uncovering of your skirt[14] and your glory was brought low. All they that upheld your crown, even those who were attached to you, have departed from you hastily and in confusion. Behold, my heart is pierced without respite, because the sweetness of your fruit has changed and turned to bitterness. The tears flow full, like the flood of waters; my cheeks, indeed all the eyes of your leaders, are filled with tears. My soul faints when I remember that your fire (on the altar) is quenched, and they can no more bake your fine flour (for Shewbread).

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1) *i.e.* towards heaven, o.v. "In Ramah", but v. Rashi and other commentators on Jer. 31.14. 2) v. Taan. 5a. There Rabbi Yochanan deduces from the verse that Jerusalem has a companion or prototype in heaven; they are said to be situated exactly opposite each other, v. Rashi, *ibid.* v.a. A.S. p. 213, note 3. 3) *i.e.* God. 4) *cf.* Targum on "שקטה„, Is. 14, 7. *viz.* as long as Israel observed the Divine's commandments, the Temple was not destroyed. 5) *i.e.* the angels *Michael* and *Gabriel.* We pray every night before bedtime "May Michael be at my right, and Gabriel on my left", v. A.P.B. p. 395 (new edition); however, Jewish theology treats the angels as subordinates to God, and it is on God only and not on angels, that we rely, *cf.* A.P.B. p. 194, a. C.A.P.B. p. 47, v.a. A.S. p. 21, note 1. 6) *i.e.* the *Shechinah—Divine Presence.* 7) Lit. *to your bed (chamber)*, *cf.* 2 K. 11, 2. 8) The *Matte-Levy* translates "that God should parade among the roses", which is applied to Israel, who are compared to roses. 9) *i.e.* the Commandments. 10) On mount Sinai. 11) The written Law. 12) *i.e.* God. 13) Zion need not fear that the exile has created a permanent break in the covenant with God. Though Israel was banished, no bill of divorcement was ever written, and though long oppressed by her enemies, no bill of sale was ever made out. It is therefore a temporary exile, and God will surely redeem us when the appointed time comes, v. San. 105a. 14) *i.e.* they have sinned publicly like one showing his nakedness.

סֶמֶךְ אֲשִׁישֵׁי עֲנָב, מָהוּל בַּמָּיִם. וּפָס מִן הָרְפָתִים, בְּקַר זִבְחֵי עֲבָדֶיךָ:

עֵדֶר וְנֶחֱרַשׁ יְסוֹדֵךְ, לִשְׂדֵה בּוּר וְנִיר. לְחַכָּה וְאָכְלָה סְבִיבֵךְ אֵשׁ פְּלָדֶיךָ:

פֶּלֶץ וְשָׁבָץ לְבָשׁוּנִי, בְּעֵת אֶחֱזֶה מוֹנֵי שְׁקַטִים. וְהֵם צָדוּ צְעָדֶיךָ:

צוֹעֵק אֲנִי לַמְקוֹנְנוֹת לִבְכּוֹת, וּבְמַר לִזְעוֹק נְהִי נִהְיָה הוֹי, עַל קְפָדֶיךָ:

קַלּוּ יְמֵי עָנְיִי, עֵת אֶחֱזֶה עָנְיֵךְ. שׁוֹמְרִים מְצָאוּךְ, וְהֵם נָשְׂאוּ רְדִידֶיךָ:

רָחֲפוּ עֲצָמַי עֲלֵי בָנִים יְקָרִים. אֲשֶׁר כַּסִּיד שְׂרוּפִים, בְּאוֹר אוּדֵי שְׂרִידֶיךָ:

שָׁקְדוּ וְיָקְדוּ גְוִילֵי דַת, מְשַׂנְאַי. וְאוֹי, אֵיךְ נִמְשַׁלְתְּ לְפַטִּישׁ, תְּעוּדֶיךָ:

תּוֹהֶה לְבָבִי, אֲשֶׁר נִרְצָה בְּאֶרֶץ טְמֵאָה לִנְדָבָה, לְנַסּוֹךְ יֵין תְּמִידֶיךָ:

צִיּוֹן, עֲדֵי אָן מְשִׂימָה אַתְּ לְפֶה אֶת יָדֵךְ. אֵיכָה בְּיַד אוֹיְבַיִךְ נָפְלוּ נְגִידֶיךָ: מִמֵּךְ אֲבוּדִים יְלָדֶיךָ, חֲמוּדִים כְּפָז. עַל זֹאת בְּמֶרֶר בְּכִי, יִלְלַת מְרוּדֶיךָ: אֵיכָה מְעֻכָּב זְמַן לְדָתֵךְ. וְעַד אָן תְּהִי אַתְּ נִקְשֶׁרֶת, בְּחִיל צִירֵי אֲחוּדֶיךָ: יוֹלְדוֹת לְתִשְׁעָה יְרָחִים, עֵת נְשֵׁי כֹּל. וְאֵיךְ רַבּוּ שְׁנוֹתֵךְ, אֲשֶׁר הָרִית יְלָדֶיךָ: רָנִּי לְשׁוֹמֵר לְאַיָּלָה חֲבָלִים. וְהוּא יַתִּיר לְצִירֵךְ, עֲלֵי הֶבֶד רְפִידֶיךָ: חוֹשֵׁב זְמַן, יַעֲלֵי סֶלַע לְהַתִּיר. וְלֹא חָשַׁב זְמַנֵּךְ, לְהָסִיר כָּל חֲרָדֶיךָ: זְמַן בְּיָדוֹ מַפְתֵּחַ אַרְבַּע נְעוּלִים. וְגַם כֵּן יִפְתַּח גִּנְזֵי אוֹצַר זְבוּלֶיךָ: קוֹל יַשְׁמִיעַ לְקַבֵּץ

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playing on the letters of "מפתח", *viz.* the מ׳ stands for "מטר" = *rain*, the פ׳ for "פרנסה" = *sustenance*, the ת׳ for "תחיה" *revival* (*of the dead*), and the ח׳ stands for "חיה" = *childbirth*, v.a. San. 113a. 18) *i.e.* Israel.

(Gone are the stands for) the flagons of wine mixed with water,[1] gone also are the cattle from the stalls for the sacrifices of your ministering (priests). Your foundation has been hoed and ploughed[2] into a field lying waste and fallow, the flame of your torches has lapped about you and devoured you. I am seized with terror and convulsion at the time I see my oppressors in repose, while they trail your footsteps. I shout to the mourners[3] to weep, and to cry out "Woe!" with bitter wailing for your destruction.[4] The days of my affliction seem light when I behold your affliction; the watchers[5] found you, and they have taken away your pride.[6] My bones rattle (in pain) for the precious children who were burnt, as the fire-brand blazed amid your survivors. My foes hastened[7] to burn the parchments of the Law, for all that—alas—in your testimony you are compared to a hammer.[8] My heart is grieved[9] that the land (now occupied) by strangers is favoured more than your daily libations.[10] O Zion, how long will you keep silent?[11] O how your princes are fallen into the hands of your enemies! Your children precious as fine gold have disappeared from you, therefore the wailing of your anguish is as bitter weeping. How the time of your (re)birth is long delayed,[12] and how long will you be bound up ached with the pangs of pain that seize you? The time of every woman in confinement is nine months, yet how many years is it since you have conceived your children? Cry (to God), who watches (to aid) the travailing hinds,[13] and will ease your pain over (the destruction of) your Temple.[14] Though he[15] (even) calculates the time when the wild goats deliver (their young),[16] yet he did not calculate your time (of redemption) to remove all your anxiety. Ready in his hand are four keys[17] (of the) closed (chambers), and so (we may trust that) he will yet open the hidden treasure of your Temple. He will cause a voice to be heard to gather the faithful,[18] and then he will give charge to

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1) *i.e.* the Drink-offering which was poured on the Altar. 2) By Turnus Rufus, v. p. 138, note 4. 3) The author uses the feminine form, *i.e.* hired women who were trained in lamenting in elegiac measures, *cf.* M.D. on Jer. 9, 16. 4) Lit. *for your completion*, *i.e.* put an end to, v. Kimchi on Is. 38, 12. 5) Nevuchadnetsar and Sancheriv, v. Rashi on Cant. 5, 7. 6) Lit. *your veil*, *i.e.* the "Temple" which was Israel's pride, *ibid.* 7) *cf.* Rashi a. Kimchi on Jer. 1, 12. 8) The Divine Law has the dynamic power to smash any obstacle in its way as with a hammer, so why did not the Torah protect itself? *cf.* Kimchi *ibid.* 23, 29. 9) Lit. *astonished*, hence a metaphor to be vexed, grieved, v. Fu. on "תוה„ II. 10) The dew and rain during the Temple period was through the merit of the daily libations, but now the heathens are blessed with plenty of rain. 11) Lit. *how long shall you put your hand to the mouth? viz.* how long will you keep silent and refrain from praying for your children? 12) *i.e.* how long will the future redemption be delayed? 13) The hind has a narrow womb, and when she crouches for delivery, God prepares a serpent to bite her at the opening of her womb, and she delivers her offspring, v. Job 39, 1, a. B.B. 16b. 14) Lit. *and may he loosen your pain over the cover of your spread* (*couch*). 15) *i.e.* God. 16) At the time of delivery, the wild goats go up on top of the mountains, so that the young are liable to fall down and be killed, but God prepares an eagle to catch them in its wings, and set them before the mother, v. B.B. 16a on Job 39, 1. 17) God has retained three keys which he did not entrust to any agent (*i.e.* the angles), *viz.* the key of rain, the key of childbirth, the key of the revival of the dead, and according to the Palestinian view, the key of sustenance was also retained by God, v. Taan. 2a–2b. The author is

הָאֱמוּנִים. וְאָז דְּלָתָיו פְּתַח, יַפְקִידֵם עַל קְלִידֶיךָ: צִיּוֹן מְעֻשִּׂים בְּצַעֲרֵךְ, וּבְיָפְיֵךְ מְעֻשָּׁתִּים. אֲשֶׁר יִזְרַח חֶרֶס חֲדוּדֶיךָ: צִיּוֹן בְּמִנְחָה יְכַפְּרוּן, אֶת פְּנֵי זַעְמֵךְ. אָז יִשְׁתַּחֲווּ לְכַף רַגְלֵךְ חֲרֵדֶיךָ: צִיּוֹן עֲדִי עֶדְיֵךְ רִקְמַת בִּגְדֵךְ. וְגַם עֹז וּזְרוֹעַ, פְּאֵר בִּגְדֵי חֲמוּדֶיךָ:

מה) ע״פ א״ב
ע״י יוסף ב״ר יעקב הכהן

[1] By Joseph b. Jacob (11th cent.)

Reader or Narrator:

צִיּוֹן בְּמִשְׁפָּט לְכִי לָךְ, עִם מְעוֹנְנָיִךְ. הִתְעוּךְ בְּכָזָב, וְלֹא גִלּוּ עֲוֹנָיִךְ:

אָכֵן בְּנֵי עַוְלָה עִנּוּךְ וִירָשׁוּךְ. נְוֵה צֶדֶק, הָיִית שְׂחוֹק אֶל כָּל שְׁכֵנָיִךְ:

בָּזִית [2]מְלַמְּדֵךְ, וְלֹא הִקְשַׁבְתְּ לְמוֹרֵךְ לְטוֹב, בִּשְׁכּוֹן בְּאַרְצֵךְ קְדוֹשֵׁךְ בִּמְלוֹנָיִךְ:

גִּלִּית קְלוֹנֵךְ וְטֻמְאָתֵךְ בְּשׁוּלֵךְ, וְגַם טִמֵּאת דְּרָכֵךְ. מְאֹד הִרְבֵּית זְנוּנָיִךְ:

הֶרֶךְ אֲחוֹתֵךְ הֲלֹא הָלַכְתְּ. וְזָנִית בְּתַזְנוּתָהּ, וְהִזְנֵית בְּנוֹתַיִךְ וּבָנָיִךְ:

הֻכֵּית וְנֻגַּפְתְּ לְאֵין מַרְפֵּא, וְהָשְׁלַכְתְּ כְּטִיט חוּצוֹת. וְהִנָּךְ שְׂחוֹק לִבְנֵי מְעַנָּיִךְ:

וַתְּהִי נְגִינָה בְּפִי זֵדִים, אֲרוּרִים אֲשֶׁר אָמְרוּ לְנַפְשֵׁךְ שְׁחִי, הָרוֹס לְשִׁנָּיִךְ:

זִכְרִי עֲנִיָּה בְּלֵב נִשְׁבָּר, וְזַעֲקִי עֲלֵי מַכֵּךְ וְנוֹגְשֵׂךְ, אֲשֶׁר גָּדַע קְרָנָיִךְ:

חַכִּי בֶּאֱמֶת לְאֵל, צוּרֵךְ וּבוֹרְאֵךְ. וְהוֹחִילִי לְמַלְכֵּךְ לְבַד, כִּי הוּא אֲדֹנָיִךְ:

טַהֲרִי לְבָבֵךְ וְכַפָּיִךְ, וְשׁוּבִי עֲדֵי אִישֵׁךְ קְדוֹשֵׁךְ. וְלוֹ הַרְבִּי רְנָנָיִךְ:

יוֹמָם וָלַיְלָה, תְּנִי קוֹל בִּבְכִי מָר. עֲלֵי קִרְיַת מְלוּכָה, וְעַל תֵּל אַרְמוֹנָיִךְ:

כָּבוֹד וְהָדָר, וְרוֹב יֹפִי בְּתוֹכֵךְ, הֲלֹא נִמְצָא פְּנֵי קְדוֹשֵׁךְ, וְהֵן נִתַּן לְעוֹיְנָיִךְ:

לָמָּה לְגַלִּים מְעוֹן תַּנִּים, וּמוֹרַשׁ [3]קָאַת וְקִפּוֹד. וְגַם אַגְמֵי מֵי מַעְיָנָיִךְ:

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1) v. Zunz L.S.P., p. 576, Davidson thinks it is יוסף ב״ר חיים הכהן According to Landshuth it is יוסף ב״ר יעקב הכהן. In my humble opinion it could be יוסף ב״ר חיים יעקב הכהן. *cf.* Acrostic on p. קסר. 2) o.v. ״מַמְלִיכֵךְ״. 3) o.v. ״קָאַת מִדְבָּר״.

your watches that his doors be open (always). O Zion, those who are crushed (with grief) for your trouble, shall gleam at the thought of your beauty when the bright rays of your sun will shine forth.[1] Zion! (the nations) shall appease your wrath with a Peace-offering, then shall they who made you tremble bow down before the soles of your feet. Zion! Bedeck yourself with ornaments, your embroidered garments; (gird yourself) also with strength and might, and the glory of your splendid vestments.

Reader or Narrator: O Zion, go betake yourself to judgment against your soothsayers, they who led you astray with falsehood, and did not expose your sin.[2] In this manner did men of iniquity afflict you and took possession of you; you, who were the habitation of righteousness for all your neighbours, became a laughing-stock. When you dwelt in your Holy Land, in your own lodgings,[3] you despised those (prophets) who taught you, and did not hearken to them that guided you to (do) good.[4] You have exposed your own shame and the filthiness of your own garments; indeed you have also defiled your way (by) increasing greatly your licentiousness. Have you not followed the way of your sister[5] and played the whore even as she, and did even introduce your own sons and daughters to harlotry? You were smitten and plagued beyond all cure, you were cast out like mud of the streets, and you have become a laughing-stock to the sons of those who afflicted you. You have become a theme of derision[6] in the mouth of the insolent ones; cursed be they, who said to you:[7] "Bow down, (that we may pass over)"—(indeed) they shattered your teeth! O poor one, remember (your fate) and cry with a broken heart, against your smiter and taskmaster, who has injured your pride.[8] Wait in truth upon God, who is your Rock and Creator, and hope for your King alone, for he is your Lord. Cleanse your heart and your hands, and return to your own Holy Spouse,[9] and to him, (to him alone,) multiply your prayers. Raise your voice day and night with bitter weeping, for the Royal city and for the ruin of your Temple.[10] Were not the glory, honour and abundance of beauty in your midst, found in the presence of your Holy One? But now behold, they have been given over to those who eye you askance.[11] Wherefore has (Jerusalem) become a heap of ruins, a lair of jackals,[12] the possession of the pelican and the hedgehog,

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1) Lit. *when your sharp potsherds will shine forth*, *viz.* that they will be comfortable when lying even on the sharp stones, but the translation here is according to Rashi on Job. 41, 22. 2) The false prophets deceived the people, telling them that they are permitted to transgress, otherwise they would have repented. 3) *i.e.* the Temple. 4) Figuratively speaking. 5) *viz.* Judah, v. Jer. 3, 8. 6) Israel has become the theme of derision, v. Lam. 3, 14, a. Job. 30, 9. 7) Lit. *to your soul*, *viz.* history records instances of conquerors who literally trod upon, or even rode over the backs of vanquished enemies, *cf.* Is. 51, 23, a. Sonc. P. Ed. 8) Lit. he has cut off your horns, *i.e.* the enemy has destroyed your power. 9) *i.e.* God. 10) Lit. *the mound of your palace.* 11) v. 1 Sam. 18, 9. 12) *cf.* Jer. 9, 10, a. Is. 14, 23.

מֵאַנְתְּ שְׁמוֹעַ לְקוֹל מוּסַר, מְיַסְּרֵךְ. בְּכֵן שָׁתִית וּמָצִית, שְׁמָנַיִךְ שְׁמָרַיִךְ:
נֹוכַח פְּנֵי עֶלְיוֹן, שִׁפְכִי לְבָבֵךְ כְּמֵי נָהָר. וְאַל תִּתְּנִי פוּגַת לְעֵינַיִךְ:
סֹבִי וְהוֹמִי בְּעִיר. קִרְאִי מְקוֹנְנוֹת וְכָל נָשִׁים מְבַכּוֹת, בְּכִי גָדוֹל מְקוֹנְנַיִךְ:
עֲדִי צְנִיף מַלְכֵךְ, עַד אָן לְמִרְמָס יְהִי. עַד מֶה בְּיַד צָר, בְּנֵי שָׂרִים, סְגָנַיִךְ:
פְּתַח לְבָנוֹן שְׁעָרַיִךְ, אֲשֶׁר טָבְעוּ בְּאֶרֶץ נְשִׁיָּה, וְאֵין מָלוֹן לְכֹהֲנַיִךְ:
צִיּוֹן עֲלֵיהֶם נְהִי נִהְיָה, וְלֹא תֶחֱשִׁי. אִסְפִי וְקַבְּצִי זְקֵנוֹת וּזְקֵנַיִךְ:
קָרְחִי וָגֹזִי כְּנֶשֶׁר עַל בְּנֵי תַעֲנוּגַיִךְ, וְעַל כָּל נְשִׂיאַיִךְ וְרוֹזְנַיִךְ:
רָמוּ וְגָדְלוּ כְּמוֹ גַלִּים בְּלֶב יָם, מְזוֹרָיִךְ. בְּלֵיל שָׁדְדוּ טוּרֵי אֲבָנַיִךְ:
שֻׁדַּד מְלוֹנֵךְ וְכָל מַחְמַד יְקָרֵךְ. בְּאֵין אוּרִים וְתֻמִּים, אֲשֶׁר גִּלּוּ צְפוּנַיִךְ:
תָּבוֹר וְכַרְמֶל כְּהָרֵי גִלְבֹּעַ, בְּלִי טַלֵּךְ וּמְטָרֵךְ. וְלֹא אוֹר בַּעֲנָנַיִךְ:

צִיּוֹן יְגוֹנֵךְ נְשִׁי, טַהֲרִי וְהִתְקַדְּשִׁי. עֲדִי יְקָר לִבְשִׁי, תַּמְרוּק שְׁמָנַיִךְ: צִיּוֹן וְשָׁלְמוּ יְמֵי אֶבְלֵךְ, בְּשָׂשׂוֹן וְגִיל. כִּי תַם עֲוֹנֵךְ וּמִשְׁנֶה שִׁבְרוֹנַיִךְ: צִיּוֹן, סְגֻלַּת מְלָכִים וּמְדִינוֹת תְּהִי, עוֹד יִזְּלוּ מֵי מְנוּחוֹת מַעְיָנַיִךְ: צִיּוֹן, פְּדוּתֵךְ צְפִי. עוֹד יִקְרָאוּךְ צְפִירַת תִּפְאֶרֶת, [1]בְּכִי יְשָׁרִים וְנוֹגְנַיִךְ: צִיּוֹן בְּרָכָה וְחַיִּים, בָּךְ אֲבִיר יַעֲקֹב, צִוָּה לְעוֹלָם. וְעוֹד יֹאמְרוּ בְאָזְנַיִךְ: צִיּוֹן הֲמוֹן כֹּהֲנִים הֵמָּה יְשָׁרְתוּנֵךְ. וְגַם יוֹסִיף יְיָ קְנוֹת שֵׁנִית, קְצִינַיִךְ:

מו) *Reader or Narrator:*

צִיּוֹן גְּבֶרֶת לְמַמְלָכוֹת מְצִירָיִךְ. רְבֵי שְׁלוֹמִים שְׂאִי, מֵאֵת אֲסִירָיִךְ: יֶחְמַץ לְבָבִי, לְקוֹל נָתְנוּ רְאֵמִים בְּנֵי שֵׂעִיר וּמוֹאָב, בְּתוֹךְ הֵיכַל דְּבִירָיִךְ: לָבְסוּ מְשִׁיחֵי בְּדַם קָדְקֹד סְגָנִים, טְרוֹף שׁוֹעַ וְקוֹעַ.

[1]) o.v. "בְּפִי שָׂרִים".

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of both Temples. [11]) *cf.* Ps. 133, 3. [12]) *cf.* Is. 11, 11. [13]) Lit. *my heart grew sour*, v. Ps. 73, 21. [14]) *i.e.* the enemy. Rashi translates "רְאֵמִים" as "princes", v. Is. 34, 7.

[15]) These races inhabited the banks of the Tigris. Rashi and Kimchi (on Ezek. 23, 23) are of the opinion that they are nicknames for certain princes. [16]) *cf.* B.Y. on "לָבַס" p. 26, 16. [17]) *i.e.* the priests.

and your very springs have become water-logged land? You refused to listen to the warning voice of those who rebuked you, therefore have you drunk and drained your oil (to) the lees. Pour out your heart like the waters of a river before the presence of the Most High, and grant no respite to your eyes. Go around moaning in the city, call the mourners[1] and all the hired women who weep; great be the weeping of your dirge-singers. How long shall your Royal Diadem be trodden down? How long shall the sons of your princes, your noble ones, remain in the hands of the adversary? O Temple,[2] open your gates,[3] that are sunken (in the) land of oblivion,[4] as there is no more a Lodging-place[5] (there) for your priests. O Zion, gather and assemble your old men and women, lament dolefully on their behalf, and hold not your peace. Make yourself bald like an eagle, and cut off your hair,[6] (and mourn) for the children of your delight, and for all your princes and your rulers. Your festering sores became swollen and great as the waves in the midst of the ocean, on the night when the columns of your (precious) stones (of the Temple) were demolished. Devastated were your Lodging-place[5] and all your choice treasures; (you are left) without Urim and Tummim[7] which revealed your hidden (future). Tabor and Carmel have become like the mountains of Gilboa[8] which are without your dew and rain, and no clouds.[9] Zion! Forget your grief, cleanse and purify yourself, put on precious ornaments (and) your unguent of precious perfume. Zion! Because of your double destruction,[10] (the punishment of) your iniquity is accomplished, and the days of your mourning shall be ended amid rejoicing and happiness. Zion! Once more will you be the peculiar possesion of kings, (the queen of) cities where still waters of your springs shall flow forth. Zion! Wait hopefully (for) your redemption, you will yet again be called a diadem of beauty by the mouth of the righteous, and by your musicians. Zion! Blessing and life has the Mighty One of Jacob decreed for you for ever and ever,[11] and yet (men) shall say in your ears — "Zion, a multitude of priests shall minister to you, and the Lord will once more gather in your captains."[12]

Reader or Narrator: Zion! Queen of the kingdoms of your own oppressors, accept manifold greetings of peace from your captive (children). My heart became bitter (with sorrow)[13] when the sons of Seir and Moab[14] did bellow as wild oxen within your Holy Temple. Shoa and Koa[15] trampled[16] my anointed ones[17] in the blood (that

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1) *cf.* p. 164, note 3. 2) "Lebanon" here means the Temple, v. Gitt. 56b on Deut. 3,25. 3) The doors of the Temple used to open of their own accord, until Rabbi Yochanan b. Zakai rebuked them, v. Yoma 39b, on Zech. 11,1. 4) *viz.* anything buried in the earth is forgotten, v.a. p. 103, note 8, a. p. 135, note 10. 5) *i.e.* the Temple. 6) v. Mic. 1,16. The author's description of Zion's mourning is in accord with the custom followed in those days (*cf.* Is. 3,24, Jer. 16,6, Amos 8,10), in spite of its prohibition in the Torah, v. Deut. 14,1, *cf.* a. p. 157, note 4. 7) *i.e.* instruction, enlightenment, revelation, used exclusively in the plural to denote the High Priest's "oracular image" which were in the shining Breastplate of judgment. The "image" symbolically represented *revelation and truth*, in times of trouble or national crisis, v. Fu. a. A.S., p. 229, note 2. 8) David cursed the mountain of Gilboa, "that there be no dew or rain upon them," v. 2 Sam. 1,21, *viz.* Tabor and Carmel used to be fertile, but now they are barren, *cf.* Zohar Gen., a. Alshich on Cant. 7,6. 9) Lit. *and no light in your clouds*, *cf.* Job 37,11, *viz.* even lightning that causes rain to fall does not occur. 10) *i.e.*

רְמוֹס עַמִּי בְּהִירָיִךְ: עָרִים בְּצוּרוֹת תְּפוּשׂ, דָּיֵק וְסוֹלֵל שְׁפוּךְ. אַרְזֵי לְבָנוֹן כְּרוּת, מֵעֲצֵי יְעָרָיִךְ: חָזוּ נְבִיאִים בְּשָׁוְא, דִּבְּרוּ בְּשֵׁם עִיר קְדוֹשׁ יַעֲקֹב, לְשָׁלוֹם. וְלֹא חָבְשׁוּ מְזוֹרָיִךְ: יִתַּר לְבָבִי עֲלֵי אָרוֹן וּמִשְׁכָּן, וְצִיץ זָהָב וְאֵפוֹד, וְשֵׁם קֹדֶשׁ סְתָרָיִךְ: אִיִּים יְחַוּוּ, לְרָז אוֹתוֹת וּמוֹפֵת, עֲלֵי שִׁבְרֵךְ יְרַפְּאוּ. אֱלֵי מִשְׁנֶה שְׁבָרָיִךְ: שֶׁמֶשׁ וְכָל כּוֹכְבֵי שַׁחַק, בְּעֵמֶק דָּמוּ. קוֹלֵךְ בְּרָמָה שְׂאִי, קוֹל תַּמְרוּרָיִךְ: סַהַר וְכִימָה וְעָשׁ וּכְסִיל, לְזֹאת יִבְכּוּ. נָגְהָם אֲשֶׁר אָסְפוּ, כּוֹכְבֵי שְׁחָרָיִךְ: מַטֵּה רְשָׁעִים כְּקָם, שָׂרִים בְּיָדָם תְּלוּת. שָׁבַת מְשׂוֹשֵׂךְ וְגִיל, וּכְלֵי זְמָרָיִךְ: אָבַל לְבָנוֹן, וְגִיל כַּרְמֶל בְּלִי נִשְׁמַע. הָפְרוּ סְגָנִים, בְּבֹא צַר בִּשְׁעָרָיִךְ: חָכְמַת נְבוֹנִים בְּיוֹם אָבְדָה, וְאָסְרוּ קְצִינָיִךְ. וְשָׁחוּ בְּנֵי צִיּוֹן יְקָרָיִךְ: מִכְלַל מְלָכִים, לְבוּשׁ בָּנוֹת רְעָלוֹת. פְּאֵר רָאמוֹת וְגָבִישׁ, וְאַף סַפִּיר גְּזִירָיִךְ: בָּזְאוּ נְהָרִים, בְּתוֹךְ קִרְיָה עַלִּיזָה. לְאֵין קֵץ לַתְּכוּנָה וְסוֹף, פָּרְצוּ גְּדֵרָיִךְ: גִּבְעָה וְעֵץ רַעֲנָן, [1]אֵלָה וְאַלּוֹן, מְקוֹם פִּגּוּל. מְלֵאִים מֵחַלֵּל פְּגָרָיִךְ: יֶהֱמוּ קְרָבַי כַּיָּם. יִזְּלוּ דְמָעַי כְּמֵי נִמְרִים, לְבָאִים בְּיוֹם טָרְפוּ כְּפִירָיִךְ: יִסְעַר לְבָבִי כְּמוֹ סוּפָה וָסַעַר, כְּמֹץ גֹּרֶן יְסֹעַר, עֲלֵי אַשְׁמוֹת כְּמָרָיִךְ: הֵמַר בְּשָׂרִי, לְיוֹם נֵאֵר קְדוֹשׁ יַעֲקֹב, מִקְדָּשׁ וּמִזְבֵּחַ. בְּלִי בוֹא בַּחֲצֵרָיִךְ: שׂוֹרֵק נְטַע נַעֲמָן הָיִית, וּבְקֶר כְּצָץ פֶּרַח וְנִצָּה, תְּשַׂגְשְׂגִי זְמוֹרָיִךְ: שׁוּבִי צְבִיָּה, לְאֵל יוֹצְרֵךְ יְכוֹנְנֵךְ. לְדוֹר וָדוֹר בְּתוֹכֵךְ שְׁכוֹן, בַּעַל נְעוּרָיִךְ: אַרְיֵה בְּגַנֵּךְ, לְבַל יַעֲלֶה מְסִלּוֹת. וְצִי אַדִּיר וְשַׁיִט, לְבַל יַעֲבוֹר יְאוֹרָיִךְ: נַפְשִׁי שְׁלוֹמֵךְ דְּרוֹשׁ, אוֹתָהּ כְּחוֹם צַח עֲלֵי אוֹרוֹת. כְּעָב טַל בְּחוֹם יוֹם, נֵד קְצִירָיִךְ: אֶשְׂמַח וְאָשִׂישׂ, בְּיוֹם אֶשְׁמַע מְבַשֵּׂר בְּקוֹל. שָׁלוֹם מְנוּחָה דְּרוֹשׁ, וּשְׁלוֹם אֲסִירָיִךְ:

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1) o.v. ״אֵלֶה מְקוֹם פִּגּוּל״.

6, 8b, o.v. ״רְעוּלוֹת״. *cf.* Shab. 6, 6. 13) *cf.* Lam. 4, 7. 14) Lit. *the rivers divided* (*i.e. flooded*) *the once exultant city*, *cf.* Is. 18, 2. 15) The enemy ransacked the city filled with endless treasures of gold and silver, *cf.* Nah. 2, 10. 16) Where ritual fornication was practiced in front of the idols, *cf.* Num. 25, 3. 17) Probably the wadi Numeriah, which flows into the Dead Sea, v. Is. 15, 6, a. Jer. 48, 34. 18) *i.e.* when the enemy tore Israel to pieces. 19) The false priests who caused Israel to transgress. 20) In the beginning, Israel (sprouted like a flower and) observed all the commandments, but as soon as the people were established in the land of Israel, they were too eager to imitate the other nations by worshipping their gods. v. Rashi on Is. 17, 10-11. 21) *i.e.* Israel. 22) *i.e.* Nevuchadnetsar. 23) *viz.* to make war, nor will warships attack them from the rivers. 24) Lit. *a heap* (*of corn*) *of your harvest*, *cf.* Is. 17, 11, a. 18, 4. 25) *i.e.* Elijah, who will be the first to herald the good tidings of the arrival of the Messiah.

flowed) from the princes' skulls, tearing to pieces (and) stamping down my people, your chosen ones. They captured the strong cities, casting up siege-walls and rampart, (and) cutting down the cedars of Lebanon[1] from your forests. The prophets speaking peace (for) the city (of Jerusalem), in the name of the Holy One of Jacob, had visions of vanity, and have not bound up your wounds. My heart trembles for the (loss of the) Ark, the Tabernacle, the plate of gold,[2] the Ephod[3] and your concealed Holy Name;[4] verily, the (distant) islands[5] proclaimed (them[6] as being) the secret signs and miraculous cures of your destruction, (indeed) your two-fold destruction.[7] The sun and all the stars of heaven stood still[8] in the valley, so lift up your voice in Ramah,[9] the voice of your bitter weeping. The moon, the Pleiades,[10] the Bear and the Orion (let them all) weep at this, that your morning stars have withdrawn their brightness. Your rejoicing gladness and your music ceased, when the rod of the wicked arose to hang your princes by their own hands. Lebanon mourns, and the joy of Carmel is no more heard; the leaders of Israel were ashamed when the adversary came into your gates. The wisdom of the sages perished on that day,[11] your captains were imprisoned, and Zion's precious sons, your dear ones, were brought low. The dress of veiled daughters,[12] with head-dress of coral and crystal was the splendour of kings, and indeed sapphire was your outline.[13] The enemy plundered the once exultant city[14] of its endless and innumerable treasures,[15] and breached its walls. Every hill and every green tree, terebinth and acorn, the place of (your) abominations,[16] is full of your slain corpses. My innermost parts are moved like the sea, my tears flow as the waters of Nimrim[17] on the day when the lions[18] tore your cubs. My heart is stormed-tossed for the guilt of your idolatrous priests[19] raging like a whirlwind and tempest that swirls across the threshing-floor. My (appearance of) flesh became changed (through grief) on the day when the Holy One of Jacob renounced the Temple and the Altar without (our) being able to come any more into your courts. (Once) you were a fair plantation, a choicest vine, but in the morning, when your blossoming buds flowered, you caused your branches to be entangled.[20] Return, O fair hind,[21] to God, your Creator, who will establish you (anew), and the Husband of your youth will dwell in your midst for generations to come. The lion[22] will no more come upon the highways[23] against your homestead, nor will any mighty fleet, nor sailing boat pass through your streams. My soul longs to seek your peace, like the dazzling of a sunlit day, like a cloud of dew in the heat of the day at the time of your harvest.[24] On that day will I rejoice and exult, when the herald[25] proclaims peace and rest, and seeks peace for your captives.

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1) *i.e.* the cream of the people. 2) The projecting plate on the forehead of the High Priest, v. Ex. 28, 36–38. 3) The shoulder-covering, made of purple-blue, red and golden threads, consisting of two shoulder-pieces attached to its edges worn by the High Priest, v. *ibid.* 28, 4–8. 4) The "Tetragrammaton" was engraved secretly on the Breast-plate which contained the "Urim veTummim," v. p. 166, note 7, a. A.S. p. 229, note 2. 5) The heathens. 6) The Urim veTummim, v. *ibid.* 7) The destruction of both Temples. 8) *i.e.* they are silent as mourners, because of the double destruction that Israel suffered. 9) v. p. 163 note 1. 10) v. p. 38, note 6, p. 129, note 10, a. 154, note 17. 11) On the day of the destruction of the Temple. Rashi on Is. 3, 19, a. Y. Shab. 6, 8b. 12) *cf.* Rashi on Is. 3, 19, a. Y. Shab.

קִינָה עַל קְדוֹשֵׁי יוֹרְק

*By Joseph of Chartres (c. 1170)

מז) ע״פ א״ב
ע״י יוסף [בן אשר]

אֱלֹהִים [1]בְּעָלוּנוּ זוּלָתְךָ אֲדֹנִים. כִּמְעַט [2]כִּלּוּנוּ מַיִם זֵידוֹנִים. בִּהְיוֹתְךָ [3]כְּמַחֲרִישׁ וּכְמַסְתִּיר פָּנִים. בָּא שׁוֹבֵר [4]וְהִכָּה אֵם עַל בָּנִים:

בַּת־עַמִּי [5]גָּזִּי הַשְׁלִיכִי נִזְרֵךְ. כִּי־הִלֵּל רָשָׁע וּבֹצֵעַ [6]בֵּרֵךְ. [7]חֶרֶב הָאוֹיֵב הֶאָסְפִי לְתַעְרֵךְ. [8]אֲנוּשָׁה מַכָּתֵךְ בְּאֵין תְּעָלָה וָאֹרֶךְ:

[9]גֵּוִי נָתַתִּי וּלְחָיַי לְמֹרְטִים. וּלְשִׁמְךָ עַמְּךָ לַחֶרֶב מָטִים. עֲבָדֶיךָ אָיוֹם עָמְדוּ לַמִּשְׁפָּטִים. אָבוֹת עַל־בָּנִים לִהְיוֹת נִשְׁחָטִים.

דִּין יוֹצְרָם קִבְּלוּ וְלֹא פָּרְקוּ עֻלּוֹ. הִצְדִּיקוּ צַדִּיק [10]צוּר תָּמִים פָּעֳלוֹ. [11]וּבְהֵיכָלוֹ כָּבוֹד אֹמֵר כֻּלּוֹ. [12]נִפְּלָה בְּיַד־יְיָ וּבְיַד אָדָם לֹא:

[13]הָאֹמֵר לְאָבִיו וּלְאִמּוֹ לֹא רְאִיתִיו. וְלִבְנוֹ יְחִידוֹ אֹמֵר לֹא יְלִדְתִּיו. נֶהְפַּכְתִּי לְאַכְזָר וּכְמוֹ זָר חֲשַׁבְתִּיו. הַעַל־כֵּן אֲהַבְתִּיו אֵלַי וְהִקְרַבְתִּיו:

וַיְהִי אוֹי וָהִי בְּרִכַּת תַּעֲנוּגִים. [14]אֶרֶץ רָעֲשָׁה וְיוֹשְׁבֶיהָ נְמוֹגִים. [15]בְּתוּלֹתַי נוּגוֹת וּבַחוּרַי נוּגִים. אוֹי לִי כִּי־[16]עָיְפָה נַפְשִׁי לְהֹרְגִים:

זָכְרוּ אֶת בּוֹרְאָם וּבְרִית לֹא תֻפָּר. יוּטַב [17]לְךָ דָּמָם מִשֶּׁה וּמִשּׁוֹר פָּר. [18]אֶרֶץ אַל־תְּכַסִּי דָמָם בֶּעָפָר. כִּי־אִם בְּדַם שֹׁפְכוֹ עַד־כֵּס [19]לֹא יְכֻפָּר:

הֲמָסִי עָלֶיךָ מֶלֶךְ הָאִיִּים. בִּכְנָפָיו נִמְצְאוּ דַּם [20]נַפְשׁוֹת נְקִיִּים. יִפְקֹד אֱלֹהִים עַל־כִּתֵּי כִתִּיִּים. חַלְלֵי [21]בַת־עַמִּי [22]חֶלְקָם בַּחַיִּים:

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*) v. Transactions (Sessions 1945–1951) of the Jewish Historical Society of England, (1952) vol. xvi pp. 213-220.

1) Is. 26, 14. 2) Ps. 119, 87 3) I Sam. 10, 27, a. Is. 53, 3. 4) Gen. 32, 12. 5) Jer. 7, 29. 6) Ps. 10, 3. 7) Jer. 47,6. 8) ib. 30, 12–13–17. 9) Is. 50, 6. 10) Deut. 32, 4. 11) Ps. 29, 9. 12) 2 Sam. 24, 14. 13) Deut. 33, 9. 14) Ps. 75, 4. 15) Lam. 1, 4. 16) Jer. 4, 31. 17) Ps. 69, 32. 18) Job 16, 18. 19) Num. 35, 33. 20) Jer. 2, 34. 21) Jer. 8, 23. 22) Ps. 17, 14.

ELEGY ON THE MARTYRS OF YORK

O God! Other lords besides thee have ruled over us, the raging waters have almost consumed us; while thou made thyself as one holding his peace and hiding his face, the enemy[1] came and smote the mothers with the children.

O daughter of my people! cut off your hair and cast it away, for the wicked boasts and the robber curses; O Sword of the enemy, put yourself back into the scabbard, your wound is incurable, without healing or cure.

I gave my back and my cheeks to those who pulled out my beard,[2] and for thy name the people are brought to the sword; O Awe-inspiring One! thy servants stood for judgment, fathers to be slaughtered with their children.

The judgment of their Creator they accepted, but they did not break off his yoke; they justified the righteousness of the Rock, whose work is perfect, and in his Temple, every one says Glory! Let us fall into the hand of the Lord, but not into the hand of man.

Who said of his father and mother I have not seen him, and of his only son I did not bear him; I have turned to be cruel and I considered him as a stranger, was it for this that I loved him and brought him near to me?

And there was lamentation and woe (instead of) tender blessings, the land quaked and the inhabitants melted; my maidens grieve and my young men moan! Woe is me for my soul faints before the murderers.

They remembered their Creator, but they did not break the covenant, may their blood be more acceptable to thee than that of a lamb or a bullock; O land! Cover not their blood with thy dust, but only with the blood of him that shed it; let it be unavenged till it is covered.

May the wrong done to me be on you, king of the Isles, (under) whose garments is found the lifeblood of innocent souls; may God visit the slain of the daughter of my people on the bands of Kittim, whose portion in life (is of this world).

1) Lit. *The Breakers*. 2) The beard was considered a mark of dignity, and forcible removal of it was regarded as one of the worst forms of degradation. *cf.* Kimchi on Is. 50, 6.

[1]טַל אַל וְאַל־מָטָר עַל אֶרֶץ הָאִי. מִיּוֹם [2]נִתְעַטֵּר מַלְכֵּךְ לָךְ
אֶרֶץ אִי. [3]בַּת־עַמִּי קוּמִי מִתּוֹכָהּ וּצְאִי. [4]הֲגַם הֲלֹם
רָאִיתִי זֹאת אַחֲרֵי רֹאִי:

[5]יְיָ מִבָּשָׁן אָמַר וּמִמְּצֻלוֹת. וּמִיַּם אָשִׁיב בַּחוּרִים וּבְתוּלוֹת.
אוֹיְבַי מִגֶּפֶן בָּטְלוּ אֶשְׁכֹּלוֹת. לַחִים וִיבֵשִׁים וְנִשְׁאֲרוּ עוֹלְלוֹת:

כְּבוֹאָם בַּקָּמָה מְלִילֹת לֹא קָטָפוּ. מְאַלְּמִים אֲלֻמִּים חֶרְמֵשׁ הֵנִיפוּ.
כְּשֶׁה [6]בֶּן־יָמִין [7]וּבִימִין הִרְדִּיפוּ. מוֹנִים לֹא אֲדֹנִים לָאֵלֶּה
חָרָפוּ:

[8]לֹא אֲלֵיכֶם כָּל־עֹבְרֵי דֶּרֶךְ הַבִּיטוּ. וּרְאוּ אִם־יֵשׁ מַכְאוֹב
כְּמַכְאֹבִי בִּי חָבָטוּ. אוֹיְבַי רָעָה יִמְצְאוּ [9]מֵעֵץ רוֹעִים נִלְקָטוּ.
אֲלָפִים בְּנֵי שָׁנָה לְעֵינַי נִשְׁחָטוּ:

[10]מִי־יִתֵּן עֵינַי כִּנְטוּלֵי כִּימָה. אֶבְכֶּה בַּת־עַמִּי יָמִים יָמִימָה.
עָלְתָה הַחֵמָה כְּמִגְנַן הַחַמָּה. אֲנַהִימָה לָמָּה יְיָ שַׁמָּה:
נֶאֶסְפוּ לְמִשְׁמָר וַאֲשֶׁר עִמָּנוּ. אַךְ הַשַּׂר הֵצַר וְהַצַּר לִימִינוּ.
וַנֹּאמַר בְּזוּ [11]קִימָנוּ. וַיֹּאמְרוּ לֹא, כִּי עַל יוֹם טוֹב בָּאנוּ:
סִין [12]וְעוֹקֵר הָרִים לְמִישׁוֹר שָׂם עָקוֹב. עַל פֶּה וּסְפָרִים [13]בְּמוֹקְשִׁים
לֹא יִנְקוֹב. יִשְׁכּוֹן לָבֶטַח בְּשָׂרוֹ לֹא יִרְקוֹב. מַה־טֹּבוּ
אֹהָלֶיךָ יַעֲקֹב:

עֵדָה הַקְּדוֹשָׁה כֻּלָּהּ מִתְאַמֶּמֶת. לִפְנֵי [14]גּוֹזְזֶיהָ כְּרָחֵל נֶאֱלָמֶת.
בַּת קוֹל מְחוֹרֵב [15]כְּיוֹנָה מְנַהֶמֶת. אוֹי לִי, אוֹי לִי, מֹשֶׁה
עַבְדִּי מֵת:

פָּרְצוּ פֶּרֶץ רַב בְּנֵי שׁוּעָלִים. נוֹדַע כִּי שַׁעֲרֵי תְפִלָּה נִנְעָלִים.
בְּהֵאָסֵף יוֹסֵף, יוֹסֵף אִישׁ חַי [16]רַב פְּעָלִים. כָּל יְחֵפֵי רֶגֶל
[17]הִדְרִיךְ בַּנְּעָלִים:

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1) 2 Sam. 1, 21. 2) Eccl. 10, 16. 3) Jer. 51, 45. 4) Gen. 16, 13. 5) Ps. 68, 23. 6) According to Haberman it is "כתרו בנימין" 7) Jud. 20, 43. 8) Lam. 1, 12. 9) From "מועצה" 10) cf. Jer. 8, 23. 11) cf. Job 22, 20. 12) San. 24a. 13) Job 40, 24. 14) Is. 53, 7. 15) Ber. 3a. 16) cf. 2 Sam. 23, 20, a. I Chron. 11, 22. 17) Is. 11, 15.

Synagogue was located, and which was broken into and pillaged prior to the massacre. 13) *i.e.* the famous Josce of York, who together with Benedict (mentioned above) had been one of the representatives of English Jewry who waited on Richard I at his coronation, and who escaped with his life. He appears in the English chronicles as the leader of York Jewry. v. C. Roth (Transactions sessions 1945–51, vol. XVI, p. 215).

Let there be no dew or rain on the land of the Isle, from the day your king was crowned, woe to you, O land! O daughter of my people, arise from its midst and go forth! Could I have seen this (tragedy) after what I had seen?[1]

The Lord said: "I will bring back young men and women from Bashan and from the depths of the sea;"[2] my enemies wasted the clusters of the vine, both the dried-up and the fresh (grapes), and gleanings (only) were left.

When they came among the corn, they did not (only) pluck the ears, (but) those who bound the sheaves waved the sickle (to their neighbours' corn);[3] (they surrounded) Benjamin[4] like a lamb, and pursued him with the right hand, the oppressors taunted them: "These have no Lord!"

Behold, all (of you) who pass along the road, let it not happen to you,[5] and see if there be any pain like mine (with) which they have smitten me; my enemy invented evil at an assembly of shepherd's council, (and like) yearling oxen were they slaughtered before my eyes.

Would that my eyes were as (the flood-bearing stars) taken from the Pleiades, then could I weep for the daughter of my people year by year; anger has arisen according to the number of the days of the sun; I moan, "Why did the Lord impose it?"

They were gathered together to the fortress, and Asher[6] was with us, indeed the prince[7] oppressed (us) and the adversary stood at his right hand; we said: "Plunder our property!" but they replied, "No, we have come for *Yom-Tov*."[8]

(He was like) Sinai, and one who could move mountains, he made the crooked straight; whether (he taught) by mouth or book, he was not among those that err; may he rest in peace,[9] may his flesh not decay; how goodly are your tents, O Jacob![10]

The holy congregation was altogether worthy, they stood dumb like a lamb before the shearers; a heavenly voice moaned from Horeb like a dove: "Woe is me! Woe is me! My servant Moses[11] is dead."

The foxes' whelps made a great breach, (and) we knew that the gates of prayer were closed;[12] when Joseph was gathered[13] up—Joseph, man of life, mighty of deed, who used to send the barefoot new-shod on the road.

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1) In Gen. 16,13, it refers to Hagar, when she saw the angel, and exclaimed: "Have I even here seen God that sees me?" 2) Lit. *and from the depths and from the sea.* 3) *cf.* Deut. 23,26, *i.e.* not only did the enemy destroy the nobility, but the members of the community as well. 4) C. Roth assumes him to be "Benedict of York." 5) v. p. 13, note 5. 6) C. Roth disagrees, as he could not find any Asher in the York records, but could it be the author's father, whose name was Joseph b. Asher? 7) *i.e.* the warden. 8) *i.e.* Yom-Tov b. Isaac of Joigny, a Tosaphist and a liturgical poet. It was he who recommended the Martyrs of York to kill themselves rather than fall into the hands of their enemies, and he died there with them. v. p. xxiv, No. 41. 9) Lit. *in safety.* 10) Zunz believes him to be one of the York Martyrs, and Roth on the assumption of Zunz identifies him with that of the local capitalist Jurnet (the two names were used interchangeably in medieval England), whose name occurs in the Pipe Roll for 1176–77. But, nevertheless, Roth still thinks that *Your tents O Jacob*, refers to the learning exemplified by Rabbi Yom-Tov. 11) *i.e.* Moses, son of Sarah, mentioned in the Pipe Roll of 1177–78 as one of the leaders of the York community, v. Pipe Roll, 24 Henry II, p. 65. 12) It may apply to Ephraim of Bonn's house where the

צַדִּיקִים אַחֲרֵי אֱלֹהִים נָהוּ. כָּל־שֹׁמְעֵי שִׁמְעָם כִּי כֵן תָּמָהוּ.
אֵלִיָּה קָרָא מַלְאָךְ וְצִוָּהוּ. [1]אֱמֹר לַאדֹנֶיךָ הִנֵּה אֵלִיָּהוּ:

[2]קוֹל שַׁוְעַת עַמִּי בְּאֶרֶץ מַרְחַקִּים. כִּי הָרְגוּ רֵיקִים אֲנָשִׁים צַדִּיקִים.
לַחַיִּים וְלַמָּוֶת בַּיָּ"ה דְּבֵקִים. לֹא עָבְרוּ תּוֹרֹת וְלֹא חָלְפוּ
חֻקִּים:

רִאשׁוֹנָה בְּפוּשְׁרִים וּשְׁנִיָּה בְּרוֹתְחִים. בִּהְיוֹת כַּאֲלָפִים הָאֲלָפִים
זְבוּחִים. שָׂרֵי שׁוֹמֲמִים כֹּהֲנֵי נֶאֱנָחִים. כִּי הִגְעִיל שָׂרֵי
בַּת־עַמִּי בְּרוֹתְחִים:

שַׁמָּה קְדוֹשֶׁיךָ שׁוֹמְרֵי מִשְׁמָרוֹת. לָשֵׂאת אֵימֶיךָ לְ[רֹאשׁ]אַשְׁמֻרוֹת.
מֵתוּ שָׁם שָׂרֵי חֲמִשִּׁים וַעֲשָׂרֹת. וּבְעֲיָרוֹת אֲחֵרוֹת לֹא אֵדַע
סְפוּרוֹת:

תַּחַת מִקְנֵיהֶם הִקְרִיבוּ בְנֵיהֶם. וְרֵאשִׁית אוֹנֵיהֶם שָׁחֲטוּ לְעֵינֵיהֶם.
קְדוֹשִׁים לֹא חָשְׂכוּ מִמְּךָ יְחִידֵיהֶם. כִּי אָחֲזוּ מַעֲשֵׂה אֲבוֹתֵיהֶם
בִּידֵיהֶם:

[3]יוֹשְׁבֵי אֹהָלִים נְטוּעִים כַּאֲהָלִים. שֹׁקְלֵי מִשְׁקָלִים בְּאַוִּיר מִגְדָּלִים.
בְּהֵאָסֵף חֲכָמֵי וְסִפְרֵי נִגְלָלִים. אוֹתִיּוֹת פּוֹרְחוֹת וְנִשְׂרְפוּ גְוִילִים:

[4]וּמַה־יָּקְרוּ רֵעִים, וּמַה עָצְמוּ רָאשִׁים. וְלֹא [5]נִכְּרוּ שׁוֹעִים שָׁמָּה
מֵרָשִׁים. [6]חַכְמֵי חֲרָשִׁים וּנְבוֹנֵי לְחָשִׁים. נָצַח יִשְׂרָאֵל
רֶכֶב וּפָרָשִׁים:

[7]שִׁיחָתָם טְהוֹרָה מְזֻקֶּקֶת בַּעֲלִיל. אֲרֻכָּה וּקְצָרָה מִיהוּדָה וְגָלִיל.
פֶּה קָדוֹשׁ הוֹרָה [8]כָּל עֶבֶר וְשָׁלִיל. [9]יָשִׂימוּ קְטוֹרָה בְּאַפְּךָ
וְכָלִיל:

[10]פְּקָדוּךָ בַּצַּר מוּסָרְךָ לָמוֹ. אִישׁ הוֹצִיא רוּחוֹ וְהִמְצִיא דָמוֹ.
יֶעֱרַב לְמֶלֶךְ רַב כְּקָרְבְּנוֹתָיו בְּאוּלָמוֹ. אַף יְכַפֵּר אַדְמָתוֹ עַמּוֹ:
רָפוּ יָדַיִם לִשְׁמֹעַ צַעֲקָתָם. נוֹדַע כִּי [11]פֶּלַח רִמּוֹן רַקָּתָם.
תָּנוּחַ בִּצְרוֹר חַיִּים אֲבָקָתָם. זֹאת נַחֲלַת [12]עַבְדֵי יְיָ וְצִדְקָתָם:

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1) I.K. 18, 8. 2) Jer. 8, 19. 3) cf. Num. 24, 6. 4) Ps. 139, 17. 5) Job 34, 19. 6) Is. 3, 3. 7) Ps. 12, 7. 8) Chul. 4, 1, a. 7, 1, a. Zev. 3, 5. 9) Deut 33, 10. 10) Is. 26, 16. 11) Cant. 4, 3. 12) Is. 54, 17.

The righteous moaned after God; all who hear their report are astounded; "Elijah!"[1] called the angel, and he bade him: "Tell your master, 'behold, Elijah is here.'"

The voice of the cry of my people (is heard) from a land far off, for worthless men slew the righteous; whether for life or for death they cleaved to the Lord; they did not transgress the Laws, nor did they change the precepts.[2]

First, with warm waters, and then with scalding, when the leaders were sacrificed like oxen; my princes are desolate, my priests groan, for he has abhored the princes of my people's daughter with scalding.

There, the keepers of the watches have sanctified thee, to bear thy terrors until the beginning of the watches; there died princes of fifties and of tens, and in other cities too which I know not how to tell.

In place of their herds they offered up their children, and they slaughtered their first (issue) of their strength before their eyes; the martyrs did not hold back their only children from thee, for they upheld their father's deeds.

Those who dwelt in the tents (of the Torah,) were firm-planted as pavilions, (and) held highly intellectual discussions:[3] when my sages were gathered for slaughter and my scrolls were rolled together —the letters flying (heavenwards), though the parchment burned.

O how dear were these friends and how strong were the leaders! Yet there, the rich were not regarded more than the poor; the wise of lore and understanding of speech—the glory of Israel, (her) chariot and horsemen.

Their speech was pure refined (like silver) in a furness, whether it was lengthy or short, as (in) Judah and (in) Galilee; holy mouths taught (the laws of) all (kinds of) embryo and foetus) they put[4] incense before thee, and whole burnt offering (upon thy altar).

They sought thee in distress when thy chastening was upon them; each one gave up his soul and poured forth his blood; may this be pleasing to the great King, like the offerings in his Ulam;[5] indeed, let the land atone for its people.

(Our) hands became weak when we heard their cry,[6] (and) it became known that their temples were split like a pomegranate; may their dust rest in the bond of eternal life; this is the heritage of the servants of the Lord and their due reward.

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1) He is referred to in Tosaphot Yoma 27a and Zev. 14b, C. Roth found in Bodleian MS. Mich. 502, where he is spoken of as the uncle of R. Moses of London. 2) *viz.* by accepting baptism. 3) Lit. *who were arguing in their learning and building towers in the air.* The elegy ends with a eulogy of the learning and wisdom of the Martyrs, confirming that York was a notable seat of Talmudical scholarship. 4) The past tense replaces the future of the original. 5) *i.e.* the Hall leading to the interior of the Temple, v. Mid. 4, 7. 6) All this was ended by the massacre of the great Shabbat, 16th March, 1190. v. C. Roth's History of the Jews in England, pp. 22–24 and 270.

קִינָה עַל הֲרוּגֵי בּוֹפַּרט וְהַיָּם

מח) ע״י מנחם [ברבי יעקב] חזק בתורה

By Mehachem b. Jacob (d. 1203)

מַה תִּתְהַפְּכִי חֶרֶב כָּל סְבִיבַיִךְ תְּלַהֲטִי.[1]
טוֹבִים אֲשֶׁר בָּנוּ תְּכַלִּי וְתַמְעִיטִי.

וְאֶל אֱיָ־הַיָּם גַּם שָׁם תְּשׁוֹטְטִי.
הוֹי חֶרֶב לַייָ עַד־אָנָה לֹא תִשְׁקֹטִי:[2]

נָדְמוּ יוֹשְׁבֵי אִי וְנִכְרָת מַאֲוָיִם.[3]
אִי כָבוֹד גָּלָה וְהֵנִיף בַּעְיָם.[4]
יָדוֹ בְעִי שָׁלַח וְהֵנֵה אַיָּם.[5]
יָרְדוּ מֵכִסְאוֹתָם כָּל נְשִׂיאֵי הַיָּם:[6]

חֵיק אִמּוֹתָם [7]יְלָדִים צַוָּאר פָּשְׁטוּ.
וְאָבוֹת מְבָרְכִים זֶבַח וְתֶכֶף שָׁחֲטוּ.
שׁוֹעֵיהֶם יְדֵי סֶלַע נִשְׁמְטוּ.[8]
מְעִילֵיהֶם וְאֶת־בִּגְדֵי רִקְמָתָם יִפְשֹׁטוּ:[9]

מִי יָנוּד כְּלוּלֵי יָפִי כְּלוּלֵי הַתּוֹרָה.
הָאֱמוּנִים עֲלֵי תוֹלָע מֶמְשָׁלָה וּשְׂרָרָה.
לְבוּשֵׁי מַלְתִּין מְשִׁיבֵי מִלְחָמָה שַׁעְרָה.[10]
אֵיכָה נִשְׁבַּר מַטֵּה־עוֹז מַקֵּל תִּפְאָרָה:[11]

חֶמְדַּת אוֹצְרוֹתָם לֹא חָמְדוּ נְקִיִּים.
זָכוּ לִצְרוֹר נֶפֶשׁ בִּצְרוֹר הַחַיִּים.
קָצוּ בְחַיֵּי הֶבֶל כָּאֶבְיוֹנִים וְכַעֲנִיִּים.
יָשִׂימוּ לַייָ כָּבוֹד וּתְהִלָּתוֹ בָּאִיִּים:[12]

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1) Gen. 3, 24. 2) Jer. 47, 6. 3) Is. 23, 2. 4) I Sam. 4, 21, a. Is. 11, 15. 5) Job 30, 24. 6) Ezek 26, 16. 7) Lam. 2, 12. 8) Ps. 141, 6. 9) Ezek. 26, 16. 10) Is. 28, 6. 11) Jer. 48, 17. 12) Is. 42, 12.

KINAH FOR THE BOPPART AND YORK MARTYRS OF 1190

Sword,[1] wherefore turnest thou in all directions, consuming all around thee?
Thou diminishest and makest an end of the best among us,
And even to the Isles of the Sea thou wendest thy way.
O Sword of the Lord, how long ere thou wilt find rest?

Silenced are the inhabitants of the Isles; cut off in their delight;
Glory has vanished and is no more! He waved his mighty sword;
His hand dealt calamity, and lo! where are they?
All the princes of the sea have come down from their thrones.

Towards their mothers' bosoms children stretched forth their neck;
While the fathers blessed the sacrifice they were about to offer;
Hurled down from the rock were the nobles among them;
They were stripped of their robes and embroidered garments.

O who will bewail the perfect in beauty, those crowned with the Torah,
Who were reared on scarlet for dominion and sovereignty;
Who were clothed in silk and overthrew their adversaries?
How is the strong staff broken, the beautiful rod?

Precious treasures the pure did not desire.
Wherefore their souls are bound up in the bundle of life;
They spurned the vanity of life, as though poor and of low degree,
Thus they gave glory to God and declared his praise in the Isles.

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1) This translation is by Solomon Schechter, v. Transactions I, 8-14.

בִּיטָה אִם יָכְלוּ עֲדֵי מָרוֹם עָלוּ.
בְּגַדְדֵם פָּרוֹכֶת וְנִיאֲצוּת בֵּיתְךָ הִגְדִּיר
בְּנְטוּתָם עָלֶיךָ רָעָה וַיִּתְהוֹלָלוּ.[1]
חָשְׁבוּ מְזִמּוֹת בַּל־יוּכָלוּ:[2]

תָּמִים פּוֹעַל גָּמַלְתּוֹ בִּנְתִיבָיו.
מִמֶּנּוּ מִשְׁפָּטוֹ וּשְׂאֵתוֹ בְּחוֹבָיו.
וּבִרְיָה קַלָּה אֲכָלָתוֹ בִּנְקָבָיו.
אַף אֱלֹהִים יִמְחַץ רֹאשׁ אֹיְבָיו:[3]

רָם כֵּן הָשֵׁב לָאַחֲרוֹנִים אֶל חֵיקָם.
גְּמוּל שִׁבְעָתַיִם לְטִבְחָה אֶל הַתִּיקֵם.[4]
הַרְאֵם חוֹכֶיךָ מִשְׁאֲלוֹתָם וְחֶשְׁקָם.
יִשְׂמַח צַדִּיק כִּי־חָזָה נָקָם:[5]

אֶל עִמְּךָ הַפְלֵא יֶשַׁע.
בְּאַהֲבָה הֲרוּגֶיהָ תְּכַסֶּה פֶּשַׁע.
מְנָת חֶלְקְךָ תָּגִיל וְשַׁעֲשַׁע.
פְּעָמָיו יִרְחַץ בְּדַם הָרָשָׁע:[6]

וְאָז אָשִׂישׂ בְּךָ מְחוֹלְלָי.
אֲזַמְּרָה לְךָ צוּרִי וְגוֹאֲלִי.
מִנִּי זֶמֶר אַכְתִּיר מְהַלְלָי.
הָאֵל הַנּוֹתֵן נְקָמוֹת לִי:

1–2) Ps. 21, 12. 3) ibid 68, 22. 4) Jer. 12, 3. 5–6) Ps. 58, 11.

Behold, O Lord! they would scale heavens if they could,
Even as they tore down the curtain in thy house, while revelling in blasphemy;
Raving like madmen, they intended evil against thee;
They imagined devices which they were powerless to fulfil.

Perfect One! Thou hast recompensed him according to his way;
He wrought his own doom, his pride became his guilt;
An insignificant creature gnawed him away,
For surely God woundeth the head of his enemies.

Exalted One! Thus render retribution to his successors;
Pay them sevenfold; aye, He pulled them out for the slaughter;
Fulfil the petition and desire of those who hope in thee,
Let the righteous rejoice to have seen the vengeance.

Bring signal salvation unto thy people,
For the love of their martyrs, forgive their transgression;
Cause rejoicing and delight to the portion of thy lot,
Let (Israel) bathe his feet in the blood of wickedness.

Then shall I rejoice in thee, O my Creator,
To thee will I sing praises, my Rock and my Redeemer;
With musical instruments will I crown my praise of thee,
O God, who granteth me revenge.

קִינָה

לְנִשְׁמוֹת שֵׁשׁ מֵאוֹת רִבּוֹא קְדוֹשֵׁינוּ
שׁוֹאַת תרצ״ט – תש״ה.

ע״פ א״ב משלש
ע״י אברהם יצחק יעקב

Reader or Narrator

אֵיכָה תִּפְאַרְתֵּנוּ מֵרָאשֵׁינוּ הִשְׁלַכְתָּ.[1]
אֵיכָה פָּנֶיךָ מִמֶּנּוּ הִסְתַּרְתָּ.[2]
אֵיכָה קָצַפְתָּ וְלֹא חָמַלְתָּ:[3]

בְּלֵב נִשְׁבָּר וְנִדְכֶּה בְּיוֹם צוֹם וַעֲצָרָה.[4]
בָּאנוּ לְפָנֶיךָ לִסְפּוֹד וְלִבְכּוֹת בְּקִינָה וּבִילָלָה.
בְּזָכְרֵנוּ אֶת קְדוֹשֵׁי הַשּׁוֹאָה תָּרְצַ״ט־תָּשָׁ״ה:

גְּאוֹן יַעֲקֹב אֲשֶׁר אָהַבְתָּ שִׁבַּרְתָּ.[5]
גָּדַעְתָּ רָמֵי הַקּוֹמָה וְהַגְּבֹהִים הִשְׁפַּלְתָּ.[6]
גַּפְנֵנוּ לְשַׁמָּה וּתְאֵנָתֵנוּ לִקְצָפָה שַׂמְתָּ:[7]

דָּבְקוּ עֲצָמֵינוּ לְעוֹרֵנוּ וּבְשָׂרֵנוּ.[8]
דִּכָּה דִּכִּיתָ לָאָרֶץ חַיֵּינוּ.[9]
דָּלְפָה מִתּוּגָה וַאֲנָחָה נַפְשֵׁנוּ:[10]

הַנֶּאֱהָבִים וְהַנְּעִימִים הַיְשָׁרִים וְהַתְּמִימִים.
הָטְעֲנוּ בַּקְּרוֹנוֹת כִּכְבָשִׂים וּבְקָרִים.
הַחֹם מַחֲנַק וְהַפְּתָחִים חֲתוּמִים:

וָתִיקִים יוֹשְׁבִים עַל הָאָרֶץ דוֹמְמִים.[11]
וּמֶה הָיְתָה חַטָּאתָם הֵם שׁוֹאֲלִים.
וְלָמָּה נִגְזַר הַדִּין בְּלִי רַחֲמִים:

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1) *cf.* Lam. 2, 1. 2) Is. 64, 6. 3) Lam. 5, 22–2, 21. 4) Ps. 51, 19. 5) Ps. 47, 5. 6) Is. 10, 33. 7) Joel, 1, 7. 8) Ps. 102, 6. a. Job, 19, 20. 9) Ps. 143, 3, a. 44, 20. 10) *ibid.* 119, 28. 11) *cf.* Ber. 19a.

KINAH

IN MEMORY OF OUR SIX MILLION MARTYRS WHO PERISHED DURING 1939–1945

Reader or Narrator

O how thou hast cast down our glory from our head,
O how thou hast hidden thy face from us,
O how thou wast angry and had no pity.

With a broken and contrite heart, on a day of fasting and convocation,
We come before thee, to mourn and weep with deep lamentation,
When we recall the Martyrs of the 1939–45 (European) devastation.

Thou hast crushed the pride of Jacob, whom thou didst love,
Thou hast cut off the lofty of stature, and degraded the tall ones,
Thou hast laid waste our vines, and blighted our fig trees.

Our bones cleave to our skin and to our flesh,
Thou hast utterly crushed our life to the ground,
Our soul melts away from sorrow and sighing.

The pleasant and the beloved, the upright and the perfect ones,
Were loaded on to the wagons, like sheep and cattle,
The heat was suffocating, and the doors were sealed.

Distinguished scholars sit on the ground in stunned silence,
"What, Oh what, was their guilt?" they ask,
And why was the decree issued without mercy?

זָכֹר תִּזְכֹּר אֶת־צַעֲקַת הָעֲנָוִים.[1]
זַעֲקַת הַיְתוֹמִים הַגַּלְמוּדִים וְהַנֶּעֱזָבִים.[2]
זִלְזוּל חֲכָמִים וְתַלְמִידֵיהֶם הָאֲהוּבִים:

חֲיָלִים רָאשֵׁי בֵּית־אָבוֹת גִּבּוֹרִים.[3]
חֲלָלִים וּמְדֻקָּרִים נָפְלוּ מִלְיוֹנִים.[4]
חֶרְפָּה וּמְשַׁמָּה הָיְתָה לַגּוֹיִם:[5]

טִפַּחְנוּ וְרִבִּינוּ, הָאַכְזָר כִּלָּם וְהַשְׁמֵם.[6]
טָרֹף טָרְפוּ כִּזְאֵבִים לִשְׁפֹּךְ דָּמָם.[7]
טֶבַח שֵׁשׁ־מֵאוֹת רִבּוֹא מִי זָמָם:

יָרְדוּ חַיִּים שְׁאוֹלָה בִּשְׁמַע־יִשְׂרָאֵל וּבַאֲנִי־מַאֲמִין.[8]
יָצְאוּ נִשְׁמוֹתֵיהֶם מְעֻטָּרִין בְּטַלִּית וּתְפִלִּין.
יֵבֹשׁוּ וְיִכָּלְמוּ וְיִהְיוּ כְּאַיִן הָרוֹצְחִין:[9]

כָּלָה שְׁאֵרֵנוּ וּלְבָבֵנוּ עַל שֶׁבֶר חֶלְקֵנוּ.[10]
כֻּלָּנוּ נוֹשְׂאִים קִינָה בְּאָבְדַן חֲצִי עַמֵּנוּ.[11]
כִּי שְׁקוּלָה הַשּׁוֹאָה כִּשְׂרֵפַת בֵּית אֱלֹהֵינוּ:

לְאוֹשְׁוִיץ בּוּכֶנְוַלְד בֶּרְגֶן־בֶּלְזֶן, דַּאכוֹ מַיְדָנֶק וְטְרֶבְּלִינְקָה.
לֻקְחוּ וְהֻדְחֲקוּ בְּחַדְרֵי־גָז וְנִשְׂרְפוּ בְּמוֹקְדוֹת הַכִּבְשָׁנִים בְּחֶרְפָּה.
לָחֲמוּ הַקְּדוֹשִׁים הַטְּהוֹרִים וְנָפְלוּ כַּגִּבּוֹרִים בְּגֵיטוֹ וַרְשָׁה:

מִכָּל פִּנָּה זוֹעֲקִים דְּמֵיהֶם הַקְּדוֹשִׁים.
מָתַי יָבֹא קֵץ לַפְּגָעִים הָאֲנוּשִׁים.
מִסְפֵּד־מַר וְקִינָה שְׂאוּ עַל הַקְּדוֹשִׁים:

נֶאֱצוּ הַנּוֹאֲצִים אֶת הַבְּרִית וְאֶת תּוֹרָתֵנוּ.
נָפְלוּ עָלֵינוּ מְחוֹרְפֶיךָ וַנִּבְכֶּה בַצּוֹם נַפְשֵׁנוּ.[12]
נָפְלָה עֲטֶרֶת רֹאשֵׁנוּ, אוֹי נָא לְנַחֲלָתֵנוּ:[13]

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1) Ps. 9, 13. 2) Is. 49, 21 3) I Chron. 7, 7. 4) Jer. 51, 4. 5) Ezek. 5, 15. 6) Lam. 2, 22. 7) Ezek. 22, 27. 8) *cf.* Ps. 55, 16. 9) Is. 41, 11. 10) Ps. 73, 26, a. Lam. 2, 11. 11) Ezek. 27, 32, a. Amos, 5, 1. 12) Ps. 69, 10–11. 13) Lam. 5, 16.

Remember well the cry of the humble,
The cry of the orphans bereaved and forsaken,
The derision of the scholars and their beloved disciples.

Heads of families, mighty men of valour,
Millions fell slain and wounded,
It was a disgrace and a horror for the nations.

Those whom we dandled and reared, the tyrant utterly consumed,
Like wolves tearing the prey, ravening to shed their blood,
Six million massacred, who could imagine?

They went down alive into the nether-world, (saying) 'Shema-yisrael'[1] and (singing) the 'Ani-Maamin.'
Their souls departed while they were wrapped in Tallit and Tefillin,
Let the murderers be put to shame and confusion, and be as naught.

Our flesh and our hearts fail at the destruction of our portion,
All of us raise lamentation for the destruction of half of our nation,
For the (European) holocaust ranks equal to the destruction of our Temple.

To Auschwitz, Buchenwald, Bergen-Belsen, Dachau, Medanek and Treblinka
Were they taken in disgrace, thrust into the Gas-chambers, and burnt in the furnaces,
Yet in the Warsaw Ghetto, the holy martyrs fought, and fell like warriors.

From every corner their congealed blood cries out,
"O when will the end come to the severe afflictions?"
Take up bitter lamentation and wailing for the holy martyrs!

The blasphemers contemned the covenant (of Abraham) and our Law,
Those who reviled thee fell upon us, when we made our soul mourn with fasting,
The crown has fallen from our head! Woe to our heritage!

1) *viz.* while they were put to death, their courage was so great, that they recited the *Shema* "*Hear O Israel, the Lord our God the Lord is one*!" and they sang "*I believe with perfect faith in the coming of the Messiah.*" v. A.P.B., p. 95.

סִפְרֵי תוֹרָה לִגְזָרִים קָרְעוּ וְטִמְּאוּ בִּידֵיהֶם.[1]
סָרְקוּ בְּשַׂר שְׁאֵרֵינוּ, וְעוֹרָם הָפְכוּ לְקִשּׁוּטֵיהֶם.
סִפְדוּ וְחִגְרוּ שַׂק, וְהֵילִילוּ עֲלֵיהֶם וְעַל־טַפֵּיהֶם:[2]

עֵינֵינוּ זוֹלְגוֹת דַּם דְּמָעוֹת.[3]
עַל שְׂרֵפַת בָּתֵּי כְנֵסִיּוֹת.
עַל הֲרִיסַת יְשִׁיבוֹת וּבָתֵּי־מִדְרָשׁוֹת:

פָּרְצוּ קְהִלּוֹתֵינוּ וְהָרְסוּ עֲדָתֵנוּ.
פַּחַד קְרָאָנוּ וּרְעָדָה אֲחָזָתְנוּ.[4]
פָּנֵינוּ כִּסְּתָה כְלִמָּה בְּצָרוֹתֵינוּ:[5]

צִיָּה עָרְקוּ בְּחֶסֶר וּבְכָפָן.[6]
צְנוּעוֹת בְּנַפְשָׁן שָׁלְחוּ יָדָן.
צְעָקָה בְּיַם־סוּף נִשְׁמַע קוֹלָן:[7]

קְרוֹבִים וִידִידִים חֲבִיבִים, חֲסִידִים וִישָׁרִים.
קְדוֹשִׁים וּטְהוֹרִים, כְּזֹהַר הָרָקִיעַ מַזְהִירִים.
קַבְּלֵם וְהַסְתִּירֵם בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים:

רַחוּם, זְכֹר בְּרַחֲמֶיךָ אֶת שְׂרִידֵי נַחֲלָתֶךָ.
רִבּוֹן הָעוֹלָמִים, הָסֵר דְּאָגָה וְתוּגָה מֵעַמֶּךָ.
רִשְׁעַת הַגּוֹיִם וְשׂוֹנְאֵי יִשְׂרָאֵל תְּעַקֵּר בְּזַעְמֶךָ:

שְׁבוּיִם הַדְרֵר, וּפְקַח קוֹחַ לַאֲסוּרֵינוּ.[8]
שֶׁמֶן־שָׂשׂוֹן תַּחַת אֵבֶל תְּעַטְּרֵנוּ.[9]
שָׁלוֹם וְשַׁלְוָה תָּשִׂים לָנוּ וּלְאַרְצֵנוּ:

תָּרִים קַרְנֵנוּ וְתָחִישׁ גְּאֻלָּתֵנוּ בִּמְהֵרָה בְיָמֵינוּ.
תָּגֵל עֲרָבָה וְתִפְרַח כַּחֲבַצֶּלֶת יִשְׂרָאֵל מְדִינָתֵנוּ.[10]
תְּבָרְכֵנוּ בְּבִרְכַּת אַבְרָהָם יִצְחָק וְיַעֲקֹב אֲבוֹתֵינוּ:

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1) *cf.* Ps. 136, 13. 2) Jer. 4, 8. 3) *cf.* Y. Sotah, iv. 23b, a. Yalkut, Job, 897. 4) Job, 4, 14. 5) Jer. 51, 51. 6) Job, 30, 3. 7) Jer. 49, 21. 8) *cf.* Is. 61, 1. 9) *ibid.* 61, 3. 10) *ibid* 35, 1.

Scrolls of the Law they cut into shreds, and defiled them with their hands,
They flayed the flesh of our kinsfolk, and used[1] their skin for their own adornment,
Lament! Gird on sackcloth, and wail for them and for their children!

Our eyes shed tears of blood,
Over the burning of Synagogues,
For the destruction of Yeshivot and Academies.

They destroyed our assemblies, and demolished our congregations,
Fear came upon us, and trembling seized us,
In our distress confusion has covered our faces.

In want and hunger they gnawed the dry ground,
Virtuous women took their own lives,
The noise of their crying was heard (as far as) the Red Sea.

Our kinsfolk and dearly loved friends, pious and upright,
Holy and pure, who shine as the brightness of the firmament —
Receive and shelter them for evermore under the cover of thy wings.

O Merciful One! Remember in thy mercy the remnants of thy heritage,
Sovereign of the universe! Remove anxiety and grief from thy people,
Uproot in thy wrath the wickedness of the nations and the enemies of Israel.

Proclaim liberty to the captives, and release our prisoners,[2]
Crown us with the oil of joy, in place of mourning.
Grant peace and tranquillity to us and to our land.

Raise our power and hasten our redemption, speedily in our days,
The desert shall rejoice, and let Israel our State blossom like a rose,
O bless us with the blessing (vouchsafed to) Abraham, Isaac and Jacob our Patriarchs.

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1) Lit. *and they turned.* 2) Lit. *and opening of the eyes.*

מז) ע״פ א״ב

The Cong. rise, and the Reader ascends to his Desk and chants the following:

Reader & Cong. אֱלִי צִיּוֹן וְעָרֶיהָ. כְּמוֹ אִשָּׁה בְּצִירֶיהָ.
וְכִבְתוּלָה חֲגֻרַת־שַׂק. עַל־בַּעַל נְעוּרֶיהָ:

עֲלֵי אַרְמוֹן אֲשֶׁר נִטַּשׁ. בְּאַשְׁמַת צֹאן עֲדָרֶיהָ.
וְעַל בִּיאַת מְחָרְפֵי־אֵל. בְּתוֹךְ מִקְדַּשׁ חֲדָרֶיהָ:

עֲלֵי גָלוּת מְשָׁרְתֵי־אֵל. נְעִימֵי שִׁיר זְמָרֶיהָ.
וְעַל דָּמָם אֲשֶׁר שֻׁפַּךְ. כְּמוֹ מֵימֵי יְאוֹרֶיהָ:

עֲלֵי הֶגְיוֹן מְחוֹלֶיהָ. אֲשֶׁר דָּמַם בְּעָרֶיהָ.
וְעַל וַעַד אֲשֶׁר שָׁמֵם. וּבִטּוּל סַנְהֶדְרֶיהָ:

עֲלֵי זִבְחֵי תְמִידֶיהָ. וּפִדְיוֹנֵי בְכוֹרֶיהָ.
וְעַל חִלּוּל כְּלֵי־הֵיכָל. וּמִזְבַּח קְטוֹרֶיהָ:

עֲלֵי טַפֵּי מְלָכֶיהָ. בְּנֵי דָוִד גְּבִירֶיהָ.
וְעַל יָפְיָם אֲשֶׁר חָשַׁךְ. בְּעֵת סָרוּ כְתָרֶיהָ:

עֲלֵי כָבוֹד אֲשֶׁר גָּלָה. בְּעֵת חָרְבַּן דְּבִירֶיהָ.
וְעַל לַחַץ אֲשֶׁר לָחַץ. וְשָׂם שַׂקִּים חֲגוֹרֶיהָ:

עֲלֵי מַחַץ וְרֹב מַכּוֹת. אֲשֶׁר הֻכּוּ נְזִירֶיהָ.
וְעַל נִפּוּץ אֱלֵי סֶלַע. יְעוֹלָלֶיהָ נְעָרֶיהָ:

עֲלֵי שִׂמְחַת מְשַׂנְאֶיהָ. בְּשָׂחֲקָם עַל שְׁבָרֶיהָ.
וְעַל עִנּוּי בְּנֵי־חוֹרִין. נְדִיבֶיהָ טְהוֹרֶיהָ:

עֲלֵי פֶּשַׁע אֲשֶׁר עָוְתָה. סְלוֹל דֶּרֶךְ אֲשׁוּרֶיהָ.
וְעַל צִבְאוֹת קְהָלֶיהָ. שְׁזוּפֶיהָ שְׁחוֹרֶיהָ:

עֲלֵי קוֹלוֹת מְחָרְפֶיהָ. בְּעֵת רַבּוּ פְגָרֶיהָ.
וְעַל רִגְשַׁת מְגַדְּפֶיהָ. בְּתוֹךְ מִשְׁכַּן חֲצֵרֶיהָ:

עֲלֵי שִׁמְךָ אֲשֶׁר חֻלַּל. בְּפִי קָמֵי מְצָרֶיהָ.
וְעַל תַּחַן יְשַׁוְּעוּ לָךְ. קְשׁוֹב וּשְׁמַע אֲמָרֶיהָ:

Cong. & Reader אֱלִי צִיּוֹן וְעָרֶיהָ. כְּמוֹ אִשָּׁה בְּצִירֶיהָ.
וְכִבְתוּלָה חֲגֻרַת־שַׂק. עַל־בַּעַל נְעוּרֶיהָ:

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[1]) o.v. „עֲוִילֶיהָ״.

The Cong. rise, and the Reader ascends to his Desk and chants the following:

Reader & Cong.: Let Zion and her cities lament like a woman in the pangs of birth, and like a young woman girded with sackcloth[1] (in mourning) for the husband of her youth.

For the Palace that is forsaken through the guilt of her flocks,[2] and for the entry of the blasphemers of God within her innermost Sanctuary.

For the exile of God's ministers[3] who intoned the melody of her hymns, and for the blood that was shed (thick) as the waters of her rivers.

For the resounding music of her dances that are now silenced in her cities, and for the Meeting Place[4] that is desolate, and the dissolution of her Sanhedrin.[5]

For the Daily-offerings, and the ceremonies of the redemption of her first-born sons, and for the desecration of the Temple vessels and for the Altars of incense.

For the children of her kings, the sons of David, her noble princes, and for their beauty that grew dim when her crowns were removed from her.

For the glory (of God) that departed at the time of the destruction of her Mercy-seat, and for the oppression of the persecutor, who forced her to make sackcloth her loin coverings.

For the wound and rain of blows with which her princes were smitten, and for the dashing against the rocks of her babes and her youths.

For the rejoicing of her enemies who laughed at her destruction, and for the affliction of her freeborn sons, so noble, (and) so pure.

For the transgression wherewith she perverted her steps from the straight highway, and for the hosts of her assemblies, her swarthy ones, (and) those scorched by the sun.

For the voices of those who abused her when her corpses fell thick and fast, and for the tumult of her revilers within the courtyards of her Tabernacle.

For thy name, (O God,) that was profaned in the mouth of the enemy that besieged her, and for the supplication wherewith they cry aloud to thee, O listen and hearken to her utterances.

Cong. & Reader: Let Zion and her cities lament like a woman in the pangs of her birth, and like a young woman girded in sackcloth[1] (in mourning) for the husband of her youth.

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1) *cf.* Joel 1, 8. It was customary in those days to put on sackcloth when in mourning, *cf.* Esth. 4, 1, a. Jon. 3, 5–6.) 2) *i.e.* Israel. 3) The Priests and the Levites. 4) The cell of Gazit (the name of the Temple compartment), the seat of the great Sanhedrin, v. Mid. 5, 4. 5) *i.e.* the supreme council of the Jews; the great Sanhedrin consisted of seventy-one members; the small Sanhedrin, a judicial court of twenty-three, v. San. 1, 6, a. A.S., p. 392, note 5.

מח) ע״י שלמה [אבן גבירול] By Solomon ibn Gabirol (1021-1056)

Reader שׁוֹמְרוֹן קוֹל תִּתֵּן מְצָאוּנִי עֲוֹנָי. לְאֶרֶץ אַחֶרֶת יְצָאוּנִי בָּנָי.

Cong. וְאָהֳלִיבָה תִּזְעַק נִשְׂרְפוּ אַרְמוֹנָי. וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְיָ:

Reader לֹא לָךְ אָהֳלִיבָה. חֲשׁוֹב עָנְיֵךְ כְּעָנְיִי. הֲתַמְשִׁילִי [שִׁבְרֵךְ וְ]חָלְיֵךְ לְשִׁבְרִי וּלְחָלְיִי. אֲנִי אָהֳלָה, סוֹרָה בָּגְדָתִי בְּקָשְׁיִי. וְקָם עָלַי כַּחֲשִׁי, וְעָנָה בִי מֶרְיִי. וּלְמִקְצַת הַיָּמִים שִׁלַּמְתִּי נִשְׁיִי. וְתִגְלַת פִּלְאֶסֶר אָכַל אֶת פִּרְיִי. הֲמוּדוֹתַי הִפְשִׁיט, וְהִצִּיל אֶת עֶדְיִי. וְלַחֲלַח וּלְחָבוֹר נָשָׂא אֶת שִׁבְיִי. דֹּמִּי אָהֳלִיבָה, וְאַל תִּבְכִּי כְּבִכְיִי. [וַאֲנִי נָדַדְתִּי לְרָחוֹק, וְדַי לִי דַּיִי.] שְׁנוֹתַיִךְ אָרְכוּ, וְלֹא אָרְכוּ שָׁנָי.

Cong. וְאָהֳלִיבָה תִּזְעַק נִשְׂרְפוּ אַרְמוֹנָי. וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְיָ:

Reader מְשִׁיבָה אָהֳלִיבָה, אֲנִי כֵן נֶעֱקַשְׁתִּי. וּבְאַלּוּף נְעוּרַי כְּאָהֳלָה בָּגָדְתִּי. דֹּמִּי אָהֳלָה, כִּי יְגוֹנִי זָכָרְתִּי. נָדַדְתְּ אַתְּ אַחַת, וְרַבּוֹת נָדַדְתִּי. אֲנִי בְּיַד כַּשְׂדִּים פַּעֲמַיִם נִלְכַּדְתִּי. וּשְׁבִיָּה עֲנִיָּה לְבָבֶל יָרַדְתִּי. וְנִשְׂרַף הַהֵיכָל אֲשֶׁר בּוֹ נִכְבַּדְתִּי. וּלְשִׁבְעִים שָׁנָה בְּבָבֶל נִפְקַדְתִּי. וְשַׁבְתִּי לְצִיּוֹן עוֹד, וְהֵיכָל יָסַדְתִּי. גַּם זֹאת הַפַּעַם, מְעַט לֹא עָמַדְתִּי. עַד לְקָחַנִי אֱדוֹם וְכִמְעַט אָבַדְתִּי. וְעַל כָּל הָאֲרָצוֹת נָפְצוּ הֲמוֹנָי.

Cong. וְאָהֳלִיבָה תִּזְעַק נִשְׂרְפוּ אַרְמוֹנָי. וַתֹּאמֶר צִיּוֹן עֲזָבַנִי יְיָ:

Reader הַחוֹמֵל עַל דָּל, חֲמוֹל עַל דַּלּוּתָם. וּרְאֵה שִׁמֲמוֹתָם וְאֹרֶךְ גָּלוּתָם. אַל תִּקְצוֹף עַד מְאֹד, וּרְאֵה שִׁפְלוּתָם. וְאַל לָעַד תִּזְכּוֹר עֲוֹנָם וְסִכְלוּתָם. רְפָא נָא אֶת שִׁבְרָם וְנַחֵם אֲבֵלוּתָם. כִּי אַתָּה סִבְרָם וְאַתָּה אֱיָלוּתָם.

Cong. & Reader חַדֵּשׁ יָמֵינוּ כִּימֵי קַדְמוֹנָי. כִּנְאֻמֶךָ, בּוֹנֵה יְרוּשָׁלַיִם יְיָ:[1]

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1) o.v. „לְכוּ נָא וְנָשׁוּבָה כִּי נִחַם יְיָ. וְלֹא תֹאמַר צִיּוֹן עֲזָבַנִי יְיָ״.

Reader: Samaria[1] lifts up her voice, "My iniquities have found me out! My children have gone from me to another land."

Cong.: And Oholibah[2] cries, "My Palaces are burnt down!" and Zion says: "The Lord has forsaken me!"[3]

Reader: "It is not for you, Oholibah to regard your pain[4] as mine; can you[5] compare your [misfortune and] sickness to my sickness and misfortune? I, rebellious Oholah[6] dealt treacherously in my stubbornness; my sin[7] rose up against me, and my rebelliousness testified against me, and at the end of the time, I paid my debts; (for) Tiglath Pileser consumed my fruits, and he stripped me of my valuables and took away my ornaments; he carried away my captivity to Chalah[8] and Chabor,[9] (therefore) be silent Oholibah, and weep not as I do; [I was driven afar, and I had enough! This is my fortune!] Your years were prolonged,[10] but not mine!"

Cong.: Yet Oholibah cries, "My Palaces are burnt down!" and Zion says: "The Lord has forsaken me!"

Reader: Oholibah replies, "I, too, was perverse, and like (you) Oholah, I betrayed my friend of my youth! Be silent, Oholah, for I do recall my sorrows; you wandered about but once, I, many times; twice I was captured by the Chaldees,[11] and as a wretched captive I went down to Babylon, and the Temple wherein I was glorified was burnt down; and when after seventy years in Babylon I was remembered (by God), and did return to Zion once more, and founded the Temple a (second) time, even then I did not stay long before Edom[12] took me away, and I almost perished, and my multitudes were scattered over all the lands."

Cong.: And Oholibah cries: "My Palaces have been burnt down!" and Zion says: "the Lord has forsaken me!"

Reader: O thou who hast compassion on the poor, have pity on their destitution, and behold their desolation, and the length of their exile; be not exceedingly angry, but see their humiliation, and remember not their iniquity and their folly for ever; O heal now their hurt, and comfort (them in) their mourning, for thou art their hope and their strength.

Cong. & Reader: Renew our days as the days of old, according to thy declaration:[13] "The Lord builds up Jerusalem!"[14]

1-14) v. p. 37, notes 1-14.

מט) ע"פ א"ב
ע"י [אברהם אבן עזרא]

By Abraham ibn Ezra
(1092–1167)

Reader & Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם. תְּרַחֵם צִיּוֹן,
וְתִבְנֶה חוֹמוֹת יְרוּשָׁלָיִם:

Reader אָז בַּחֲטָאֵינוּ חָרַב מִקְדָּשׁ. וּבַעֲוֹנוֹתֵינוּ נִשְׂרַף הֵיכָל.
בָּעִיר שֶׁחֻבְּרָה לָּהּ קָשְׁרָה מִסְפֵּד. וּצְבָא הַשָּׁמַיִם נָשְׂאוּ קִינָה:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader גַּם בָּכוּ בְּמָרָה שִׁבְטֵי יַעֲקֹב. וְאַף מַזָּלוֹת יִזְּלוּ דִמְעָה.
דִּגְלֵי יְשֻׁרוּן חָפוּ רֹאשָׁם. כִּימָה וּכְסִיל קָדְרוּ פְּנֵיהֶם:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader הֶעְתִּירוּ אָבוֹת וְאֵל כְּלֹא שׁוֹמֵעַ. צָעֲקוּ בָנִים וְלֹא עָנָה אָב.
[1]וְקוֹל הַתּוֹרָה צוֹעֵק בְּמָרָה. וְרוֹעֶה נֶאֱמָן לֹא הִטָּה אֹזֶן:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader זֶרַע קֹדֶשׁ לָבְשׁוּ שַׂקִּים. וּצְבָא הַשָּׁמַיִם שַׂק הוּשַׁת כְּסוּתָם.
חָשַׁךְ הַשֶּׁמֶשׁ וְיָרֵחַ קָדַר. וְכוֹכָבִים[2] אָסְפוּ נָגְהָם:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader טָלֶה רִאשׁוֹן צוֹעֵק בְּמַר נֶפֶשׁ. עַל כִּי כְבָשָׂיו לַטֶּבַח הוּבָלוּ.
יְלָלָה הִשְׁמִיעַ שׁוֹר בַּמְּרוֹמִים, [3]כִּי עַל צַוָּארֵנוּ נִרְדַּפְנוּ כֻּלָּנוּ:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader כּוֹכַב תְּאוֹמִים [4]נִרְאֶה חָלוּק. כִּי דַם אַחִים נִשְׁפַּךְ כַּמָּיִם.
לָאָרֶץ בִּקֵּשׁ לִנְפּוֹל סַרְטָן. [5]כִּי נִתְעַלַּפְנוּ מִפְּנֵי צָמָא:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader כָּרוֹם נִבְעַת מִקּוֹל אַרְיֵה. [6]כִּי שַׁאֲגָתֵנוּ עָלְתָה לַמָּרוֹם.
נֶהֶרְגוּ בְתוּלוֹת גַּם בַּחוּרִים. עַל כֵּן בְּתוּלָה קָדְרָה פָנֶיהָ:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

1-6) v. p. לח׳, notes 1-6.

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yoke on our necks. 12) Lit. *Twin*, *viz.* it is difficult for twins to part. 13) Brothers were separated and their blood flowed like water. 14) Lit. *Crab*, *viz.* the crab developed in the water, and was grieved therefore that people should die from thirst. 15) o.v. "although our roaring did not ascend to heaven, nevertheless it caused Leo to cry aloud."

Reader & Cong.: [1]How much longer shall there be weeping in Zion and mourning in Jerusalem? O have mercy upon Zion, and rebuild the walls of Jerusalem.

Reader: At that time, the Sanctuary was destroyed because of our sins, and because of our iniquities our Temple was burnt down; the heavenly Sanctuary[2] which was bound firmly with Jerusalem on earth,[3] joined in mourning[4] and the heavenly hosts raised a lamentation.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: Not only did the tribes of Jacob weep bitterly, but also the very planets[5] shed tears; the standards of Jeshurun covered their heads (in shame) and the Pleiades and Orion[6] grew dim.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: The Patriarchs entreated, but God did not hearken; the children cried out, but (their) father did not answer; the voice of the Torah[7] was crying bitterly, but the faithful Shepherd[8] inclined not his ear.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: The Holy seed have donned sackcloth, even the heavenly hosts have made sackcloth their covering; the sun became dim and the moon also, and the stars withdrew their brightness.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: Aries[9] the first (of the planets), wept in bitterness of soul because his lambs[10] were led to the slaughter; Taurus caused wailing to be heard on high, for we were pursued to our very necks.[11]

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: The Constellation of Gemini seemed divided,[12] for the blood of the brothers poured like water;[13] Cancer[14] sought to fall to the earth, for we fainted out of thirst.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: Heaven was frightened at the voice of Leo,[15] when our prayers went up to heaven; virgins as well as young men were slain, therefore, did the face of Virgo become dim.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

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1) The author based this elegy on the Midrashic interpretation that the planets joined in Israel's grief, v. Lam. Introd. (R. Yoch. 2). 2) v. Ps. 122,3, a. Lam 2,1, cf. a. A.S. p. 4, note 1. 3) Lit. *that is compact with the city*, the heavenly Jerusalem which conjoined with that of Jerusalem on earth, v. Rashi on Taan. 5a, a. A.S. p. 213, note 3. 4) *cf.* Y. Yoma 1, 38a, a. Lam. R. Introd. (R. Yoch. 1. 5) The planets numerically are the same as the twelve tribes of Israel. 6) *Orion* is one of the most conspicuous constellations on the left extremity of Zodiac, *Pleiades* is one of the two great stars on the southern extremity of Zodiac, v. pp. 129, note 10, 154, note 17, a. 167, note 15. 7) o.v. The voice of the turtle-dove, *i.e.* Israel who is compared to the Turtle-dove. 8) *viz.* the Almighty. 9) *i.e.* the *Ram.* It symbolizes the month of Nisan, which, according to Rabbinical calendar, is the first of the Hebrew months. 10) Israel. 11) *viz.* The enemy pursued us with a

Reader סְבֵב מֹאזְנַיִם וּבַקֵּשׁ תְּחִנָּה. [1]כִּי נִכְרַע לָנוּ כַּף מָוֶת מֵחַיִּים.
עֲקָרָב לָבַשׁ פַּחַד וּרְעָדָה. כִּי בְחֶרֶב וּבְרָעָב שְׁפָטָנוּ צוּרֵנוּ:[2]

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader פַּלְגֵי מַיִם הוֹרִידוּ דִמְעָה כַּנַּחַל. כִּי אוֹת בַּקֶּשֶׁת לֹא נִתַּן לָנוּ.
צָפוּ־מַיִם עַל רֹאשֵׁנוּ. וּבִדְלִי מָלֵא חִכֵּנוּ יָבֵשׁ:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader קָרְבְּנוּ קָרְבָּן וְלֹא נִתְקַבָּל. וּגְדִי פָּסַק שְׂעִיר חַטָּאתֵנוּ.
רַחֲמָנִיּוֹת בִּשְּׁלוּ יַלְדֵיהֶן. וּמִמַּזַּל דָּגִים הֶעְלִים עֵינָיו:

Cong. עַד אָנָה בְּכִיָּה בְּצִיּוֹן, וּמִסְפֵּד בִּירוּשָׁלָיִם.

Reader שָׁכַחְנוּ שַׁבָּת בְּלִבּוֹת שׁוֹבָבִים. שַׁדַּי שָׁכַח כָּל צִדְקוֹתֵינוּ.
תְּקַנֵּא לְצִיּוֹן קִנְאָה גְדוֹלָה. וְתָאִיר לְרַבָּתִי עָם מְאוֹד נָגְהֶךָ:

Cong. & Reader תְּרַחֵם צִיּוֹן, וְתִבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.

תְּרַחֵם צִיּוֹן כַּאֲשֶׁר אָמַרְתָּ. וּתְכוֹנְנֶהָ כַּאֲשֶׁר דִּבַּרְתָּ. תְּמַהֵר
יְשׁוּעָה וְתָחִישׁ גְּאֻלָּה. וְתָשׁוּב לִירוּשָׁלַיִם בְּרַחֲמִים רַבִּים:
Zech. 1 16-17 כַּכָּתוּב עַל יַד נְבִיאֶךָ. לָכֵן כֹּה־אָמַר יְיָ, שַׁבְתִּי לִירוּשָׁלַיִם
בְּרַחֲמִים, בֵּיתִי יִבָּנֶה בָּהּ, נְאֻם יְיָ צְבָאוֹת, וְקַו* יִנָּטֶה עַל־
יְרוּשָׁלָיִם: וְנֶאֱמַר. עוֹד ׀ קְרָא לֵאמֹר, כֹּה אָמַר יְיָ צְבָאוֹת,
עוֹד תְּפוּצֶנָה עָרַי מִטּוֹב, וְנִחַם יְיָ עוֹד אֶת־צִיּוֹן, וּבָחַר עוֹד
Is. 5.13 בִּירוּשָׁלָיִם: וְנֶאֱמַר. כִּי־נִחַם יְיָ צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ,
וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־יְיָ, שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא
בָהּ תּוֹדָה וְקוֹל זִמְרָה:

If an infant is brought to the Synagogue to be circumcised, the circumcision should be performed at this stage, when the recital of the *Kinot* is concluded. v. *Selected Laws*, p. 44.

1-2*) v. p. לט׳, notes 1-2*.

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structure. 10) v. Zech. 1,17. 11) v. Is. 51.3. 12) Since its proclamation as an Independent State on May 14th, 1948 C.E.—5th Iyar, 5708, A.M., the Land of Israel is undergoing such a transformation.

Reader: Libra interceded[1] and begged mercy, for the scales of death overweighed those of life against us; Scorpio[2] arrayed (himself with) fear and trembling, for our Rock had judged us with sword and famine.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: They shed tears abundantly like rivers of water, for the sign in Sagittarius was not given us;[3] water flowed over our heads, and though Aquarius was full (of water, yet) our own palate was dry.

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader: We offered a sacrifice and it was not accepted, and (even) Capricornus (was grieved that) our sin-offering of the he-goat[4] was interrupted; compassionate women seethed their own children, and Pisces shut his eyes.[5]

Cong.: How much longer shall there be weeping in Zion and mourning in Jerusalem?

Reader. The Almighty caused all our virtues to be forgotten, because we, wayward in heart, have forgotten the Shabbat; stir thyself for Zion with great zeal, and cause thy bright light to shine upon the city that was so populous.

Cong. & Reader: O have mercy upon Zion and rebuild the walls of Jerusalem.

"Have mercy upon Zion!" as thou didst promise,[6] "And establish her" as thou hast spoken;[7] hasten salvation, and forward redemption, and return to Jerusalem with great compassion. As it is written by the hand of thy prophet:[8] "Therefore, thus says the Lord, 'I will return to Jerusalem with compassion, my House shall be rebuilt therein,' says the Lord of hosts, 'and a measuring line shall be stretched out over Jerusalem.'"[9] And it is said:[10] "Proclaim again, saying: 'Thus says the Lord of hosts! My cities shall again overflow with prosperity, and the Lord will yet comfort Zion and will choose Jerusalem once more.'" And it is said:[11] "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden,[12] her desert like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and the voice of song."

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1) Lit. *turned;* the scales of the balance are neutral when guilt and merit are weighed. Nevertheless, at the destruction of the Temple, they interceded for Israel. 2) The Scorpion injects his stings like a sword. 3) The sign of the rainbow did not appear, so as to make them aware of their misconduct. Hence the expression "they shed tears abundantly like rivers of water." 4) Atonement was effected in Temple times through sending the he-goat to Azazel, v. Lev. 16,10. 5) The planet Pisces was a sign of fruitfulness for Israel, (based on "וְיִדְגּוּ" *cf.* Gen. 48,16) and now we are a minority among the nations of the world. 6) v. Ps. 102,14. 7) *cf.* Is. 6,27. 8) v. Zech. 1,16. 9) Like a builder draws a line, to mark the ground for the intended

[1]אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ. עוֹד יְהַלְלוּךָ סֶּלָה:

[2]אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ. אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

Psalm 145

תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ. וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:

בְּכָל־יוֹם אֲבָרְכֶךָּ. וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְהוָֹה וּמְהֻלָּל מְאֹד. וְלִגְדֻלָּתוֹ אֵין חֵקֶר:

דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ. וּגְבוּרֹתֶיךָ יַגִּידוּ:

הֲדַר כְּבוֹד הוֹדֶךָ. וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה:

וֶעֱזוּז נוֹרְאֹתֶיךָ יֹאמֵרוּ. [3]וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ. וְצִדְקָתְךָ יְרַנֵּנוּ:

חַנּוּן וְרַחוּם יְהוָֹה. אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:

טוֹב־יְהוָֹה לַכֹּל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

יוֹדוּךָ יְהוָֹה כָּל־מַעֲשֶׂיךָ. וַחֲסִידֶיךָ יְבָרְכוּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ. וּגְבוּרָתְךָ יְדַבֵּרוּ:

לְהוֹדִיעַ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָיו. וּכְבוֹד הֲדַר מַלְכוּתוֹ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים. וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

סוֹמֵךְ יְהוָֹה לְכָל־הַנֹּפְלִים. וְזוֹקֵף לְכָל־הַכְּפוּפִים:

עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:

פּוֹתֵחַ אֶת־יָדֶךָ. וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

צַדִּיק יְהוָֹה בְּכָל־דְּרָכָיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:

קָרוֹב יְהוָֹה לְכָל־קֹרְאָיו. לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:

רְצוֹן־יְרֵאָיו יַעֲשֶׂה. וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְהוָֹה אֶת־כָּל־אֹהֲבָיו. וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:

Reader תְּהִלַּת יְהוָֹה יְדַבֶּר־פִּי. וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ,

לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ. מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ: Ps. 115.18

1-3) v. p. ט notes 1-3.

Happy are they that dwell in thy house; they will continually praise thee, for time everlasting.

Happy is the people that is thus favoured; happy is the people, whose God is the Lord.

PSALM 145

[A PSALM OF] PRAISE BY DAVID

I will extol thee, my God, the King, and bless thy name for ever and ever. Every day will I bless thee, and praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised; and his greatness is unsearchable. One generation to another shall praise thy works and shall declare thy mighty acts. Of the glorious splendour of thy majesty, and of thy wondrous works, will I relate. And they shall declare the might of thy awe-inspiring deeds, and I will recount thy greatness. They shall pour forth the fame of thy abundant goodness, and shall sing of thy righteousness. The Lord is gracious and merciful, slow to anger and of great kindness. The Lord is good to all, and his mercies are over all his works. All thy works shall give thanks to thee, O Lord, and thy pious ones shall bless thee. They shall speak of thy glorious Kingdom, and talk of thy might. To make known to the sons of man thy[1] mighty acts, and the glorious splendour of thy[1] Kingdom. Thy Kingdom is an everlasting kingdom, and thy dominion endures throughout all generations. The Lord upholds all who fall, and raises up all who are bowed down. The eyes of all wait upon thee, and thou givest them their food in its season. Thou openest thy hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and pious in all his works. The Lord is near to all who call upon him, to all who call upon him in truth. He will fulfil the desire of them that revere him; he will hear their cry, and will save them. The Lord guards all who love him, and he will destroy all the wicked. *Reader:* My mouth will speak the praise of the Lord; and let all flesh bless his holy name for ever and ever. And as for us; we will bless the Lord henceforth and for evermore. Praise the Lord.

1) v. p. 2, note 1.

וּבָא לְצִיּוֹן גּוֹאֵל, וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב, נְאֻם יְיָ:
[1] וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֶל־ Ps. 22.4 Is. 6.3
זֶה וְאָמַר. קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת, מְלֹא כָל־
הָאָרֶץ כְּבוֹדוֹ: [2]וּמְקַבְּלִין דֵּן מִן־דֵּן וְאָמְרִין, קַדִּישׁ
בִּשְׁמֵי מְרוֹמָא עִלָּאָה, בֵּית שְׁכִינְתֵּהּ. קַדִּישׁ עַל־אַרְעָא,
עוֹבַד גְּבוּרְתֵּהּ. קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא. יְיָ
צְבָאוֹת, מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ: וַתִּשָּׂאֵנִי רוּחַ, Ezek. 3.12
וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל. בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ:
וּנְטָלַתְנִי רוּחָא, וְשִׁמְעֵת בַּתְרַי קָל זִיעַ סַגִּיא, דִּי מְשַׁבְּחִין
וְאָמְרִין, בְּרִיךְ יְקָרָא דַי־יְיָ, מֵאֲתַר בֵּית שְׁכִינְתֵּהּ: יְיָ ׀ Ex. 15.18
יִמְלֹךְ לְעֹלָם וָעֶד: יְיָ מַלְכוּתֵהּ קָאֵם, לְעָלַם וּלְעָלְמֵי
עָלְמַיָּא: יְיָ אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, I. Chron.29.18
שָׁמְרָה־זֹּאת לְעוֹלָם, לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ, וְהָכֵן
לְבָבָם אֵלֶיךָ: וְהוּא רַחוּם ׀ יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית, וְהִרְבָּה Ps. 86.5
לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ: כִּי אַתָּה אֲדֹנָי, טוֹב
וְסַלָּח וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ: צִדְקָתְךָ צֶדֶק לְעוֹלָם, ib. 119.42
וְתוֹרָתְךָ אֱמֶת: תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם, Mic. 7.20
אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם: בָּרוּךְ אֲדֹנָי, יוֹם ׀ Ps. 68.20
יוֹם יַעֲמָס־לָנוּ, הָאֵל יְשׁוּעָתֵנוּ סֶלָה: יְיָ צְבָאוֹת עִמָּנוּ, ib. 46.8
מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה: יְיָ צְבָאוֹת, אַשְׁרֵי אָדָם ib. 84.13
בֹּטֵחַ בָּךְ: יְיָ, הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: בָּרוּךְ ib. 20.10

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1) The explanation of the Kedushah d'Sidra, is based on the practice of reading passages from the Prophets, every day at the end of the Service. cf. Rashi Sot. 49a. v. a. Yesodot Hatefillah, (E. Levi 3rd Ed). p. 165, a. 321. According to Rav Natrunai Gaon (c. 853) it was customary to read daily ten verses from the Prophets with Targum, followed by the Kedushah. But when hardship was prevalent, two verses "ובא לציון גואל—ואני זאת בריתי" were selected instead, v. Otsar Ha-Gaonim Shab. s. 320, a. Chemdat Genizah s. 95. Abudarham says that this Kedushah was arranged for the latecomers who missed the main Kedushah of the Amidah. The Rokeach and the Or Zaruah (Hilchot Shabbat s. 3) say that during the persecutions it was forbidden to recite the Kedushah, it was therefore incorporated at this stage, with the addition of the Aramaic passages in order to confuse the enemy. v. p. מ׳.

And a redeemer shall come to Zion and to them that turn from transgression in Jacob, says the Lord. Indeed thou art holy, enthroned on the praises of Israel. And one called to another and said: "Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory." *And they receive (sanction) one from the other, and say: "Holy in the highest heavens, his Divine abode; holy upon earth, the work of his might; holy for ever and to all eternity is the Lord of hosts, the whole earth is full of his radiant glory."* Then a wind lifted me up, and I heard behind me the sound of a great quaking: "Blessed be the glory of the Lord from his place." *And a wind lifted me up, and I heard behind me a sound of great moving of those who uttered praises, and said: "Blessed be the glory of the Lord from the place of his divine abode."* "The Lord shall reign for ever and ever." *"The Lord, his Kingdom is established for ever and to all eternity."* O Lord God of Abraham, Isaac and Israel our fathers, keep this for ever as the inward thought in the heart of thy people, and direct their heart to thee. And he, being merciful, forgives iniquity, and does not destroy! Indeed, many a time he turns his anger away, and does not cause all his wrath to be aroused. For thou, O Lord, art good and forgiving, and abundant in kindness to all who call upon thee. Thy righteousness is everlasting righteousness and thy law is truth. Thou wilt show faithfulness to Jacob (and) kindness to Abraham, as thou hast sworn to our fathers from the days of old. Blessed be the Lord who day by day bears our burden; he is the God of our salvation, for time everlasting. The Lord of hosts is with us; the God of Jacob is our stronghold, for time everlasting. O Lord of hosts, happy is the man who trusts in thee, Save (us) O Lord! May the King answer us on the day when we call. Blessed is our God who has created us for his glory, and has

אֱלֹהֵינוּ שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים, וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ, וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם, לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד לַבֶּהָלָה: יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁנִּשְׁמוֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה וְנִזְכֶּה, וְנִחְיֶה וְנִרְאֶה, וְנִירַשׁ טוֹבָה וּבְרָכָה, לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ וּלְחַיֵּי
Ps. 30.13 הָעוֹלָם הַבָּא: לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם. יְיָ אֱלֹהַי,
Jer. 17.7 לְעוֹלָם אוֹדֶךָּ: בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ, וְהָיָה יְיָ מִבְטַחוֹ: בִּטְחוּ בַייָ עֲדֵי־עַד, כִּי בְּיָהּ יְיָ צוּר עוֹלָמִים:
Reader וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עָזַבְתָּ דֹרְשֶׁיךָ יְיָ: יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה:

Reader[1] יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [.Cong אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ Cong. & Reader אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־קֻדְשָׁא Cong. & Reader בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ Cong. & Reader אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Reader יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ Cong. & Reader אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Reader עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ Cong. & Reader אָמֵן:

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[1]) v. A.S. p ג׳, note 2.

separated us from those who go astray; who has given us the Law of truth and planted everlasting life in our midst; it is he who will open our heart to his law, and set his love and reverence within our hearts, to do his will and serve him with a perfect heart, so that we labour not in vain, nor bring forth into confusion. May it be thy will, O Lord our God and God of our fathers, that we keep thy statutes in this world, and thus be worthy to live, to witness and inherit the happiness and blessing in the days of our Messiah and in the life of the world to come. So that my soul[1] may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee for ever. Blessed is the man that trusts in the Lord, and the Lord will be his trust. Trust in the Lord for ever and ever, for (we can only trust) in Yah,[2] the Lord (who) is an everlasting Rock. *Reader:* And those that know thy name will put their trust in thee, for thou, O Lord, hast not forsaken those who seek thee. The Lord was pleased, because of his righteousness, to magnify the Law and make it glorious.

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

And now, I pray thee, let the power of the Lord be great, as thou hast spoken, saying: "Remember, O Lord, thy mercies and thy kindnesses, for they have been from of old."

Reader: Magnified and sanctified be his great name [*Cong:*. "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader:* "Amen! May his great name be blessed for ever and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Reader: May there be abundant peace from heaven, and (a good) life for us and for all Israel; and say, *Cong. & Reader:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Reader: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Reader:* "Amen!"

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1) Lit. *that glory may* (*sing*) *praises to thee.* 2) v. Rashi a. Kimchi on Is. 26, 4.

Only in some Congregations the following in parenthesis is added:

Is. 34–35

[קִרְבוּ גוֹיִם לִשְׁמֹעַ, וּלְאֻמִּים הַקְשִׁיבוּ. תִּשְׁמַע הָאָרֶץ וּמְלֹאָהּ, תֵּבֵל וְכָל־צֶאֱצָאֶיהָ:
כִּי קֶצֶף לַיהוָה עַל־כָּל־הַגּוֹיִם, וְחֵמָה עַל־כָּל־צְבָאָם. הֶחֱרִימָם נְתָנָם לַטָּבַח:
וְחַלְלֵיהֶם יֻשְׁלָכוּ, וּפִגְרֵיהֶם יַעֲלֶה בָאְשָׁם. וְנָמַסּוּ הָרִים מִדָּמָם: וְנָמַקּוּ כָּל־צְבָא
הַשָּׁמַיִם, וְנָגֹלּוּ כַסֵּפֶר הַשָּׁמָיִם. וְכָל־צְבָאָם יִבּוֹל, כִּנְבֹל עָלֶה מִגֶּפֶן, וּכְנֹבֶלֶת מִתְּאֵנָה:
כִּי־רִוְּתָה בַשָּׁמַיִם חַרְבִּי. הִנֵּה עַל־אֱדוֹם תֵּרֵד, וְעַל־עַם חֶרְמִי לְמִשְׁפָּט: חֶרֶב לַיהוָה
מָלְאָה דָם, הֻדַּשְׁנָה מֵחֵלֶב מִדַּם כָּרִים וְעַתּוּדִים, מֵחֵלֶב כִּלְיוֹת אֵילִים. כִּי זֶבַח לַיהוָה
בְּבָצְרָה, וְטֶבַח גָּדוֹל בְּאֶרֶץ אֱדוֹם: וְיָרְדוּ רְאֵמִים עִמָּם, וּפָרִים עִם־אַבִּירִים. וְרִוְּתָה
אַרְצָם מִדָּם, וַעֲפָרָם מֵחֵלֶב יְדֻשָּׁן: כִּי יוֹם נָקָם לַיהוָה. שְׁנַת שִׁלּוּמִים לְרִיב צִיּוֹן:
וְנֶהֶפְכוּ נְחָלֶיהָ לְזֶפֶת, וַעֲפָרָהּ לְגָפְרִית. וְהָיְתָה אַרְצָהּ לְזֶפֶת בֹּעֵרָה: לַיְלָה וְיוֹמָם לֹא
תִכְבֶּה, לְעוֹלָם יַעֲלֶה עֲשָׁנָהּ. מִדּוֹר לָדוֹר תֶּחֱרָב, לְנֵצַח נְצָחִים אֵין עֹבֵר בָּהּ: וִירֵשׁוּהָ
קָאַת וְקִפּוֹד, וְיַנְשׁוֹף וְעֹרֵב יִשְׁכְּנוּ־בָהּ. וְנָטָה עָלֶיהָ קַו־תֹהוּ וְאַבְנֵי־בֹהוּ: חֹרֶיהָ וְאֵין־
שָׁם מְלוּכָה יִקְרָאוּ. וְכָל־שָׂרֶיהָ יִהְיוּ אָפֶס: וְעָלְתָה אַרְמְנֹתֶיהָ סִירִים, קִמּוֹשׂ וָחוֹחַ
בְּמִבְצָרֶיהָ. וְהָיְתָה נְוֵה תַנִּים, חָצִיר לִבְנוֹת יַעֲנָה: וּפָגְשׁוּ צִיִּים אֶת־אִיִּים, וְשָׂעִיר
עַל־רֵעֵהוּ יִקְרָא. אַךְ־שָׁם הִרְגִּיעָה לִּילִית, וּמָצְאָה לָהּ מָנוֹחַ: שָׁמָּה קִנְּנָה קִפּוֹז וַתְּמַלֵּט,
וּבָקְעָה וְדָגְרָה בְצִלָּהּ. אַךְ־שָׁם נִקְבְּצוּ דַיּוֹת אִשָּׁה רְעוּתָהּ: דִּרְשׁוּ מֵעַל־סֵפֶר יְהוָה
וּקְרָאוּ, אַחַת מֵהֵנָּה לֹא נֶעְדָּרָה, אִשָּׁה רְעוּתָהּ לֹא פָקָדוּ. כִּי־פִי הוּא צִוָּה, וְרוּחוֹ הוּא
קִבְּצָן: וְהוּא־הִפִּיל לָהֶן גּוֹרָל, וְיָדוֹ חִלְּקַתָּה לָהֶם בַּקָּו. עַד־עוֹלָם יִירָשׁוּהָ, לְדוֹר
וָדוֹר יִשְׁכְּנוּ־בָהּ: יְשֻׂשׂוּם מִדְבָּר וְצִיָּה. וְתָגֵל עֲרָבָה וְתִפְרַח כַּחֲבַצָּלֶת: פָּרֹחַ תִּפְרַח
וְתָגֵל, אַף גִּילַת וְרַנֵּן, כְּבוֹד הַלְּבָנוֹן נִתַּן־לָהּ, הֲדַר הַכַּרְמֶל וְהַשָּׁרוֹן. הֵמָּה יִרְאוּ כְבוֹד־
יְהוָה הֲדַר אֱלֹהֵינוּ: חַזְּקוּ יָדַיִם רָפוֹת. וּבִרְכַּיִם כֹּשְׁלוֹת אַמֵּצוּ: אִמְרוּ לְנִמְהֲרֵי־לֵב,
חִזְקוּ אַל־תִּירָאוּ. הִנֵּה אֱלֹהֵיכֶם נָקָם יָבוֹא, גְּמוּל אֱלֹהִים, הוּא יָבוֹא וְיֹשַׁעֲכֶם: אָז
תִּפָּקַחְנָה עֵינֵי עִוְרִים. וְאָזְנֵי חֵרְשִׁים תִּפָּתַחְנָה: אָז יְדַלֵּג כָּאַיָּל פִּסֵּחַ, וְתָרֹן לְשׁוֹן אִלֵּם.
כִּי נִבְקְעוּ בַמִּדְבָּר מַיִם, וּנְחָלִים בָּעֲרָבָה: וְהָיָה הַשָּׁרָב לַאֲגַם, וְצִמָּאוֹן לְמַבּוּעֵי מָיִם.
בִּנְוֵה תַנִּים רִבְצָהּ, חָצִיר לְקָנֶה וָגֹמֶא: וְהָיָה־שָׁם מַסְלוּל וָדֶרֶךְ, וְדֶרֶךְ הַקֹּדֶשׁ יִקָּרֵא
לָהּ, לֹא־יַעַבְרֶנּוּ טָמֵא וְהוּא־לָמוֹ. הֹלֵךְ דֶּרֶךְ וֶאֱוִילִים לֹא יִתְעוּ: לֹא־יִהְיֶה שָׁם אַרְיֵה,
וּפְרִיץ חַיּוֹת בַּל־יַעֲלֶנָּה, לֹא תִמָּצֵא שָׁם. וְהָלְכוּ גְּאוּלִים: וּפְדוּיֵי יְהוָה יְשֻׁבוּן, וּבָאוּ
צִיּוֹן בְּרִנָּה, וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם. שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ, וְנָסוּ יָגוֹן וַאֲנָחָה:]

Only in some Congregations the following in parenthesis is added:

Is. 34–35

[Draw near, O nations, to hear, and hearken O peoples! Let the earth and its entirety listen, and all that comes from it. For the Lord is enraged against all the nations, and furious against all their host; he has utterly destroyed them, he has delivered them to the slaughter. And their slain will be cast out. the stench of their corpses will rise up; and the mountains will be melted from their blood. And all the host of heaven shall rot away, and the heavens will roll up like a scroll; and all their host will fade, as the leaf falls off from the vine, and as a falling leaf from the fig tree. For my sword has drunk its fill in the heavens; behold, judgment shall descend upon Edom and upon the people I have doomed. The sword of the Lord is filled with blood, it is gorged with fat, with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord has a sacrifice in Bozrah, and a great slaughter in the land of Edom. And the wild oxen will fall down with them, and young steers with the bulls, their land will be glutted with blood, and their dust will be gorged with fat. For the Lord has a day of vengeance; a year of recompense for the cause of Zion. And her rivers[1] will be turned into pitch, and her soil into brimstone; and her land will become burning pitch. Its smoke will rise for ever, it will not be quenched night or day; it will lie waste from generation to generation, none will pass through it for ever and ever. But the pelican and the hedgehog will take possession of it, and the owl and the raven will dwell therein; and he will stretch over it, (the measuring-)line of chaos and the plummet of desolation. Her nobles will proclaim a kingdom, but it will not be there; and all her princes will become nothing. And thorns will grow in her palaces, nettles and thistles in her fortresses; and it will become a habitation of jackals, an enclosure for ostriches. And wild cats will meet with hyenas, and the satyr will cry to his fellow; only there will the night-hag repose and find herself a resting place. There will the arrow-snake make her nest and lay, and hatch and gather her young within her shadow; only there will the kites gather, each one with her mate. Seek and read from the book of the Lord, not one of these will be missing, none will want its mate; for that my mouth has commanded, and his spirit has gathered them. And he has cast the lot for them, and his hand has portioned it out to them with the line; they will possess it for ever, they will dwell therein throughout the ages. The wilderness and the parched land shall be glad; and the desert shall rejoice and blossom like a rose. It shall blossom abundantly, and rejoice, even (with) joy and singing; the glory of Lebanon shall be given to it, the splendour of Carmel and Sharon; they shall see the glory of the Lord, the splendour of our God. Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, "Be strong, fear not! Behold, your God will come (with) vengeance, (with) the recompense of God he will come and save you. Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped. Then shall the lame man leap like a hart, and the tongue of the dumb shall sing; for waters shall break out in the wilderness, and streams in the desert. And the parched land shall become a pool, and thirsty grounds springs of water; within the habitation of jackals will be a resting place,[2] the grass will become reeds and rushes. And a highway shall be there, also a road, which shall be called the "Holy Way"; the unclean shall not pass over it, but it shall be for them;[3] he[4] will lead the way and fools will not err. No lion shall be there, nor shall any ravenous beast come up on it, they shall not be found there; except the redeemed shall walk (there). And the ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."]

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1) *i.e.* the rivers of Edom. 2) A metaphor for men to live peacefully, v. Fu. on "רֵבֶץ", v.a. B. Y. on "רֵבָץ". 3) *i.e.* Israel. 4) God.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם: וַאֲנַחְנוּ, כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ, אֵין עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם, וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים, בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְּךָ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִּכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ, וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ, וִיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ, וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה, לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: *Reader* וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

אַל תִּירָא מִפַּחַד פִּתְאֹם, וּמִשֹּׁאַת רְשָׁעִים כִּי תָבֹא: [1]עֻצוּ עֵצָה וְתֻפָר, דַּבְּרוּ דָבָר וְלֹא יָקוּם, כִּי עִמָּנוּ אֵל: [2]וְעַד זִקְנָה אֲנִי הוּא, וְעַד שֵׂיבָה אֲנִי אֶסְבֹּל, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא, וַאֲנִי אֶסְבֹּל וַאֲמַלֵּט:

Mourner's Kaddish

Mourner [3]יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, *Cong.* [אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן, *Cong. & Mourner* יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

1-2) v. p. מב׳, notes 1-2. 3) v. A.S. p. נ׳ note 2.

It is our duty to praise the Lord of all (beings), to ascribe greatness to him who formed the beginning; since he has not made us like the nations of other lands, and has not placed us like the families of the earth; since he has not assigned to us a portion as to them, nor our lot[1] like that of all their multitude. For we bend the knee and bow and give thanks before the supreme King of Kings, the Holy One, blessed be he, who stretched forth the heavens and founded the earth, and whose seat of glory is in the heavens above, and the abode of whose majesty is in the lofty heights. He is our God, there is none else; in truth he is our King, there is none besides him, as it is written in his Law:[2] "And you shall know this day, and reflect in your heart, that it is the Lord who is God in heaven above and on the earth beneath, there is none else."

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, to remove the abominations from the earth, and that idols shall be utterly cut off; to make the world perfect under the kingdom of the Almighty, that all mankind will call upon thy name, and cause all the wicked of the earth to turn to thee. Let all the inhabitants of the world perceive and know that to thee every knee must bend, every tongue must vow (allegiance). Let them kneel and fall before thee, O Lord our God, and give honour to thy glorious name; and let them all accept the yoke of thy kingdom, and do thou reign over them speedily for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law:[3] "The Lord shall reign for ever and ever." *Reader:* and it is said:[4] "And the Lord shall be King over all the earth; on that day the Lord will be One, and his name One."

Be not afraid of sudden terror, neither of the destruction of the wicked, when it comes. Take counsel together, but it will come to naught; speak a word, but it will not stand, for God is with us. Even to old age I am (still) the same, and even till you are grey-headed will I carry you; I have made, and I will bear; indeed, I will carry and I will deliver.

MOURNER'S KADDISH

Mourner: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Mourner:* "Amen! May his great name be blessed for ever and to all eternity."

1) *cf.* Jos. 15,1. 2) v. Deut. 4,39. 3) v. Ex. 15,18. 4) v. Zech. 14,9.

Mourner יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא *Cong. & Mourner* בְּרִיךְ הוּא, לְעֵלָּא
מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Mourner יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל־
יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־
יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

As a sign of mourning, greetings should not be exchanged when leaving the Synagogue.

SELECTED LAWS
RELATING TO THE NINTH OF AV
IN THE AFTERNOON

In the afternoon it is permissible to sit on a bench or a chair.

At the Mincha service, the *Tallit* and the *Tefillin* should be put on, saying the appropriate Blessings.

All the parts of the morning service which were left out should be said, such as the Psalm of Day, Hymns of Unity and the Hymn of Glory. *Vayechal* and the *Haftarah* are read as on any other public Fast. In the repetition of the Amidah the Reader recites the *Birkat Cohanim* and at the conclusion of the Amidah he says the whole *Kaddish*, including *Titkabel*. The Tefillin should be removed before the saying the *Maariv* Service. After the Service (if the Fast of Av is observed on a Sunday, Havdalah should first be recited without the Blessings on the spices or on the light) it is customary to sanctify the Moon if it is visible, but it is necessary to taste some food first, v. p. 223, note 1.

Mourner: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Mourner:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Mourner:* "Amen!"

Cong. Let the name of the Lord be blessed, from this time forth and for evermore.

Mourner: May there be abundant peace from heaven, and life for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Mourner: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

As a sign of mourning, greetings should not be exchanged when leaving the Synagogue.

תפלת מנחה לתשעה באב

AFTERNOON SERVICE

FOR THE NINTH OF AV

Some say the following before "הִנְנִי".

PSALM 104, 1-2

[בָּרְכִי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהַי, גָּדַלְתָּ מְּאֹד. הוֹד וְהָדָר לָבָשְׁתָּ: עֹטֶה אוֹר כַּשַּׂלְמָה. נוֹטֶה שָׁמַיִם כַּיְרִיעָה:]

Before putting on the טַלִּית, say the following.

[1] הִנְנִי מִתְעַטֵּף בְּטַלִּית שֶׁל־צִיצִת, כְּדֵי לְקַיֵּם מִצְוַת בּוֹרְאִי, כַּכָּתוּב בַּתּוֹרָה. וְעָשׂוּ לָהֶם צִיצִת, עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם. וּכְשֵׁם שֶׁאֲנִי מִתְכַּסֶּה בְטַלִּית בָּעוֹלָם הַזֶּה, כֵּן תִּזְכֶּה נִשְׁמָתִי, לְהִתְלַבֵּשׁ בְּטַלִּית נָאָה, לָעוֹלָם הַבָּא בְּגַן עֵדֶן, אָמֵן:

On putting on the טַלִּית, say:

BER. 60b.

[2] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת:

Say the following while being enwrapped with the Tallit:

PSALM 36, 8-11

[3] מַה־יָּקָר חַסְדְּךָ אֱלֹהִים. וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן:
יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ. וְנַחַל עֲדָנֶיךָ תַשְׁקֵם:
כִּי עִמְּךָ מְקוֹר חַיִּים. בְּאוֹרְךָ נִרְאֶה־אוֹר:
מְשֹׁךְ חַסְדְּךָ לְיֹדְעֶיךָ. וְצִדְקָתְךָ לְיִשְׁרֵי־לֵב:

Some add the following:

[יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵי חֲשׁוּבָה מִצְוַת צִיצִת זוֹ, כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל־פְּרָטֶיהָ וְדִקְדּוּקֶיהָ, וְכַוָּנוֹתֶיהָ, וְתַרְיַ״ג מִצְוֹת הַתְּלוּיִם בָּהּ, אָמֵן סֶלָה:]

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1) This is derived from the prayer book of R. Isaiah Horowitz (1555-1630) v. C.P.B. p. 27. 2) v. a. Tosef. Ber. 87, 14. 3) This was introduced by R. Nathan Shapira of Cracow (c. 1600). v. Baer's Siddur.

Some say the following before "I am here enwrapping myself".

PSALM 104, 1-2

[Bless the Lord, O my soul! O Lord my God, thou art very great; thou art robed with majesty and honour. Thou coverest thyself with light as with a garment; thou stretchest out the heavens like a curtain.]

Before putting on the Tallit, say the following:

I am here enwrapping myself in a fringed Tallit, in order to fulfil the command of my Creator, as it is written in the Law[1]: "And they shall make for themselves a fringe upon the corners of their garments throughout their generations." And as I cover myself with the Tallit in this world, so may my soul be merited to be robed in a beautiful Tallit in the world to come, in the Garden of Eden, Amen!

On putting on the Tallit, say:

BER. 60b.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy[2] commandments, and hast commanded us to enwrap (ourselves) in a fringed (garment).

Say the following while being enwrapped with the Tallit:

PSALM 36, 8-11

How precious is thy kindness, O God! The children of men take refuge under the shadow of thy wings. They feast on the abundance of thy House, and thou makest them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light do we see light. O continue with thy kindness to those who know thee, and thy righteousness to the upright of heart.

Some add the following:

[May it be thy will, O Lord our God and God of our fathers, that the precept of the fringed (garment) be considered as if I fulfilled it with all its specification, details and intentions, as well as the six hundred and thirteen commandments that are connected with it. Amen, Selah!]

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1) v. Num. 15, 38. 2) v. p. 2, note 1.

Meditation before putting on the תְּפִלִּין

[1] הִנְנִי מְכַוֵּן בְּהַנָּחַת תְּפִלִּין, לְקַיֵּם מִצְוַת בּוֹרְאִי, שֶׁצִּוָּנוּ לְהָנִיחַ תְּפִלִּין, כַּכָּתוּב בַּתּוֹרָה. וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ. וְהֵם אַרְבַּע פָּרָשׁוֹת אֵלּוּ. שְׁמַע, וְהָיָה אִם־שָׁמֹעַ, קַדֶּשׁ, וְהָיָה כִּי־יְבִאֲךָ, שֶׁיֵּשׁ בָּהֶם יִחוּדוֹ וְאַחְדוּתוֹ יִתְבָּרַךְ שְׁמוֹ. וְשֶׁנִּזְכֹּר נִסִּים וְנִפְלָאוֹת שֶׁעָשָׂה עִמָּנוּ, בְּהוֹצִיאוֹ אֹתָנוּ מִמִּצְרָיִם. וַאֲשֶׁר לוֹ הַכֹּחַ וְהַמֶּמְשָׁלָה, בָּעֶלְיוֹנִים וּבַתַּחְתּוֹנִים, לַעֲשׂוֹת בָּהֶם כִּרְצוֹנוֹ. וְצִוָּנוּ לְהָנִיחַ עַל־הַיָּד, לְזִכְרוֹן זְרוֹעוֹ הַנְּטוּיָה. וְשֶׁהִיא נֶגֶד הַלֵּב, לְשַׁעְבֵּד בָּזֶה תַּאֲוַת וּמַחְשְׁבוֹת לִבֵּנוּ, לַעֲבֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ. וְעַל־הָרֹאשׁ נֶגֶד הַמֹּחַ, שֶׁהַנְּשָׁמָה שֶׁבְּמֹחִי עִם־חוּשַׁי וְכֹחוֹתַי, כֻּלָּם יִהְיוּ מְשֻׁעְבָּדִים לַעֲבֹדָתוֹ, יִתְבָּרַךְ שְׁמוֹ. וּמִשֶּׁפַע מִצְוַת תְּפִלִּין, יִתְמַשֵּׁךְ עָלַי לִהְיוֹת לִי חַיִּים אֲרֻכִּים, וְשֶׁפַע קֹדֶשׁ וּמַחֲשָׁבוֹת קְדוֹשׁוֹת, בְּלִי הַרְהוּר חֵטְא וְעָוֹן כְּלָל. וְשֶׁלֹּא יְפַתֵּנוּ וְלֹא יִתְגָּרֶה בָּנוּ יֵצֶר הָרַע, וְיַנִּיחֵנוּ לַעֲבֹד אֶת־יְיָ, כַּאֲשֶׁר עִם־לְבָבֵנוּ. אָמֵן:

[2] *On putting on the* תְּפִלָּה *on the left arm, say:*

Ber. 60b:

[3] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהָנִיחַ תְּפִלִּין:

On putting on the תְּפִלָּה *on the forehead, say:*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל־מִצְוַת תְּפִלִּין:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Some add the following:

[4] [וּמֵחָכְמָתְךָ אֵל עֶלְיוֹן, תַּאֲצִיל עָלַי, וּמִבִּינָתְךָ תְּבִינֵנִי. וּבְחַסְדְּךָ תַּגְדִּיל עָלַי, וּבִגְבוּרָתְךָ תַּצְמִית אֹיְבַי וְקָמַי. וְשֶׁמֶן הַטּוֹב תָּרִיק עַל־שִׁבְעָה קְנֵי הַמְּנוֹרָה, לְהַשְׁפִּיעַ טוּבְךָ לִבְרִיּוֹתֶיךָ. פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:]

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[1]) v. p. (קפו) note 1. [2]) Those who write with the left hand, should put on the Tefillin on the right arm. [3]) v. a. Men. 36a. a. Y. Ber. 2. Rule 3. [4]) According to R. Isaiah Hurwitz, this was introduced by R. Moses b. Maimon Albas in 1575. v. צלותא דאברהם vol. 1, p. 26.

Meditation before putting on the Tefillin.

I meditate when putting on the Tefillin, in order to fulfil the command of my Creator, who has commanded us to lay Tefillin, as it is written in the Law[1]: "And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes." And there are four portions that contain within them the absolute Unity (of God), blessed be his name: the *Shema*,[2] *v'Hayah Im Shamoa*,[3] *Kaddesh*[4] and *v'Hayah Ki Yeviachah*.[5] And they remind us of the miracles and wonders which God[6] wrought for us when he brought us out from Egypt; indeed he has the power and the dominion over the heavenly and earthly (creatures) to deal with them according to his will; and he commanded us to lay the Tefillin[7] upon the hand as a memorial of his outstretched arm, and that is opposite the heart to subjugate by it the longing and designs of our heart to his service, blessed be his name! And (the Tefillin) upon the head (should be laid) over against the brain, so that the seat of intelligence that is in my brain together with all my senses and faculties, all of them should be subjected to his service, blessed be his name! And by (observing) the holy precept of the Tefillin in full measure, may long life be extended to me, also holy inspiration and sacred thoughts without any imagination of sin or iniquity; O let not the evil inclination mislead or entice us, but leave us (instead) to serve the Lord as it is (the desire) within our hearts. Amen!

On putting on the Tefillah on the left arm, say:

BER. 60b.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy[8] commandments, and hast commanded us to put on the Tefillin.

On putting on the Tefillah on the forehead, say:

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy[8] commandments, and hast commanded us concerning the precept of Tefillin.

Blessed be the name of his glorious Kingdom for ever and ever!

Some add the following:

O Most High God, cause (a measure) of thy wisdom to emanate upon me, and grant me insight of thy prudence; O increase thy kindness upon me, and with thy might cut off my enemies and my adversaries; O pour thy good oil into the seven branches of the Candlestick to grant thy goodness in full measure upon thy creatures. Thou openest thy hand, and satisfiest every living thing with favour.

1) Deut. 6, 8. 2) Deut. 6, 4–9. 3) *ibid.* 11, 13–21. 4) Ex. 13, 1–10. 5) *ibid.* 11, 16. 6) Lit. *which he wrought.* 7) Lit. *and he commanded us to place it.* 8) v. p. 2, note 1.

Say the following whilst winding the "רְצוּעָה" thrice round the middle finger:

1 וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם, וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט, וּבְחֶסֶד וּבְרַחֲמִים. וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה, וְיָדַעַתְּ אֶת־יְיָ:

Some add the following to "מִמִּצְרָיִם".

2 [וִיהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵי חֲשׁוּבָה מִצְוַת הֲנָחַת תְּפִלִּין זוֹ, כְּאִלּוּ קִיַּמְתִּיהָ בְּכָל־פְּרָטֶיהָ וְדִקְדּוּקֶיהָ וְכַוָּנוֹתֶיהָ, וְתַרְיַ״ג מִצְוֹת הַתְּלוּיִם בָּהּ, אָמֵן סֶלָה:

Ex. 13, 1-16

וַיְדַבֵּר יְהוָֹה אֶל־מֹשֶׁה לֵּאמֹר: קַדֶּשׁ־לִי כָל־בְּכוֹר, פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל, בָּאָדָם וּבַבְּהֵמָה. לִי הוּא: וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם, זָכוֹר אֶת־הַיּוֹם הַזֶּה, אֲשֶׁר יְצָאתֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים, כִּי בְּחֹזֶק יָד הוֹצִיא יְהוָֹה אֶתְכֶם מִזֶּה. וְלֹא יֵאָכֵל חָמֵץ: הַיּוֹם אַתֶּם יֹצְאִים. בְּחֹדֶשׁ הָאָבִיב: וְהָיָה כִי־יְבִיאֲךָ יְהוָֹה אֶל־אֶרֶץ הַכְּנַעֲנִי, וְהַחִתִּי וְהָאֱמֹרִי וְהַחִוִּי וְהַיְבוּסִי, אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לָתֶת לָךְ, אֶרֶץ זָבַת חָלָב וּדְבָשׁ. וְעָבַדְתָּ אֶת־הָעֲבֹדָה הַזֹּאת בַּחֹדֶשׁ הַזֶּה: שִׁבְעַת יָמִים תֹּאכַל מַצֹּת. וּבַיּוֹם הַשְּׁבִיעִי חַג לַיהוָֹה: מַצּוֹת יֵאָכֵל אֵת שִׁבְעַת הַיָּמִים. וְלֹא־יֵרָאֶה לְךָ חָמֵץ וְלֹא־יֵרָאֶה לְךָ שְׂאֹר בְּכָל־גְּבֻלֶךָ: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר. בַּעֲבוּר זֶה עָשָׂה יְהוָֹה לִי, בְּצֵאתִי מִמִּצְרָיִם: וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ, וּלְזִכָּרוֹן בֵּין עֵינֶיךָ, לְמַעַן תִּהְיֶה תּוֹרַת יְהוָֹה בְּפִיךָ, כִּי בְּיָד חֲזָקָה, הוֹצִאֲךָ יְהוָֹה מִמִּצְרָיִם: וְשָׁמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ. מִיָּמִים יָמִימָה: וְהָיָה, כִּי־יְבִאֲךָ יְהוָֹה אֶל־אֶרֶץ הַכְּנַעֲנִי, כַּאֲשֶׁר נִשְׁבַּע לְךָ וְלַאֲבֹתֶיךָ. וּנְתָנָהּ לָךְ: וְהַעֲבַרְתָּ כָל־פֶּטֶר־רֶחֶם לַיהוָֹה. וְכָל־פֶּטֶר | שֶׁגֶר בְּהֵמָה, אֲשֶׁר יִהְיֶה לְךָ הַזְּכָרִים, לַיהוָֹה: וְכָל־פֶּטֶר חֲמֹר תִּפְדֶּה בְשֶׂה, וְאִם־לֹא תִפְדֶּה וַעֲרַפְתּוֹ. וְכֹל בְּכוֹר אָדָם, בְּבָנֶיךָ תִּפְדֶּה: וְהָיָה, כִּי־יִשְׁאָלְךָ בִנְךָ מָחָר לֵאמֹר, מַה־זֹּאת. וְאָמַרְתָּ אֵלָיו, בְּחֹזֶק יָד הוֹצִיאָנוּ יְהוָֹה מִמִּצְרַיִם, מִבֵּית עֲבָדִים: וַיְהִי כִּי־הִקְשָׁה פַרְעֹה לְשַׁלְּחֵנוּ, וַיַּהֲרֹג יְהוָֹה כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מִבְּכֹר אָדָם וְעַד־בְּכוֹר בְּהֵמָה. עַל־כֵּן אֲנִי זֹבֵחַ לַיהוָֹה כָּל־פֶּטֶר רֶחֶם הַזְּכָרִים, וְכָל־בְּכוֹר בָּנַי אֶפְדֶּה: וְהָיָה לְאוֹת עַל־יָדְכָה, וּלְטוֹטָפֹת בֵּין עֵינֶיךָ. כִּי בְּחֹזֶק יָד, הוֹצִיאָנוּ יְיָ מִמִּצְרָיִם:]

The Tefillin should be touched with the Tallit while the following Blessing is said:

3 בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה:

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1) The three coils should be made, one around the middle phalanx, and the other two round the lower phalanx. 2) The Mishnah Berurah (on Orach Chayim 555, 1) is of the opinion that this should not be said, as it is forbidden to study the Torah during the whole day of Tisha B'av. 3) This blessing should be said, as it was omitted in the morning.

Say the following whilst winding the "Retsuah" thrice round the middle finger:

Indeed I will betroth you unto me for ever; indeed I will betroth you unto me in righteousness and in judgment, in kindness and in mercy; indeed I will betroth you unto me with faithfulness, and you shall know the Lord.

Some add the following to "out of Egypt":

O may it be thy will, O Lord our God and God of our fathers, that this precept of laying Tefillin be considered as if I fulfilled it with all its specification, details and intentions, as well as the six hundred and thirteen commandments that are connected with it. Amen, Selah!

Ex. 13, 1-16.

And the Lord spoke to Moses, saying: "Sanctify to me every first-born, everything that first opens the womb among the children of Israel, both of man and of beast, it is mine." And Moses said to the people: "Remember this day, in which you came out of Egypt, out of a house of slavery, for by a strong hand the Lord brought you out from this place, therefore no leavened bread must be eaten. This day you are going forth, in the month of Aviv.[1] And it shall be when the Lord shall bring you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey; you shall keep this service in this month. Seven days you shall eat unleavened bread, and on the seventh day (there) shall be a feast to the Lord. Unleavened bread shall be eaten for seven days, and no leaven bread shall be seen with you, indeed no leaven shall be seen with you in any of your borders. And you shall tell your son on that day: 'It is because of what the Lord did for me when I came out of Egypt.' And it shall be to you as a sign on your hand and as a memorial between your eyes, that the Law of the Lord may be fluent[2] with you, for with a strong hand the Lord brought you out of Egypt. You shall (therefore) keep this ordinance at its appointed time from year to year. And it shall come to pass, when the Lord shall bring you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you. You shall set apart to the Lord all that first opens the womb; all the firstlings of your cattle that are males, which you will have, shall be the Lord's. And every firstling of an ass you shall redeem with a lamb, and if you will not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem. And when your son will ask you in time to come: 'What is this?'[3] You shall say to him: 'By strength of hand the Lord brought us out of Egypt, from the house of slavery. And when Pharaoh was continually obstinate in letting us go, the Lord slew every first-born in the land of Egypt, both the first-born of man as well as the first-born of beast; that is why I sacrifice to the Lord all the males that first open the womb, but every first-born of my sons I redeem.' And it shall be for a sign on your hand, and for frontlets between your eyes, for with a strong hand the Lord brought us out of Egypt."

The Tefillin should be touched with the Tallit while the following Blessing is said:

Blessed art thou, O Lord our God, King of the universe, who crownest Israel with glory!

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1) *i.e.* the month of Nisan. 2) Lit. *that the Law of the Lord may be in your mouth.*
3) *i.e.* what is the meaning of this precept?

[1] *Some read the following in order to fulfil the commandment of* "וּרְאִיתֶם אֹתוֹ".

וְאֵל מֶלֶךְ נֶאֱמָן:

DEUT. 6, 4–9

שְׁמַע יִשְׂרָאֵל יְהֹוָה אֱלֹהֵינוּ יְהֹוָה אֶחָד:

The following verse is said in an undertone:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ אֵת יְהֹוָה אֱלֹהֶיךָ. בְּכָל־לְבָבְךָ, וּבְכָל־נַפְשְׁךָ, וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם. בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

DEUT. 11, 13–21

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם. לְאַהֲבָה אֶת־יְהֹוָה אֱלֹהֵיכֶם, וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ, יוֹרֶה וּמַלְקוֹשׁ. וְאָסַפְתָּ דְגָנֶךָ וְתִירשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ. וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם. וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהֹוָה בָּכֶם, וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ. וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהֹוָה נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם. וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם. בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם, עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהֹוָה לַאֲבֹתֵיכֶם, לָתֵת לָהֶם. כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

NUM. 15, 37–41

וַיֹּאמֶר יְהֹוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם. וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהֹוָה, וַעֲשִׂיתֶם אֹתָם. וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי. וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהֹוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְהֹוָה אֱלֹהֵיכֶם אֱמֶת:

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[1]) As the precept of reading the *Shema* has already been fulfilled in the morning, it is therefore advisable to read it like reading a portion of the Law, v. also p. קפח, note 2.

[God, faithful King!

DEUT. 6, 4–9

Hear, O Israel, the Lord is our God, the Lord is one!

The following verse is said in an undertone:

Blessed be the name of his glorious Kingdom for ever and ever.

And you shall love the Lord your God with all your heart, with all your soul and with all your might. And these words, which I command you this day, shall be upon your heart. And you shall teach them properly to your children and speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall bind them as a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the door-posts of your house, and upon your gates.

DEUT. 11, 13–21

And it shall come to pass, if you will hearken earnestly to my commandments which I command you this day; to love the Lord your God, and to serve him with all your heart and with all your soul. Then I will grant rain on your land[1] in its season, the first rain and the last rain; and you will gather in your corn, and your wine, and your oil. And I will give grass in your field for your cattle, that you may eat and be satisfied. Take heed to yourselves, lest your heart be deceived, and you turn away, and serve other gods, and bow down to them. Then the anger of the Lord will be kindled against you, and he will shut the heaven, that there be no rain, and the earth will not yield its produce; and you will perish quickly from off the good land which the Lord gives you. Therefore lay these my words upon your heart and upon your soul; and you shall bind them as a sign upon your hand, and they shall be for frontlets between your eyes. And you shall teach them to your children, to speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them upon the door-posts of your house and upon your gates. In order that your days, and the days of your children may be multiplied, upon the land which the Lord swore to your fathers to give to them, as the days of heaven are upon the earth.

NUM. 15, 37–41

And the Lord spoke to Moses, saying: "Speak to the children of Israel, and tell them that they should make for themselves fringes[2] on the corners of their garments, throughout their generations; and they shall put on the fringe of each corner a thread of blue. And they shall be to you as fringes,[2] and you shall look upon them[2] and remember all the commandments of the Lord, and do them; and do not follow after your heart and after your eyes,[3] by which you go astray. In order that you shall remember and do all my commandments, and be holy to your God. I am the Lord your God who brought you out of the land of Egypt, to be your[2] God! I am the Lord your God of truth!"].

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1) Lit. *And I will grant the rain of your land.* 2) The plural form replaces the singular of the original. 3) v. p. 4, note 2.

* *Some say the following to* "כָּאָמוּר"

Ex. 30, 17–21

[וַיְדַבֵּר יְהוָֹה אֶל־מֹשֶׁה לֵּאמֹר: וְעָשִׂיתָ כִּיּוֹר נְחֹשֶׁת, וְכַנּוֹ נְחֹשֶׁת לְרָחְצָה. וְנָתַתָּ אֹתוֹ בֵּין־אֹהֶל מוֹעֵד וּבֵין הַמִּזְבֵּחַ, וְנָתַתָּ שָׁמָּה מָיִם: וְרָחֲצוּ אַהֲרֹן וּבָנָיו מִמֶּנּוּ אֶת־יְדֵיהֶם וְאֶת־רַגְלֵיהֶם: בְּבֹאָם אֶל־אֹהֶל מוֹעֵד, יִרְחֲצוּ־מַיִם וְלֹא יָמֻתוּ. אוֹ בְגִשְׁתָּם אֶל־הַמִּזְבֵּחַ לְשָׁרֵת, לְהַקְטִיר אִשֶּׁה לַיהוָֹה: וְרָחֲצוּ יְדֵיהֶם וְרַגְלֵיהֶם וְלֹא יָמֻתוּ. וְהָיְתָה לָהֶם חָק־עוֹלָם, לוֹ וּלְזַרְעוֹ לְדֹרֹתָם:

תרומת הדשן

Lev. 6, 1–6

וַיְדַבֵּר יְיָ אֶל־מֹשֶׁה לֵּאמֹר: צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר, זֹאת תּוֹרַת הָעֹלָה. הִוא הָעֹלָה, עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר, וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ: וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן, אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ. וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ: וּפָשַׁט אֶת־בְּגָדָיו, וְלָבַשׁ בְּגָדִים אֲחֵרִים. וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר: וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תּוּקַד־בּוֹ לֹא תִכְבֶּה, וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר. וְעָרַךְ עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים: אֵשׁ, תָּמִיד, תּוּקַד עַל־הַמִּזְבֵּחַ לֹא תִכְבֶּה:

פרשת התמיד

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּרַחֵם עָלֵינוּ, וְתִמְחָל־לָנוּ עַל־כָּל־חַטֹּאתֵינוּ, וּתְכַפֶּר־לָנוּ עַל־כָּל־עֲוֹנוֹתֵינוּ, וְתִסְלַח לְכָל־פְּשָׁעֵינוּ, וְתִבְנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ. וְנַקְרִיב לְפָנֶיךָ קָרְבַּן הַתָּמִיד שֶׁיְּכַפֵּר בַּעֲדֵנוּ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ, עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ, מִפִּי כְבוֹדֶךָ כָּאָמוּר:]

Num. 28, 1–8

וַיְדַבֵּר יְהוָֹה אֶל־מֹשֶׁה לֵּאמֹר: צַו אֶת־בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם. אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי, רֵיחַ נִיחֹחִי, תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ: וְאָמַרְתָּ לָהֶם, זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַיהוָֹה. כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם, שְׁנַיִם לַיּוֹם, עֹלָה תָמִיד: אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר. וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם: וַעֲשִׂירִית הָאֵיפָה, סֹלֶת לְמִנְחָה. בְּלוּלָה, בְּשֶׁמֶן כָּתִית רְבִיעִת הַהִין: עֹלַת תָּמִיד. הָעֲשֻׂיָה בְּהַר סִינַי, לְרֵיחַ נִיחֹחַ, אִשֶּׁה לַיהוָֹה: וְנִסְכּוֹ רְבִיעִת הַהִין, לַכֶּבֶשׂ הָאֶחָד. בַּקֹּדֶשׁ, הַסֵּךְ, נֶסֶךְ שֵׁכָר לַיהוָֹה: וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי, תַּעֲשֶׂה בֵּין הָעַרְבָּיִם. כְּמִנְחַת הַבֹּקֶר וּכְנִסְכּוֹ תַּעֲשֶׂה, אִשֵּׁה, רֵיחַ נִיחֹחַ לַיהוָֹה:

Lev. 1, 11

וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה, לִפְנֵי יְהוָֹה. וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ, עַל־הַמִּזְבֵּחַ סָבִיב:

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* עיין במ"א ובמשנה ברורה הלכות ת"ב סי׳ תקנד סעיף ד׳.

Some say the following to "as it is said."

Ex. 30, 17–21.

[And the Lord spoke to Moses, saying: "You shall make a bronze layer with a bronze base for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it. And Aaron and his sons shall wash their hands and their feet from it. When they go into the tent of meeting, or when they come near the altar to minister, to burn an offering by fire to the Lord, they shall wash with water, lest they die. Indeed, they must wash their hands and their feet, lest they die; and it shall be a statute for ever to them, for him and his descendants, throughout their generations."

Lev. 6, 1–6.

And the Lord spoke to Moses, saying: "Command Aaron and his sons, saying: 'This is the law of the Burnt-offering; it is that which goes up on its firewood upon the altar all night until the morning, and the fire of the altar shall be kept burning on it. And the priest shall put on his linen garment, and put his linen breeches upon his body, and he shall take up the ashes to which the fire has consumed the Burnt-offering on the altar, and put them beside the altar. Then he shall put off his garments, and carry forth the ashes outside the camp to a clean place. And the fire on the altar shall be kept burning on it, it shall not go out; the priest shall burn wood on it every morning, and he shall lay the Burnt-offering in order upon it, and shall burn on it the fat of the Peace-offerings. Fire shall be kept burning upon the altar continually; it shall not go out.'"

May it be thy will, O Lord our God and God of our fathers, to have mercy on us and pardon us for all our sins, atone for us all our iniquities, forgive all our transgressions and rebuild the Temple speedily in our days, so that we may offer before thee the Daily burnt-offering to atone for us, as thou hast prescribed for us in thy Law, through Moses thy servant, by command of thy glory, as it is said:]

Num. 28, 1–8.

And the Lord spoke to Moses, saying: "Command the children of Israel, and say to them, 'My offering by fire, (which is) my pleasing odour, you shall observe to offer to me in its due season!' And you shall say to them: 'This is the Fire-offering which you shall offer to the Lord, two perfect yearling male lambs as a continual Burnt-offering per day. The one lamb you shall offer in the morning, and the other lamb you shall offer at twilight. And the tenth part of an ephah[1] of fine flour for a Meal-offering, mingled with the fourth part of a hin[2] of crushed olive oil. It is a continual Burnt-offering which was ordained on Mount Sinai for pleasing odour, a Fire-offering to the Lord. And its Drink-offering shall be a fourth part of a hin[2] for the one lamb, you shall pour out a strong drink unto the Lord in the Holy Place. And the other lamb you shall offer at twilight, like the Meal-offering of the morning, and as its Drink-offering you shall offer it (as) an offering made by fire, of a pleasant odour to the Lord.'"

Lev. 1, 11.

And he shall slaughter it on the north-side of the altar before the Lord; and Aaron's sons, the priests, shall sprinkle its blood over the circuit of the altar.

1) About one-ninth of a bushel (English). 2) *i.e.* five quarts (English).

Some add the following to "וְעָמַדְנוּ עַל מַעֲמָדוֹ" p. קצג

נִיהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּהֵי אֲמִירָה זוֹ, חֲשׁוּבָה וּמְקֻבֶּלֶת וּמְרֻצָּה לְפָנֶיךָ, כְּאִלּוּ הִקְרַבְנוּ קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ, וּבִמְקוֹמוֹ וּכְהִלְכָתוֹ: אַתָּה הוּא יְיָ אֱלֹהֵינוּ, שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קְטֹרֶת הַסַּמִּים, בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם. כַּאֲשֶׁר צִוִּיתָ אוֹתָם עַל־יְדֵי מֹשֶׁה נְבִיאֶךָ, כַּכָּתוּב בְּתוֹרָתֶךָ:

Ex. 30, 34–36, 30, 7–8

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה. קַח־לְךָ סַמִּים, נָטָף ׀ וּשְׁחֵלֶת וְחֶלְבְּנָה, סַמִּים וּלְבֹנָה זַכָּה. בַּד בְּבַד יִהְיֶה: וְעָשִׂיתָ אֹתָהּ קְטֹרֶת, רֹקַח מַעֲשֵׂה רוֹקֵחַ. מְמֻלָּח טָהוֹר קֹדֶשׁ: וְשָׁחַקְתָּ מִמֶּנָּה הָדֵק, וְנָתַתָּה מִמֶּנָּה לִפְנֵי הָעֵדֻת בְּאֹהֶל מוֹעֵד, אֲשֶׁר אִוָּעֵד לְךָ שָׁמָּה. קֹדֶשׁ קָדָשִׁים תִּהְיֶה לָכֶם: וְנֶאֱמַר. וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים. בַּבֹּקֶר בַּבֹּקֶר, בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה: וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת, בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה. קְטֹרֶת תָּמִיד, לִפְנֵי יְהוָֹה לְדֹרֹתֵיכֶם:

Ker. 6a, Y. Yoma 4, 5

תָּנוּ רַבָּנָן, פִּטּוּם הַקְּטֹרֶת כֵּיצַד. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וּשְׁמוֹנָה מָנִים, הָיוּ בָהּ. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה, כְּמִנְיַן יְמוֹת הַחַמָּה. מָנֶה לְכָל יוֹם, פְּרַס בְּשַׁחֲרִית, וּפְרַס בֵּין הָעַרְבָּיִם. וּשְׁלֹשָׁה מָנִים יְתֵרִים שֶׁמֵּהֶם, מַכְנִיס כֹּהֵן גָּדוֹל מְלֹא חָפְנָיו, בְּיוֹם הַכִּפֻּרִים, וּמַחֲזִירָם לְמַכְתֶּשֶׁת בְּעֶרֶב יוֹם הַכִּפֻּרִים, וְשׁוֹחֲקָן יָפֶה יָפֶה, כְּדֵי שֶׁתְּהֵא דַקָּה מִן הַדַּקָּה. וְאַחַד עָשָׂר סַמָּנִים הָיוּ בָהּ, וְאֵלּוּ הֵן. הַצֳּרִי, וְהַצִּפֹּרֶן, הַחֶלְבְּנָה, וְהַלְּבוֹנָה, מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה. מֹר וּקְצִיעָה, שִׁבֹּלֶת נֵרְדְּ, וְכַרְכֹּם, מִשְׁקַל שִׁשָּׁה עָשָׂר, שִׁשָּׁה עָשָׂר מָנֶה. הַקֹּשְׁטְ שְׁנֵים עָשָׂר, וְקִלּוּפָה שְׁלֹשָׁה, וְקִנָּמוֹן תִּשְׁעָה. בֹּרִית כַּרְשִׁינָה תִּשְׁעָה קַבִּין. יֵין קַפְרִיסִין סְאִין תְּלָתָא, וְקַבִּין תְּלָתָא. וְאִם אֵין לוֹ יֵין קַפְרִיסִין, מֵבִיא חֲמַר חִוַּרְיָן עַתִּיק. מֶלַח סְדוֹמִית רֹבַע הַקָּב, מַעֲלֶה עָשָׁן כָּל שֶׁהוּא. רַבִּי נָתָן אוֹמֵר, אַף כִּפַּת הַיַּרְדֵּן כָּל־שֶׁהוּא. וְאִם נָתַן בָּהּ דְּבַשׁ, פְּסָלָהּ. וְאִם חִסַּר אַחַת מִכָּל סַמָּנֶיהָ, חַיָּב מִיתָה:

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר. הַצֳּרִי, אֵינוֹ אֶלָּא שְׂרָף, הַנּוֹטֵף מֵעֲצֵי הַקְּטָף. בֹּרִית כַּרְשִׁינָה לָמָּה הִיא בָאָה, כְּדֵי לְיַפּוֹת בָּהּ אֶת־הַצִּפֹּרֶן, כְּדֵי שֶׁתְּהֵא נָאָה. יֵין קַפְרִיסִין לָמָּה הוּא בָא, כְּדֵי לִשְׁרוֹת בּוֹ אֶת־הַצִּפֹּרֶן, כְּדֵי שֶׁתְּהֵא עַזָּה. וַהֲלֹא מֵי רַגְלַיִם יָפִין לָהּ, אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בָּעֲזָרָה, מִפְּנֵי הַכָּבוֹד:

[1] תַּנְיָא, רַבִּי נָתָן אוֹמֵר. כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר הָדֵק הֵיטֵב, הֵיטֵב הָדֵק, מִפְּנֵי שֶׁהַקּוֹל יָפֶה לַבְּשָׂמִים. פִּטְּמָהּ לַחֲצָאִין, כְּשֵׁרָה. לִשְׁלִישׁ וְלִרְבִיעַ, לֹא שָׁמַעְנוּ. אָמַר רַבִּי יְהוּדָה, זֶה הַכְּלָל. אִם כְּמִדָּתָהּ, כְּשֵׁרָה לַחֲצָאִין. וְאִם חִסַּר אַחַת מִכָּל סַמָּנֶיהָ, חַיָּב מִיתָה:

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1) It is not found in the Talmud that R. Nathan taught this Baraita, but in Ker. 6b it says "These are the words of Abba Jose b. Jochanan."

Some add the following to "we stood at its post" p. 193:

May it be thy will, O Lord our God and God of our fathers, that this saying be favourably accepted before thee, as if we offered the Daily burnt-offering at its appointed time, in its proper place, and according to its rule.

Thou art the Lord our God before whom our forefathers offered the incense of fragrant spices when the Temple was in existence, as thou didst command them through Moses thy prophet, as it is written in thy Law:

Ex. 30, 34–36, 30, 7–8.

"And the Lord said to Moses: 'Take for yourself fragrant spices, stacte, onycha and galbanum; fragrant spices and pure frankincense, the same amount of each. And you shall make it into an incense blended (as of) the work of a pharmacist, seasoned with salt, pure (and) holy. And you shall beat some of it very fine, and put (part) of it before the testimony in the tent of meeting where I shall meet with you; it shall be to you most holy' ". And it is said: "And Aaron shall burn the incense of frangrant spices on it;* every morning when he dresses the lamps, he shall burn it. And Aaron shall burn it when he lights the lamps at dusk, a perpetual incense before the Lord throughout your generations."

Ker. 6a, Y. Yoma 4, 5.

The Rabbis have taught: How were the ingredients of frankincense made up? It consisted of three hundred and sixty-eight manehs,[1] three hundred and sixty-five[2] corresponds to the number of days in the solar year, one maneh for each day; half a maneh (of incense was offered) in the morning, and half in the afternoon, and of the three remaining manehs the high priest took his (two) handfuls (into the Holy of Holies) on the Day of Atonement; they were put back in the mortar on the eve of the Day of Atonement and pounded very thoroughly,[3] so that it[4] should be of the very finest (compound); and these are (the following) eleven spices contained therein: The Balm and the Onycha, the Galbanum and Frankincense, each one weighing seventy manehs. Myrrh and Cassia, Spike, Nard and Saffron, each one weighing sixteen manehs; twelve (manehs) of Costus, three (manehs) of Rind and nine (manehs) of Cinnamon; of Lye (obtained from) leek nine kabs,[5] of Cyprus wine three seahs[6] and three kabs, and if he has no Cyprus wine, he may bring old white wine; salt of Sodom[7] a fourth of a kab, and (finally), a minute quantity (of herb) that cause smoke to rise. Rabbi Nathan says: "A minute quantity of Jordan resin was also (added), but, if one adds honey, it disqualifies (the incense), and if he left out any one of its ingredients, he is liable to the penalty of death."[8]

Rabbi Simeon, the son of Gamliel, says: "The Balm is nothing but a resin which exudes from the balsam trees; why was Lye (obtained from) leek put in? In order to improve the Onycha with it, so that it should be beautiful; why was Cyprus wine put in? In order to steep the Onycha in it, so that (the odour) should be more pungent; was not then urine good for that (mixture)? Except urine may not be brought within the enclosure of the Temple court, because of respect."

It has been taught: Rabbi Nathan says: "While he[9] is pounding (the incense, the superintendent) says: 'Pound well, well pound!' Because the (rhythmic) sound is good for the (mixture) of the spices; (if) one compounds half (the quantity of the incense), it is fit for use; (but) we have not heard (whether it was customary to compound) a third or a fourth (of the quantity);" Rabbi Judah said: "The general rule is, if it is (evenly divided) in halves according to its measure, it is fit for use, but if left out any of its ingredients, he is liable to the penalty of death."[8]

1) *i.e.* one hundred, *Maneh* was a weight in gold or silver, equal to one hundred common or sacred shekels. v. Jastrow Dictionary of the Talmud, p. 797. 2) This is also the average length of the Jewish year, if the leap years are taken into consideration. (*cf.* Ker., p. 41 Sonc. P. Ed.). 3) In order to cause fragrance. 4) *i.e.* the incense. 5) *i.e.* one-sixth of a seah. 6) A seah is a third of an ephah; an ephah is about one-ninth of an English bushel. 7) Or sea-salt. 8) By the hand of heaven. 9) *i.e.* the priest. * *i.e.* the altar.

1 תַּנְיָא, בַּר קַפָּרָא אוֹמֵר: אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה, הָיְתָה בָּאָה שֶׁל שִׁירַיִם לַחֲצָאִין. וְעוֹד תָּנֵי בַּר קַפָּרָא. אִלּוּ הָיָה נוֹתֵן בָּהּ קַרְטוֹב שֶׁל דְּבַשׁ, אֵין אָדָם יָכוֹל לַעֲמוֹד מִפְּנֵי רֵיחָהּ. וְלָמָּה אֵין מְעָרְבִין בָּהּ דְּבַשׁ, מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה, כִּי כָל־שְׂאֹר וְכָל־דְּבַשׁ לֹא תַקְטִירוּ מִמֶּנּוּ, אִשֶּׁה לַיְיָ:

יְיָ צְבָאוֹת עִמָּנוּ. מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה: Ps. 46.8.12

יְיָ צְבָאוֹת. אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ: ib. 84.13

יְיָ, הוֹשִׁיעָה. הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ: ib. 20.10

אַתָּה | סֵתֶר לִי, מִצַּר תִּצְּרֵנִי. רָנֵּי פַלֵּט תְּסוֹבְבֵנִי, סֶלָה: ib. 32.7

וְעָרְבָה לַיְיָ, מִנְחַת יְהוּדָה וִירוּשָׁלָיִם. כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת: Mal. 3.4

Yoma 33a

אַבַּיֵי הֲוָה מְסַדֵּר סֵדֶר הַמַּעֲרָכָה. מִשְּׁמָא דִגְמָרָא וַאֲלִבָּא דְאַבָּא שָׁאוּל. מַעֲרָכָה גְדוֹלָה, קוֹדֶמֶת לְמַעֲרָכָה שְׁנִיָּה שֶׁל־קְטֹרֶת. וּמַעֲרָכָה שְׁנִיָּה שֶׁל־קְטֹרֶת, קוֹדֶמֶת לְסִדּוּר שְׁנֵי גִזְרֵי עֵצִים. וְסִדּוּר שְׁנֵי גִזְרֵי עֵצִים, קוֹדֵם לְדִשּׁוּן מִזְבֵּחַ הַפְּנִימִי. וְדִשּׁוּן מִזְבֵּחַ הַפְּנִימִי, קוֹדֵם לַהֲטָבַת חָמֵשׁ נֵרוֹת. וַהֲטָבַת חָמֵשׁ נֵרוֹת, קוֹדֶמֶת לְדַם הַתָּמִיד. וְדַם הַתָּמִיד, קוֹדֵם לַהֲטָבַת שְׁתֵּי נֵרוֹת. וַהֲטָבַת שְׁתֵּי נֵרוֹת, קוֹדֶמֶת לִקְטֹרֶת. וּקְטֹרֶת, קוֹדֶמֶת לְאֵבָרִים. וְאֵבָרִים לְמִנְחָה, וּמִנְחָה לַחֲבִתִּין, וַחֲבִתִּין לִנְסָכִין, וּנְסָכִין לְמוּסָפִין, וּמוּסָפִין לְבָזִיכִין, וּבָזִיכִין קוֹדְמִין לְתָמִיד שֶׁל־בֵּין הָעַרְבָּיִם. שֶׁנֶּאֱמַר, וְעָרַךְ עָלֶיהָ הָעֹלָה, וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים: עָלֶיהָ הַשְׁלֵם כָּל־הַקָּרְבָּנוֹת כֻּלָּם:

תפלת רבי נחוניא בן הקנה

אָנָּא, בְּכֹחַ, גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה.

קַבֵּל רִנַּת עַמְּךָ, שַׂגְּבֵנוּ, טַהֲרֵנוּ, נוֹרָא.

נָא, גִבּוֹר, דוֹרְשֵׁי יִחוּדְךָ, כְּבָבַת שָׁמְרֵם.

בָּרְכֵם, טַהֲרֵם, רַחֲמֵם, צִדְקָתְךָ, תָּמִיד גָּמְלֵם.

חֲסִין קָדוֹשׁ, בְּרֹב טוּבְךָ, נַהֵל עֲדָתֶךָ.

יָחִיד גֵּאֶה, לְעַמְּךָ פְּנֵה, זוֹכְרֵי קְדֻשָּׁתֶךָ.

שַׁוְעָתֵנוּ קַבֵּל, וּשְׁמַע צַעֲקָתֵנוּ, יוֹדֵעַ תַּעֲלֻמוֹת.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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1) It is not found in the Talmud that Bar Kappara taught this Baraita. The Tos. on "ד"ה מותר" (Shav. 10b) verifies this by saying according to what is written in the "מחזורים" (but not in the Talmud). 2) v. Y. Ber. ch. 5, 1.

It has been taught: Bar Kappara[1] says: "Once in sixty or seventy years (the required amount) having come from the remnant (of the frankincense, it was prepared) in halves."[2] And one thing more Bar Kappara taught:[3] "Had one put in it a kartuv[4] of honey, no one could have endured it because of its odour; and why is no honey mixed with it? Because the Law says: 'For you shall burn no leaven nor any honey as an offering by fire to the Lord.' "[5]

The Lord of hosts is with us, the God of Jacob is our stronghold for time everlasting.
O Lord of hosts, happy is the man who trusts in thee.
O Lord, save (us); may the King answer us on the day when we call.
Thou art a hiding place for me, thou preservest me from the foe; thou dost encompass me with songs of deliverance, for time everlasting.
Then will the offering of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former years.

YOMA 33a.

Abaye was recounting the order of the (priestly) functions in the name of tradition,[6] and according to Abba Saul: The large pile (of wood) comes before the second pile (as fuel) for the incense, and the second pile (used as fuel) for the incense precedes the placing of the two logs of wood (on top of the large pile), and the order of laying the two logs of wood precedes the removing of the ashes from the inner altar, and the removing of the ashes from the inner altar precedes the trimming of the five lamps, and the trimming of the five lamps precedes the blood[7] of the continual offering, and the blood of the continual offering precedes the trimming of the two lamps; the trimming of the two lamps precedes the incense (offering), and the incense (offering) precedes the (smoking of the) limbs,[8] the (smoking of the) limbs (come) before the Meal-offering, and the Meal-offering (comes) before the (offering of the) Pancakes; the (offering of the) Pancakes (come) before the Libations, and the Libations (come) before the Additional-offering[9] (of frankincense), and the Additional-offering (of frankincense come) before the (removal of the) Dishes (containing the frankincense), and the (removal of the) Dishes (of frankincense) precedes the continual Afternoon-offering, as it says[10]: "And he shall lay the Burnt-offering in order upon it, and shall burn on it the fat of the Peace-offering;"[11] with this (sacrifice) all the offerings were completed.

We beseech thee, release the captive (Israelites) by the greatness of thy right hand; accept the chanting-prayer of thy people, strengthen us, (and) purify us, O Revered One; O Mighty One, pray, guard as the apple of the eye those who seek thy Unity; bless them, purify them, have mercy upon them, bestow thy charity upon them continually; O Powerful (and) Holy One, lead thy people in thine abounding goodness; O Exalted One who is Unique, turn to thy people who are mindful of thy holiness. O thou who knowest (our) secret thoughts, accept our prayer and hear our cry.

Blessed be the name of his glorious Kingdom for ever and ever.

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1) He was the son of Eliezer Hakkappar, disciple of R. Judah haNasi. 2) The handfuls of the High Priest on the Day of Atonement amounted to about a half of maneh (v. p. 191, note 1), the remnant each year was about two-and-a-half manehs, and during a period of sixty or seventy years, the remnants accumulated to half the yearly quantity. 3) v. Y. Yoma 4, rule 5. 4) o.v. Kurtub, *i.e.* a small liquid measure, equal to one-sixty-fourth of a log. 5) Lev. 2, 11. 6) Not knowing the reasoning process, *cf.* a. Yoma 14b. 7) *viz.* before the slaughtering of the animal. 8) *viz.* of the continual Morning-offering. 9) That were offered on Sabbaths and Festivals. 10) v. Lev. 6, 5. 11) "שְׁלָמִים" is derived from "שָׁלֵם" "to be complete", *viz.* when they burnt the fat of the Peace-offering, they concluded the offerings of the daily sacrifices.

[רִבּוֹן הָעוֹלָמִים. אַתָּה צִוִּיתָנוּ לְהַקְרִיב קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ, וְלִהְיוֹת כֹּהֲנִים בַּעֲבוֹדָתָם, וּלְוִיִּם בְּדוּכָנָם, וְיִשְׂרָאֵל בְּמַעֲמָדָם. וְעַתָּה בַּעֲוֹנוֹתֵינוּ חָרַב בֵּית הַמִּקְדָּשׁ, וּבָטַל הַתָּמִיד. וְאֵין לָנוּ לֹא כֹהֵן בַּעֲבוֹדָתוֹ, וְלֹא לֵוִי בְּדוּכָנוֹ, וְלֹא יִשְׂרָאֵל בְּמַעֲמָדוֹ. וְאַתָּה אָמַרְתָּ, וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ. לָכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיְּהֵא שִׂיחַ שִׂפְתוֹתֵינוּ. חָשׁוּב וּמְקֻבָּל וּמְרֻצֶּה לְפָנֶיךָ, כְּאִלּוּ הִקְרַבְנוּ קָרְבַּן הַתָּמִיד בְּמוֹעֲדוֹ, וְעָמַדְנוּ עַל מַעֲמָדוֹ:]

Psalm for the First Day of the Week

הַיּוֹם יוֹם רִאשׁוֹן בְּשַׁבָּת, שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

PSALM 24

לְדָוִד מִזְמוֹר, לַיהוָֹה הָאָרֶץ וּמְלוֹאָהּ. תֵּבֵל וְיֹשְׁבֵי בָהּ: כִּי־הוּא עַל־יַמִּים יְסָדָהּ. וְעַל־נְהָרוֹת יְכוֹנְנֶהָ: מִי־יַעֲלֶה בְהַר יְהוָֹה. וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר־לֵבָב, אֲשֶׁר | לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי. וְלֹא נִשְׁבַּע לְמִרְמָה: יִשָּׂא בְרָכָה מֵאֵת יְהוָֹה. וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דּוֹר דֹּרְשָׁו. מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה: שְׂאוּ שְׁעָרִים | רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם. וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה מֶלֶךְ הַכָּבוֹד, יְהוָֹה עִזּוּז וְגִבּוֹר. יְהוָֹה גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים | רָאשֵׁיכֶם, וּשְׂאוּ פִּתְחֵי עוֹלָם. וְיָבֹא מֶלֶךְ הַכָּבוֹד: *Reader* מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד, יְהוָֹה צְבָאוֹת. הוּא מֶלֶךְ הַכָּבוֹד, סֶלָה:

Mourner's Kaddish, p. קצד

Psalm for the Third Day of the Week

הַיּוֹם יוֹם שְׁלִישִׁי בְּשַׁבָּת, שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

PSALM 82.

מִזְמוֹר לְאָסָף, אֱלֹהִים נִצָּב בַּעֲדַת־אֵל. בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט: עַד מָתַי תִּשְׁפְּטוּ־עָוֶל. וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה: שִׁפְטוּ־דַל וְיָתוֹם. עָנִי וָרָשׁ הַצְדִּיקוּ: פַּלְּטוּ־דַל וְאֶבְיוֹן. מִיַּד רְשָׁעִים הַצִּילוּ: לֹא יָדְעוּ | וְלֹא יָבִינוּ, בַּחֲשֵׁכָה יִתְהַלָּכוּ. יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ: אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם. וּבְנֵי עֶלְיוֹן כֻּלְּכֶם: אָכֵן כְּאָדָם תְּמוּתוּן. וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ: *Reader* קוּמָה אֱלֹהִים שָׁפְטָה הָאָרֶץ. כִּי־אַתָּה תִנְחַל בְּכָל־הַגּוֹיִם:

Mourner's Kaddish, p. קצד

Sovereign of the worlds! Thou hast commanded us to offer the Daily burnt-offering at its appointed time, with the priests present at their service, the Levites singing[1] and the Israelites at their posts,[2] and now, through our sins, the Temple is destroyed, the Continual-offering is abolished, and we have neither priest (present) at his service, nor Levite singing, nor an Israelite at his post, but thou didst say: "That we may render (the prayer of) our lips for (the sacrifice of) bullocks!"[3] Therefore, may it be thy will, O Lord our God and God of our fathers, that the uttering of our lips may be favourably regarded and accepted by thee as if we offered the Daily burnt-offering at its appointed time, and (as if) we stood at its post.

Psalm for the First Day of the Week

This is the First Day of the Week, on which the Levites in the Temple used to say:

PSALM 24.

A Psalm of David: The earth and its entirety belongs to the Lord, the world and those who dwell therein. For he has founded it upon the seas, and established it upon rivers. Who may ascend the mountain of the Lord, and who may stand in his holy place? He that has clean hands and a pure heart, who has not taken my name in vain, and has not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. Such is the generation of those who seek him, who seek thy presence, O (God of) Jacob, for time everlasting. Lift up your heads, O Gates! Indeed, be lifted up, O everlasting doors, and let the King of Glory enter. Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle! Lift up your heads, O Gates! Indeed, lift up the everlasting doors, and let the King of Glory enter. Who is this King of Glory? The Lord of hosts! He is the King of Glory for time everlasting.

Mourner's Kaddish, p. 194

Psalm for the Third Day of the Week

This is the Third Day of the Week, on which the Levites in the Temple used to say:

PSALM 82.

A Psalm of Asaph: God takes his stand in the divine assembly; in the midst of the judges he gives judgment. "How long will you judge unjustly, and for ever show partiality toward the wicked? Judge the lowly and the orphan! Deal justly with the poor and the destitute. Rescue the lowly and the needy; deliver them from the hand of the wicked. They have neither knowledge nor sense, they walk about in darkness; all the foundations of the earth are shaken. I thought you were godly beings, and all of you sons of the Most High! Nevertheless, you shall die like men, and fall like any prince." Arise, O God, judge the earth, for thou shalt possess all the nations.

Mourner's Kaddish, p. 194

1) Lit. *and the Levites on their platform.* 2) *i.e.* a division of popular representatives were delegated to accompany the daily service in the Temple with prayer, and also to the divisions of the priests and Levites (v. Taan., 4, 2). 3) v. Hos. 14, 3.

Psalm for the Fifth Day of the Week

הַיּוֹם יוֹם חֲמִישִׁי בְּשַׁבָּת, שֶׁבּוֹ הַלְוִיִּם הָיוּ אוֹמְרִים בַּמִּקְדָּשׁ:

Psalm 81

לַמְנַצֵּחַ עַל־הַגִּתִּית לְאָסָף: הַרְנִינוּ לֵאלֹהִים עוּזֵּנוּ. הָרִיעוּ לֵאלֹהֵי יַעֲקֹב: שְׂאוּ־זִמְרָה וּתְנוּ־תֹף. כִּנּוֹר נָעִים עִם־נָבֶל: תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר. בַּכֶּסֶה לְיוֹם חַגֵּנוּ: כִּי חֹק לְיִשְׂרָאֵל הוּא. מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב: עֵדוּת ׀ בִּיהוֹסֵף שָׂמוֹ, בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם. שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע: הֲסִירוֹתִי מִסֵּבֶל שִׁכְמוֹ. כַּפָּיו מִדּוּד תַּעֲבֹרְנָה: בַּצָּרָה קָרָאתָ וָאֲחַלְּצֶךָּ, אֶעֶנְךָ בְּסֵתֶר רַעַם. אֶבְחָנְךָ עַל־מֵי מְרִיבָה סֶלָה: שְׁמַע עַמִּי וְאָעִידָה בָּךְ. יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי: לֹא־יִהְיֶה בְךָ אֵל זָר. וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר: אָנֹכִי ׀ יְהוָֹה אֱלֹהֶיךָ, הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם. הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ: וְלֹא־שָׁמַע עַמִּי לְקוֹלִי. וְיִשְׂרָאֵל לֹא־אָבָה לִי: וָאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּם. יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם: לוּ עַמִּי שֹׁמֵעַ לִי. יִשְׂרָאֵל בִּדְרָכַי יְהַלֵּכוּ: כִּמְעַט אוֹיְבֵיהֶם אַכְנִיעַ, וְעַל־צָרֵיהֶם אָשִׁיב יָדִי: מְשַׂנְאֵי יְהוָֹה יְכַחֲשׁוּ־לוֹ. וִיהִי עִתָּם לְעוֹלָם: *Reader* וַיַּאֲכִילֵהוּ מֵחֵלֶב חִטָּה. וּמִצּוּר דְּבַשׁ אַשְׂבִּיעֶךָ:

Mourner's Kaddish

Mourner [1] יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְּכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן, *Cong. & Mourner* יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourner יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא *Cong. & Mourner* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Mourner יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner. עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

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[1]) v. A.S. p. ג׳ note 2.

Psalm for the Fifth Day of the Week

This is the Fifth Day of the Week, on which the Levites in the Temple used to say:

PSALM 81

For the Conductor over the Gittit, by Asaph: Sing aloud to God our strength; shout joyfully to the God of Jacob. Take up the melody and sound the drum, the pleasant harp and the lute. Blow the Shofar on the New Moon, at the distinguished (month[1]) of our festival. For it is a statute for Israel, an ordinance of the God of Jacob. He made it a decree in (the time of) Joseph, when he went forth over the land of Egypt; I heard a language that I did not know. I removed his shoulder from the burden; his hands were freed from the burden-basket. When in trouble you called, and I delivered you, I (even) answered you in the secret place of thunder; I tested you at the waters of Meribah, Selah! Hear, my people, while I warn you! O Israel, if you but listen to me! There shall be no strange god among you, nor shall you bow down to a foreign god. I am the Lord your God who brought you out of Egypt; pray, and I will grant it.[2] But my people did not listen to my voice, and Israel would have none of me. So I let them go after the stubbornness of their heart, that they might walk in their own counsels. If only my people would listen to me, (if) Israel would walk in my ways! I would soon subdue their enemies, and turn my hand against their oppressors. Those who hate the Lord should come cringing before him, and their fate would last for ever. And I will feed you[3] with the finest of the wheat, and with honey from the rock would I satisfy you.

Mourner's Kaddish

Mourner: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will, and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Mourner:* "Amen! May his great name be blessed for ever and to all eternity!"

Mourner: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Mourner:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Mourner:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Mourner: May there be abundant peace from heaven, and life for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Mourner: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

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1) *cf.* Jastrow on ״כֶּסֶא״. 2) Lit. *open your mouth wide and I will fill it.* 3) Lit. *and he will feed him.*

In some Congregations the following Hymns are said after the Psalm of the Day:

שיר היחוד ליום ראשון

The verses are said alternately by the Reader and Congregation:

וְאָשִׁירָה וַאֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי. הָאֱלֹהִים הָרוֹעֶה אוֹתִי מֵעוֹדִי:
עַד הַיּוֹם הַזֶּה הֶחֱזַקְתָּ בְּיָדִי. חַיִּים וָחֶסֶד עָשִׂיתָ עִמָּדִי:
בָּרוּךְ יְיָ וּבָרוּךְ שֵׁם כְּבוֹדוֹ. כִּי עַל עַבְדּוֹ הִפְלִיא חַסְדּוֹ:
אֱלֹהֵי מָרוֹם בַּמָּה אֲקַדֵּם. וּבַמָּה אִכַּף לֵאלֹהֵי קֶדֶם:
אִלּוּ הָרִים לְמַעֲרָכָה. וְכָל עֲצֵי לְבָנוֹן בַּכֹּל עֲרוּכָה:
וְאִם כָּל בְּהֵמוֹת וְחַיּוֹת קְרוּצִים. נְתָחִים עֲרוּכִים עַל הָעֵצִים:
וְאַף זָוִיּוֹת מִזְבֵּחַ מְבוּסִים. דָּם כְּמַיִם לַיָּם מְכַסִּים:
וְכַחוֹל סֹלֶת דָּשֵׁן וְשָׁמֵן. בָּלוּל בְּרִבְבוֹת נַחֲלֵי שֶׁמֶן:
וּלְאַזְכָּרָה לְבוֹנָה וְסַמִּים. וְלִקְטֹרֶת כָּל רָאשֵׁי בְשָׂמִים:
וְאִלּוּ נֵרוֹת עַל הַמְּנוֹרוֹת. יִהְיוּ מְאִירוֹת כִּשְׁנֵי הַמְּאוֹרוֹת:
וּכְהַרְרֵי אֵל לֶחֶם הַפָּנִים. עַל שֻׁלְחָנוֹת עֲרוּכִים בִּפְנִים:
וְיַיִן כְּמִטַר הַשָּׁמַיִם. וְשֵׁכָר לְנֶסֶךְ כְּעֵינוֹת מָיִם:
וְאִלּוּ כָּל בְּנֵי אָדָם כֹּהֲנִים. לְוִיִּם מְשׁוֹרְרִים בִּכְנַף רְנָנִים:
וְכָל עֲצֵי עֵדֶן וְכָל עֲצֵי יְעָרִים. כִּנּוֹרוֹת וּנְבָלִים לַשָּׁרִים:
וְכָל בְּנֵי אֱלֹהִים בְּקוֹל תְּרוּעָתָם. וְהַכּוֹכָבִים מִמְּסִלּוֹתָם:
1 וְכָל הַלְּבָנוֹן עוֹלָה כָלָה. אֵין דֵּי בָעֵר וְאֵין דֵּי עוֹלָה:
הֵן בְּכָל אֵלֶּה אֵין דֵּי לַעֲבוֹד. וְאֵין דֵּי לְקַדֵּם אֵל הַכָּבוֹד:
כִּי נִכְבַּדְתָּ מְאֹד מַלְכֵּנוּ. וּבַמֶּה נִכַּף לַאֲדוֹנֵנוּ:
אָמְנָם לֹא יוּכְלוּ כַּבְּדֶךָ כָּל חַי. אַף כִּי אֲנִי עַבְדֶּךָ:
וַאֲנִי נִבְזֶה וַחֲדַל אִישִׁים. נִמְאָס בְּעֵינַי וּשְׁפַל אֲנָשִׁים:
וְאֵין לְעַבְדְּךָ כֹּל לְכַבְּדֶךָ. לְהָשִׁיב לְךָ גְּמוּל עַל חֲסָדֶיךָ:
כִּי הִרְבֵּיתָ טוֹבוֹת אֵלָי. כִּי הִגְדַּלְתָּ חַסְדְּךָ עָלָי:
וְרַב שִׁלּוּמִים לְךָ חִיַּבְתִּי. כִּי עָשִׂיתָ טוֹבוֹת אִתִּי:
וְלֹא חִיַּבְתָּ לִי גְּמוּלֶיךָ. כָּל טוֹבָתִי בַּל עָלֶיךָ:
עַל הַטּוֹבוֹת לֹא עֲבַדְתִּיךָ. אַחַת לְרִבֹּא לֹא גְמַלְתִּיךָ:
אִם אָמַרְתִּי אֲסַפְּרָה נָּא כְמוֹ. לֹא יָדַעְתִּי סְפוֹרוֹת לָמוֹ:
וּמָה אָשִׁיב לְךָ וְהַכֹּל שֶׁלָּךְ. לְךָ שָׁמַיִם אַף אֶרֶץ לָךְ:
יַמִּים וְכָל אֲשֶׁר בָּם בְּיָדֶךָ. וְכֻלָּם יִשְׂבְּעוּן מִיָּדֶךָ:
וַאֲנַחְנוּ עַמְּךָ וְצֹאנֶךָ. וַחֲפֵצִים לַעֲשׂוֹת רְצוֹנֶךָ:

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1) o.v. „וְכָל הַלְּבָנוֹן וְחַיָּה כָלָה״.

In some Congregations the following Hymns are said after the Psalm of the Day:

HYMN OF UNITY FOR THE FIRST DAY OF THE WEEK

The verses are said alternately by the Reader and Congregation:

[I will sing and make melody to my God, while I exist; the God who fed me ever since I have been.

Until this day thou hast held me fast by the hand; life and kindness hast thou bestowed on me.

Blessed be the Lord, and blessed be his glorious name; for he has shown his wonderful kindness to his servant.

How shall I come before the Most High God? And how shall I bow before the Eternal God?

If the mountains were an altar, and all the trees of Lebanon were laid thereon (for burning)—

If all tame and wild animals were slaughtered, (and) the (sacrificial) pieces laid on the wood—

Indeed, if the corners of the altar were overspread (with) blood, as the waters cover the sea—

And the rich fine flour (for offerings were as abundant) as sand, (and) mixed with ten thousand rivers of oil—

And frankincense and spices were for a memorial, and incense (containing) all the principal aromatics—

And if the lights on the (golden) candlestick were radiant as the two great luminaries—

And the shew-bread, arranged upon the tables within (the Sanctuary), were like mighty mountains—

And wine (were as plentiful) as the rain of heaven, and strong drink for libations (abundant) as fountains of water—

Indeed, if all the sons of men were priests, (and) Levites chanting like winged songsters—

And all the trees of Eden and all the trees of the forest (were transformed into) harps and psalteries for singers—

And all the angelic creatures (gave voice) with the sound of their trumpets, and the stars (likewise) from their courses—

Indeed, (if) all the (cedars of) Lebanon were completely burnt, there would still not be sufficient for the fire, nor beast for the Burnt-offering.

Lo! all these are not enough to serve, and inadequate to appear before the God of glory.

For thou, our King, art exceedingly glorious; how then should we bow down before our Lord?

Verily, none living can (duly), honour thee, how then can I, thy servant?

Indeed, I am despised and least of men, contemptible in mine own eyes, and lowly of men.

And thy servant has naught wherewith to honour thee, to render thanks unto thee for thy kindness.

For thou hast multiplied good things to me, for thou hast increased thy kindness to me.

Indeed, great are the debts I owe thee, for thou hast dealt well with me—

And thou art not obliged to grant me thy reward, all my goodness is but through thee.

(Yet) I have not served thee (in accordance) with the benefits, one in ten thousand I have not (even) repaid thee.

If I say, I will declare their number, I know not how to count them.

And what shall I return to thee, when everything is thine? Thine are the heavens, and the earth also is thine.

The seas and all that are within them are in thy hand, indeed, all of them are satiate from thy hand.

Verily, we are thy people and thy flock, and are desirous to obey thy will.

וְאֵיךְ נַעֲבֹד וְאֵין לְאֵל יָדֵנוּ. וְלִשְׂרֵפַת אֵשׁ בֵּית מִקְדָּשֵׁנוּ:
וְאֵיךְ נַעֲבוֹד וְאֵין זֶבַח וּמִנְחָה. כִּי לֹא בָאנוּ אֶל הַמְּנוּחָה:
וּמַיִם אַיִן לְהַעֲבִיר טֻמְאָה. וַאֲנַחְנוּ עַל אֲדָמָה טְמֵאָה:
שָׂשׂ אָנֹכִי עַל אֲמָרֶיךָ. וַאֲנִי בָאתִי בִּדְבָרֶיךָ:
כִּי כָתוּב לֹא עַל זְבָחֶיךָ. וְעוֹלֹתֶיךָ אוֹכִיחֶךָ:
עַל דְּבַר זֶבַח וְעוֹלֹתֵיכֶם. לֹא צִוִּיתִי אֶת אֲבוֹתֵיכֶם:
מַה שָּׁאַלְתִּי וּמַה דָּרַשְׁתִּי מִמְּךָ. כִּי אִם לְיִרְאָה אוֹתִי:
לַעֲבוֹד בְּשִׂמְחָה וּבְלֵבָב טוֹב. הִנֵּה שְׁמוֹעַ מִזֶּבַח טוֹב:
וְלֵב נִשְׁבָּר מִמִּנְחָה טְהוֹרָה. זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה:
זֶבַח וּמִנְחָה לֹא חָפַצְתָּ. חַטָּאת וְעוֹלָה לֹא שָׁאָלְתָּ:
מִזְבֵּחַ אֶבְנֶה בְּשִׁבְרוֹן לִבִּי. וַאֲשַׁבְּרָה אַף רוּחִי בְּקִרְבִּי:
רוּם לֵב אַשְׁפִּיל וְאֶת רוּם עֵינָי. וְאֶקְרַע לְבָבִי לְמַעַן אֲדֹנָי:
שִׁבְרֵי רוּחִי הֵם זְבָחֶיךָ. יַעֲלוּ לְרָצוֹן עַל מִזְבְּחֶךָ:
וְאַשְׁמִיעַ בְּקוֹל הוֹדָיוֹתֶיךָ. וַאֲסַפְּרָה כָּל נִפְלְאוֹתֶיךָ:
אֲשֶׁר יָדְעָה נַפְשִׁי אַחְבִּירָה. אֲמַלֵּל גְּבוּרוֹת וַאֲדַבֵּרָה:
וּמָה אֶעֱרוֹךְ וְלֹא יָדַעְתִּי מָה. הֲיָכוֹל אוֹכַל דַּבֵּר מְאוּמָה:
כִּי אֵין חֵקֶר לִגְדֻלָּתוֹ. וְגַם אֵין מִסְפָּר לִתְבוּנָתוֹ:
חֲכַם לֵבָב מִי כָמוֹהוּ. שַׂגִּיא כֹחַ לֹא מְצָאנֻהוּ:
עוֹשֶׂה גְדֹלוֹת וְרַב נוֹרָאוֹת. גָּדוֹל אַתָּה וְעוֹשֵׂה נִפְלָאוֹת:
עַד אֵין מִסְפָּר וְעַד אֵין חֵקֶר. וְלֹא נוֹדַע כִּי לֹא יֵחָקֵר:
אֵיזוֹ עַיִן אֲשֶׁר תְּעִידֶךָ. וְאֵיזֶה פֶּה אֲשֶׁר יַגִּידֶךָ:
חַי לֹא רָאֲךָ וְלֵב לֹא יְדָעֲךָ. וְאֵיזֶה שֶׁבַח אֲשֶׁר יַצִּיעֶךָ:
גַּם מְשָׁרְתֶיךָ לֹא רָאוּךָ. וְכָל חַכְמֵי לֵב לֹא מְצָאוּךָ:
אַתָּה לְבַדְּךָ מַכִּיר שִׁבְחֶךָ. וְאֵין זוּלָתְךָ יוֹדֵעַ כֹּחֶךָ:
וְאֵין יוֹדֵעַ בִּלְעָדֶיךָ. שְׁבָחוֹת רְאוּיוֹת לִכְבוֹדֶךָ:
עַל כֵּן תְּבוֹרַךְ כָּרָאוּי לָךְ. כְּפִי קָדְשְׁךָ כְּבוֹדְךָ וְגָדְלָךְ:
וּמִפִּי הַכֹּל בְּכָל אֱיָלוּתָם. כְּפִי מַדָּע אֲשֶׁר אַתָּה חֲנַנְתָּם:
יוֹדוּ פִלְאֲךָ הַשָּׁמַיִם. וִיאַדְּרוּךָ קֹלֹת מַיִם:
וְיָרִיעוּ לְךָ כָּל הָאָרֶץ. יוֹדוּךָ כָּל מַלְכֵי אָרֶץ:
אַף יוֹדוּךָ כָּל הָעַמִּים. וִישַׁבְּחוּךָ כָּל הָאֻמִּים:
כָּל זֶרַע יַעֲקֹב עֲבָדֶיךָ. כִּי עֲלֵיהֶם גָּבְרוּ חֲסָדֶיךָ:
אֶת שֵׁם יְיָ יְהַלְלוּ כֻלָּם. אֵל אֱלֹהִים אֱמֶת וּמֶלֶךְ עוֹלָם:

But how shall we serve (thee), when it is not in our power to do so, and our Temple was burnt with fire?

Indeed, how can we serve, without sacrifice or Meal-offering, since we have not yet come to our rest?

Neither is there water to wash away defilement, while we are on unpurified ground.

(But) I rejoice at thy words, and I have come at thy command—

For it is written[1] "I will not reprove you for your sacrifices and burnt-offerings."

I did not command your ancestors concerning sacrifices and burnt-offerings—

(But) what I have asked and what I have required of you was only to revere me.

To serve with joy and with a good heart, behold, to hearken is better than sacrifice.

And a broken heart (is better) than a pure Meal-offering, the sacrifices of God are a broken spirit.

Sacrifices and Meal-offering thou didst not desire, Sin-offering and Burnt-offering thou hast not asked.

I will build an altar with the broken parts of my heart, and I will even break my spirit within me.

I will humble the haughty heart and the haughtiness of my eyes, and I will rend my heart for the sake of the Lord.

My shattered spirits,[2] they are thy sacrifices, may they be accepted favourably upon thy altar.

Then will I acclaim aloud thy praises, and declare all thy wonders.

That which my soul knows, I will compose in verse, I will speak and proclaim (thy) mighty acts.

But what shall I prepare, when I know naught? Is there anything that I can say?

For there is no searching after his greatness, and even his understanding is beyond measure.

He is wise of heart, who is like him? One surpassing in power we cannot find.

Doing great and tremendous things in abundance, (only) thou art great and workest wonders.

That are beyond measure and even beyond searching, and they are unknown, for they are beyond investigation.

Where is the eye that can testify of thee? And where is the mouth that can speak of thee?

None living has seen thee, and no heart knows thee; indeed, what praise can one submit for thee?

Even thy ministering (angels) have not seen thee, neither have the wise of heart found thee.

Thou alone knowest thy praise, and none besides thee is aware of thy power.

Indeed, none besides thee knows the praises befitting thy glory.

Therefore be thou blessed as it befittest thee, according to thy holiness, thy glory and thy greatness.

And from the mouth of all, with all their strength, according to the knowledge wherewith thou has graciously endowed them.

The heavens shall acknowledge thy wonders, and the voice of the waters shall glorify thee.

And all the earth shall shout unto thee, (and) all the kings of the earth shall thank thee.

Indeed, all the people shall thank thee, and all the nations shall praise thee.

(And) all the descendants of Jacob thy servant, for upon them has thy kindness been great.

All of them shall praise the name of the Lord, God, the true God, and everlasting King.

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1) v. Ps. 50, 8. 2) v. p. 4, note 1.

שיר היחוד ליום שלישי

The verses are said alternately by the Reader and Congregation:

אָמְנָם יָדַעְתִּי כִּי אַתָּה. אֱלֹהֵי יַעֲקֹב כֹּל יָצַרְתָּ:
אַתָּה בוֹרֵא וְלֹא נִבְרֵאתָ. אַתָּה יוֹצֵר וְלֹא נוֹצַרְתָּ:
אַתָּה מֵמִית וְאֶת כֹּל תְּבַלֶּה. אַתָּה מוֹרִיד שְׁאוֹל וְאַף תַּעֲלֶה:
וְנֶאֱמָן לְהַחֲיוֹת מֵתִים אָתָּה. וְעַל יְדֵי נְבִיאֶךָ כֵּן הוֹדַעְתָּ:
וְלֹא תָמוּת אֵל חַי וְלֹא מֻתָּה. מֵעוֹלָם וְעַד עוֹלָם אָתָּה:
מַשְׁבִּיר וּמוֹלִיד וְלֹא נוֹלַדְתָּ. מוֹחֵץ וְרוֹפֵא וְלֹא חָלִיתָ:
מָוֶת וּמַדְוֶה אֵין לְפָנֶיךָ. תְּנוּמָה וְשֵׁנָה אֵין לְעֵינֶיךָ:
הֲלֹא מִקֶּדֶם אֵל חַי אָתָּה. מֵאֲשֶׁר בְּךָ לֹא נִשְׁתַּנֵּיתָ:
וְעַד הָעוֹלָם לֹא תִשְׁתַּנֶּה. וּמֵאֱלָהוּתְךָ לֹא תִתְגַּנֶּה:
חָדָשׁ וְנוֹשָׁן לֹא נִמְצֵאתָ. חִדַּשְׁתָּ כֹּל וְלֹא חֻדַּשְׁתָּ:
לֹא יָחוּלוּ זִקְנָה וּבַחֲרוּת עָלֶיךָ. גַּם שֵׂיבָה וְשַׁחֲרוּת:
וְלֹא חָלוּ בְךָ שִׂמְחָה וָעֶצֶב. וְדִמְיוֹן נוֹצַר וְכָל דְּבַר קֶצֶב:
כִּי לֹא יְסוֹבֵב אוֹתְךָ גֶּשֶׁם. אַף לֹא תִדְמֶה אֶל כָּל נֶשֶׁם:
כָּל הַיְצוּרִים גְּבוּל סְבִבָתָם. אֶל רֵאשִׁיתָם וּלְאַחֲרִיתָם:
כִּי הַבְּרוּאִים בִּגְבוּל שַׂמְתָּם. וְלִימֵי צְבָאָם גְּבוּל הִקַּפְתָּם:
וּלְךָ אֵין גְּבוּל וּלְיָמֶיךָ. וְלִשְׁנוֹתֶיךָ וּלְעַצְמֶךָ:
עַל כֵּן אֵינְךָ צָרִיךְ לַכֹּל. לְיָדְךָ וּלְחַסְדְּךָ צְרִיכִים הַכֹּל:
הַכֹּל צְרִיכִים לְצִדְקוֹתֶיךָ. וְאֵינְךָ צָרִיךְ לִבְרִיּוֹתֶיךָ:
כִּי טֶרֶם כָּל יְצִיר הָיִיתָ. לְבַדְּךָ מְאוּמָה לֹא נִצְרַכְתָּ:
רֵאשִׁית וְאַחֲרִית בְּיָדְךָ עֲרוּכִים. אַתָּה בָם, וְהֵם בְּרוּחֲךָ שְׂרוּכִים:
כָּל אֲשֶׁר הָיָה בָרִאשׁוֹנָה. וַאֲשֶׁר יִהְיֶה בָאַחֲרוֹנָה:
כָּל הַיְצוּרִים וְכָל מַעֲשֵׂיהֶם. וְכָל דִּבְרֵיהֶם וּמַחְשְׁבוֹתֵיהֶם:
מֵרֹאשׁ וְעַד סוֹף תֵּדַע כֻּלָּם. וְלֹא תִשְׁכַּח כִּי אַתָּה אֶצְלָם:
אַתָּה בְרָאתָם וְלִבְּךָ עֲרָכָם. לְבַדְּךָ תֵדַע מְקוֹמָם וְדַרְכָּם:
הֵן אֵין דָּבָר מִמְּךָ נֶעְלָם. כִּי לְפָנֶיךָ נְכוֹנִים כֻּלָּם:
אֵין חֹשֶׁךְ וְאֵין מָנוֹס וָסֵתֶר. לָנוּס שָׁמָּה וּלְהִסָּתֵר:

HYMN OF UNITY FOR THE THIRD DAY OF THE WEEK.

The verses are said alternately by the Reader and Congregation:

Verily I know that thou, O God of Jacob, hast formed everything.

Thou art the Creator, but thou wast not created, thou art the Former, but thou wast not formed.

Thou causest all beings to die and pass away, thou bringest down to the grave, and also bringest up.

And thou art faithful to revive the dead, and so thou hast made known through thy prophet (Moses).[1]

The living God is indeed without limit, and will never die, thou existest from eternity to eternity.

Thou bringest to birth and causest to bear, but thou wast not born; thou dost wound and heal, but thou art invulnerable.

Death and sickness are not in thy presence, slumber and sleep are not in thine eyes.

Art thou not the living God from of old, who hast not changed anything that concernest thee?

Indeed, till eternity thou wilt not be changed, nor wilt thou become relegated from thy Godliness.

New and old are not applicable to thee, thou renewest all, but thou art immutable.

Old age or youthfulness cannot be applied to thee, neither hoary age nor dawn of years.

Neither has any joy or pain befell thee, nor the likeness of any form of shape.

For no substance can encompass thee, neither canst thou be likened to any breathing thing.

Thou hast set limits around all the creatures, from their beginning to their end.

For thou hast set the creatures within a boundary, and thou hast encircled them (with) a border for the days of their assemblies.

But to thee and to thy days there are no bounds, neither to thy years or to thy existence.

Therefore thou hast no need for anything, but all need thy (bountiful) hand and thy kindness.

(Indeed,) all have need of thy righteousness, but thou hast no need for thy creatures.

Because thou didst exist before any creature, (and) nothing was wanting to thee.

The beginning and the end (of all things) are arranged by thee, thou breathest in them, and they are joined by thy spirit.

All that was at the beginning, and (all) will be at the end.

Of all the creatures and all their works, indeed, all their words and all their thoughts.

All that thou knowest from beginning to the end, and thou wilt not forget (them), for thou art near them.

Thou didst create them, and thou thyself didst arrange them, thou alone knowest their places and their way.

Behold, there is nothing hidden from thee, for all things are set before thee.

There is no darkness, refuge, nor secret places, where one could flee and hide himself.

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1) v. Deut. 32, 39

אֶת אֲשֶׁר תְּבַקֵּשׁ אַתָּה מוֹצֵא. בְּלִי נְטוֹת אֲלֵיהֶם בְּעֵת שֶׁתִּרְצֶה:

כִּי אֶת הַכֹּל בְּאַחַת תִּרְאֶה. לְבַדְּךָ תַּעֲשֶׂה וְאֵינְךָ נִלְאֶה:

כִּי עַל גּוֹי וְעַל אָדָם יָחַד. עַל כֹּל תְּדַבֵּר בְּרֶגַע אֶחָד:

תִּשְׁמַע בְּרֶגַע כָּל הַקֹּלֹת. זַעַק וְלַחַשׁ וְכָל הַתְּפִלּוֹת:

אַף תָּבִין אֶל כָּל מַעֲשֵׂיהֶם. בְּרֶגַע תַּחְקוֹר כָּל לְבָבֵיהֶם:

וְלֹא תַאֲרִיךְ עַל מַחְשְׁבוֹתֶיךָ. וְלֹא תִתְמַהְמַהּ עַל עֲצָתֶךָ:

אֵצֶל עֲצָתְךָ גְּזֵרָתֶךָ. לְקֵץ וּלְמוֹעֵד קְרִיאָתֶךָ:

וְכֻלָּם בֶּאֱמֶת בְּתֹם וּבְיֹשֶׁר. מִבְּלִי עֹדֶף וּמִבְּלִי חֹסֶר:

מִמְּךָ דָּבָר לֹא יֹאבַד. וְדָבָר מִמְּךָ לֹא יִכְבָּד:

כָּל אֲשֶׁר תַּחְפּוֹץ תוּכַל לַעֲשׂוֹת. וְאֵין מִי מוֹחֶה בְּיָדְךָ מֵעֲשׂוֹת:

יְכֹלֶת יְיָ בְּחֶפְצוֹ קְשׁוּרָה. וּבִרְצוֹת יְיָ לֹא אִחֲרָה:

אֵין דְּבַר סֵתֶר מִמְּךָ נִכְחָד. עֲתִידוֹת וְעֹבְרוֹת לְךָ הֵם יָחַד:

אֲשֶׁר מֵעוֹלָם וְעַד הָעוֹלָם. הֵם כֻּלָּם בְּךָ וְאַתָּה בְכֻלָּם:

חֲדָשׁוֹת תַּגִּיד וְסוֹד דְּרָכֶיךָ. אֶל עֲבָדֶיךָ וּמַלְאָכֶיךָ:

וְאֵינְךָ צָרִיךְ לְהַשְׁמִיעֶךָ. דְּבַר סוֹד וָסֵתֶר לְהוֹדִיעֶךָ:

כִּי מִמְּךָ כָּל סוֹד יִגָּלֶה. בְּטֶרֶם עַל לֵב כָּל יְצִיר יַעֲלֶה:

בְּלֵב כָּל נִבְרָא לֹא תִמָּצֵא. מִפִּינוּ עָתָק לֹא יֵצֵא:

בְּאֵין לוֹ קָצֶה וְלֹא יֵחָצֶה. לֵב לֹא יָתוּר וְאֵין פֶּה פוֹצֶה:

בְּאֵין לוֹ רוּחוֹת וְלֹא רְוָחוֹת. אֵין לוֹ שִׂיחוֹת בּוֹ מוֹכִיחוֹת:

לְמֵרָחוֹק מִי יִשָּׂא דֵעוֹ. לְלֹא תְחִלָּה וְלֹא סוֹף לְהַגִּיעוֹ:

אֲגוּדִים אֲחוּדִים תָּוֶךְ וְסוֹף וָרֹאשׁ. פֶּה וָלֵב אֶבְלוֹם מִדְּרוֹשׁ וּמֵחֲרוֹשׁ:

גֹּבַהּ וָעֹמֶק נְעוּצִים בְּסוֹבֵב. חֲכַם לֵב וְנָבוּב לֹא יְלֻבָּב:

סוֹבֵב הַכֹּל וּמָלֵא אֶת כֹּל. וּבִהְיוֹת הַכֹּל אַתָּה בַכֹּל:

אֵין עָלֶיךָ וְאֵין תַּחְתֶּיךָ. אֵין חוּץ לְךָ וְאֵין בֵּינוֹתֶיךָ:

אֵין מַרְאֶה וָגַב לְאַחוּדֶךָ. וְאֵין גּוּף לְעֹצֶם יִחוּדֶךָ:

וְאֵין בַּתָּוֶךְ מִמְּךָ נִבְדָּל. וְאֵין מָקוֹם דַּק מִמְּךָ וֶנֶחְדָּל:

וְאֵינְךָ נֶאֱצָל מִכֹּל וְנִבְדָּל. וְאֵין מָקוֹם רֵק מִמְּךָ נֶחְדָּל:

That which thou seekest, thou dost find, when thou desirest without having to reach for it.

For thou seest all things at once, thou dost (everything) alone without being weary.

Thou dost command in one moment, upon nation and upon man, indeed, upon all (beings).

(And) in one moment dost thou hear every voice, cry, whisper and every prayer.

Thou dost even observe every action of theirs, (and) in one moment thou dost search all their hearts.

Indeed, thou dost not hesitate with thy thoughts, nor dost thou tarry long with thy counsel.

Thy decree is instantaneous with thy counsel; to the end (of days) is the appointed time that thou hast proclaimed.

And all is done in truth, with perfection and with rectitude; nothing is superfluous nor deficient.

Nothing can be lost from thee, nor can anything be too difficult for thee.

The ability of the Lord is bound within his will, and, when the Lord desirest, there is no delay.

There is no secret thing hidden from thee, the things of the future and of the past are all the same to thee.

From everlasting to everlasting, all things are (kept) with thee, and thou art (familiar) with them all.

Thou dost declare to thy servants and messengers the things to come, and the secret of thy ways.

Indeed, thou hast no need of being informed, (nor) need every secret and hidden thing be made known to thee.

For every secret is revealed to thee, before it comes up upon the heart of any creature.

No heart of any creature can comprehend thee, let not arrogance come out of our mouth.

He is infinite and indivisible; no heart can perceive (him), and no mouth can describe him.

Neither has he any boundaries, nor space; nor speech that contains reproof.

Who can fetch his knowledge from afar? Who can reach him, when he is without beginning or without end?

His centre, end, and beginning, are bound together; I will restrain both my mouth and heart from delving and investigating into (his divine power).

Height and depth are applied within the circle, (yet) the wise man and the understanding cannot conceive it.

Thou compassest all and fillest all, and since thou art the whole, thou are in all.

There is none above thee, and there is none below thee, there is nothing outside thee, and none in the midst of thee.

There is no front or back view to thy oneness, nor corporality to the essence of thy unity.

Neither is anything separate from thee in the midst, nor can the most minute place be concealed from thee.

Indeed, thou art not derived nor detached from anything, nor is any place empty or hidden from thee.

מִקְרֶה וְשִׁנּוּי אֵין בְּךָ נִמְצָא. וְלֹא זְמַן וְעַרְעָר וְלֹא כָל שְׁמִצָה:

כָּל זְמַן וְכָל עֵת אַתָּה מְכִינָם. אַתָּה עוֹרְכָם וְאַתָּה מְשַׁנָּם:

כָּל מַדָּע לֹא יַשִּׂיג אוֹתְךָ. אֵין שֵׂכֶל אֲשֶׁר יִמְצָא אוֹתְךָ:

כְּמִדָּתְךָ חָכְמָתֶךָ. כִּגְדֻלָּתְךָ תְּבוּנָתֶךָ:

חָכָם אַתָּה מֵאֵלֶיךָ. חַי מֵעַצְמְךָ וְאֵין כְּגִילֶךָ:

זוּלַת חָכְמָתְךָ אֵין חָכְמָה. בִּלְתִּי בִינָתְךָ אֵין מְזִמָּה:

חָלַקְתָּ בְּלֵב חֲכָמִים שֵׂכֶל. וְרוּחֲךָ תְּמַלְּאֵם וְדַעְתָּם תַּשְׂכֵּל:

מִבַּלְעֲדֵי כֹחֲךָ אֵין גְּבוּרָה. וּמִבַּלְעֲדֵי עֻזְּךָ אֵין עֶזְרָה:

אֵין נִכְבָּד כִּי אִם כִּבַּדְתּוֹ. וְאֵין גָּדוֹל כִּי אִם גִּדַּלְתּוֹ:

כָּל יְקָר וְכָל טוּב מִיָּדֶךָ. לַאֲשֶׁר תַּחְפּוֹץ עֲשׂוֹת חֲסָדֶיךָ:

אֵין חֵקֶר לִגְדֻלָּתֶךָ. וְאֵין מִסְפָּר לִתְבוּנָתֶךָ:

אֵין עוֹד זוּלַת הֲוָיוֹתֶיךָ. חַי וְכֹל תּוּכַל וְאֵין בִּלְתֶּךָ:

וְלִפְנֵי הַכֹּל כֹּל הָיִיתָ. וּבִהְיוֹת הַכֹּל מִלֵּאתָ:

לֹא לְחַצּוּךְ וְלֹא הִטּוּךְ יְצוּרֶיךָ. אַף לֹא מִעֲטוּךְ:

בַּעֲשׂוֹתְךָ כֹּל לֹא נִבְדַּלְתָּ. מִתּוֹךְ מְלַאכְתְּךָ לֹא נֶחְדַּלְתָּ:

בַּעֲשׂוֹתְךָ אֶת הַשָּׁמַיִם. וְאֶת הָאָרֶץ וְאֶת הַמָּיִם:

לֹא קֵרְבוּךָ וְלֹא רִחֲקוּךָ. כִּי כָל קִירוֹת לֹא יְחַלְּקוּךָ:

זֶרֶם מַיִם לֹא יִשְׁטְפֶךָּ. וְרוּחַ כַּבִּיר לֹא יֶהְדְּפֶךָּ:

אַף כָּל טִנֹּפֶת לֹא תְטַנְּפֶךָּ. אֵשׁ אֹכְלָה אֵשׁ לֹא תִשְׂרְפֶךָּ:

לַהֲוָיוֹתֶיךָ אֵין חִסָּרוֹן. וּלְיִחוּדְךָ אֵין יִתָּרוֹן:

כְּמוֹ הָיִיתָ לְעוֹלָם תִּהְיֶה. חֶסֶר וָעֹדֶף בְּךָ לֹא יִהְיֶה:

וְשִׁמְךָ מְעִידְךָ כִּי הָיִיתָ. וְהֹוֶה וְתִהְיֶה וּבַכֹּל אָתָּה:

הֹוֶה לְעוֹלָם וְכֵן נוֹדַעְתָּ. נְעִידְךָ וְכֵן בְּךָ הַעִידוֹתָ:

שָׁאַתָּה הוּא וְהֹוֶה בַכֹּל. שֶׁלְּךָ הַכֹּל וּמִמְּךָ הַכֹּל:

שְׁמוֹת יְקָרְךָ יַעֲנוּ וְיָעִידוּ. בְּתֹקֶף יְקָרְךָ בְּךָ יַסְהִידוּ:

Accident and change do not exist in thee, nor time, nor discord, nor any reproach.

Thou hast prepared all seasons and times, thou dost appoint them and changest them.

No knowledge can reach thee, (and) there is no understanding that can comprehend thee.

Thy wisdom is as thy attribute, thine understanding is according to thy greatness.

Thou art wise of thine own self, thy existence is (derived) of thyself, and there is none like thy age.

There is no wisdom except thy wisdom; save for thine understanding, there is no counsel.

Thou hast imparted intelligence to the heart of the wise, and thy spirit fills them and thou dost direct their knowledge.

There is no strength without thy power, and without thy might there is no help.

None is honourable unless thou hast honoured him, neither is there any one great, unless thou hast exalted him.

Every thing precious and good is from thy hand; to whom thou delightest to show thy kindness.

Thy greatness is unsearchable, and thine understanding is not computable.

There is no being but thine; O living (God)! Thou, indeed, art omnipotent, and there is none beside thee.

Before anything was, thou wast the omnipresent, and when all things came to pass, thou didst complete everything.

Thy (heavenly) creatures did not weary thee, nor did they turn thee aside, they did not even diminish thee.

When thou hast made all, thou wast not separated, nor didst thou cease from being in the midst of thy work.

(Also) when thou didst make the heavens, the earth and the waters—

They did not befriend thee, nor repel thee, for no walls can separate thee.

Torrents of water cannot overwhelm thee, nor can the mighty wind drive thee.

No impurity can defile thee, nor can a devouring fire consume thee.

There is no deficiency in thy existence, nor redundancy in thy unity.

As thou hast been, so wilt thou ever be, want or excess does not exist with thee.

Indeed, thy name testifies that thou hast been, thou art, and wilt be in all.

Thou dost exist forever, and thus hast made thyself known; we testify of thee, for thus hast thou testified of thyself—

That thou art, and hast existed in all, all is thine, and all is from thee.

Let thy glorious names bear witness and proclaim, let them testify on the power of thy glory.

שִׁיר הַיִּחוּד לְיוֹם חֲמִישִׁי

The verses are said alternately by the Reader and Congregation:

מִי כָמוֹךָ דֵּעָה מוֹרֶה. נִיב שְׂפָתַיִם אַתָּה בוֹרֵא:

מַחְשְׁבוֹתֶיךָ עָמְקוּ וְרָמוּ. וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ:

לֹא לִמְּדוּךָ חָכְמָתֶךָ. וְלֹא הֱבִינוּךָ תְּבוּנָתֶךָ:

לֹא קִבַּלְתָּ מַלְכוּתֶךָ. וְלֹא יָרַשְׁתָּ מֶמְשַׁלְתֶּךָ:

לְעוֹלָם יְהִי לְךָ לְבַדֶּךָ. וְלֹא לַאֲחֵרִים כְּבוֹד הוֹדֶךָ:

וְלֹא תִתֵּן לֵאלֹהִים אֲחֵרִים. תְּהִלָּתְךָ לַפְּסִילִים וְזָרִים:

וְכָבוֹד וְגַם כָּל יְקָר מֵאִתָּךְ. וּכְבוֹדְךָ לֹא לְזָרִים אִתָּךְ:

אַתָּה תָעִיד בְּיִחוּדֶךָ. וְתוֹרָתְךָ וַעֲבָדֶיךָ:

אֱלֹהֵינוּ עַל יִחוּדֶךָ. אַתָּה עֵד אֱמֶת וַאֲנַחְנוּ עֲבָדֶיךָ:

לְפָנֶיךָ לֹא אֵל הִקְדִּימָךְ. וּבִמְלַאכְתְּךָ אֵין זָר עִמָּךְ:

לֹא נוֹעַצְתָּ וְלֹא לֻמַּדְתָּ. בְּחַדֶּשְׁךָ בְּרִיאוֹת כִּי נְבוֹנוֹתָ:

מִמַּעֲמַקֵּי מַחְשְׁבוֹתֶיךָ. וּמִלִּבְּךָ כָּל פְּעֻלּוֹתֶיךָ:

קְצוֹת דְּרָכֶיךָ הֲלֹא הִכַּרְנוּ. וּמִמַּעֲשֶׂיךָ הֵן יָדָעְנוּ:

שָׁאַתָּה אֵל כֹּל יָצַרְתָּ. לְבַדְּךָ מְאוּמָה לֹא נִגְרַעְתָּ:

לַעֲשׂוֹת מְלַאכְתְּךָ לֹא לֻחַצְתָּ. וְגַם לְעֵזֶר לֹא נִצְרַכְתָּ:

כִּי הָיִיתָ לִפְנֵי הַכֹּל. וְאָז בְּאֵין כֹּל לֹא נִצְרַכְתָּ כֹּל:

כִּי מֵאַהֲבָתְךָ עֲבָדֶיךָ. כֹּל בָּרָאתָ לִכְבוֹדֶךָ:

וְלֹא נוֹדַע אֵל זוּלָתֶךָ. וְאֵין כָּמוֹךָ וְאֵין בִּלְתֶּךָ:

וְלֹא נִשְׁמַע מִן אָז וָהָלְאָה. וְלֹא קָם וְלֹא נִהְיָה וְלֹא נִרְאָה:

וְגַם אַחֲרֶיךָ לֹא יִהְיֶה אֵל. רִאשׁוֹן וְאַחֲרוֹן אֵל יִשְׂרָאֵל:

בָּרוּךְ אַתָּה יָחִיד וּמְיוּחָד. יְיָ אֶחָד וּשְׁמוֹ אֶחָד:

אֲשֶׁר מִי יַעֲשֶׂה כִּמְלַאכְתֶּךָ. כְּמַעֲשֶׂיךָ וְכִגְבוּרֹתֶיךָ:

אֵין יְצִיר זוּלַת יְצִירָתֶךָ. וְאֵין בְּרִיאָה כִּי אִם בְּרִיאָתֶךָ:

כָּל אֲשֶׁר תַּחְפּוֹץ תַּעֲשֶׂה בַכֹּל. כִּי אַתָּה נַעֲלֵיתָ עַל כֹּל:

אֵין כָּמוֹךָ וְאֵין בִּלְתֶּךָ. כִּי אֵין אֱלֹהִים זוּלָתֶךָ:

אַתָּה הָאֵל עוֹשֵׂה פֶלֶא. וְדָבָר מִמְּךָ לֹא יִפָּלֵא:

HYMN OF UNITY FOR THE FIFTH DAY OF THE WEEK.

The verses are said alternately by the Reader and Congregation:

Who is like thee, O thou, who teachest knowledge and createst the utterance of the lips?

Thy thoughts are profound and exalted, and thy years have no end.

No one taught thee thy wisdom, nor imparted to thee thy understanding.

Thou didst not receive thy Kingdom, nor inherit thy Dominion.

The glory of thy Majesty shall be thine alone for ever, and unshared by others.

Indeed, thou wilt not yield of thy praise to other gods, to graven images or idols.

For glory as well as all honour proceed from thee, and no stranger shall share thy glory with thee.

Thou, (O Lord,) thy Law and thy servants, (all) testify of thy unity.

O our God, thou art a true witness of thy unity, and we are thy servants.

No god (ever) preceded thee, nor was there a strange (god) with thee in thy work.

Thou wast neither counselled, nor instructed when thou didst invent the creatures, for intelligence is thine.

From the depths of thy mind, and from thine own heart, thou didst conceive all thy works.

Have we not discerned some part of thy ways? Indeed, we have learnt from thy works—

That thou art the God, that created all things, without decreasing anything from thyself.

Thou wast not compelled to perform thy work, and thou wast not in need of a helper.

For thou didst exist before all, and at that time when nothing existed thou wast not in need of any thing.

But because of the love of thy servants, thou hast created everything for thy glory.

Verily, no God save thee, is known; there is none like thee, and none beside thee.

From thence onward it was never heard, nor arisen, existed, nor appeared (a God like thee).

And not even after thee shall there be a god; the first and last is the God of Israel.

Blessed art thou, the only one and unique (God); the Lord is one, and his name is one.

Who is there that can do as thy work, thy deeds, or thy mighty acts?

There is no creation except thy creation, and there is no creature except of thy creation.

Whatever thou desirest, thou art able to execute with all things, for thou art exalted above all.

There is none like thee, and none beside thee, for there is no God save thee.

Thou art the God that workest wonders, and nothing is hidden from thee.

מִי כָמְוֹךָ נוֹרָא תְהִלּוֹת. אֱלֹהִים לְבַדְּךָ עוֹשֶׂה גְדוֹלוֹת:

אֵין אוֹתוֹת כְּמוֹ אוֹתוֹתֶיךָ. אַף אֵין מוֹפֵת כְּמוֹ מוֹפְתֶיךָ:

אֵין תְּבוּנָה כִּתְבוּנָתֶךָ. אֵין גְּדֻלָּה כִּגְדֻלָּתֶךָ:

כִּי מְאֹד עָמְקוּ מַחְשְׁבוֹתֶיךָ. וְגָבְהוּ דַרְכֵי אוֹרְחוֹתֶיךָ:

אֵין גַּאֲוָה כְּמוֹ גַאֲוָתֶךָ. אַף אֵין עֲנָוָה כְּעַנְוָתֶךָ:

אֵין קְדֻשָּׁה כִּקְדֻשָּׁתֶךָ. אֵין קְרֵבוּת כְּמוֹ קְרֵבוּתֶךָ:

אֵין צְדָקָה כְּמוֹ צִדְקָתֶךָ. אֵין תְּשׁוּעָה כִּתְשׁוּעָתֶךָ:

אֵין זְרוֹעַ כִּזְרוֹעוֹתֶיךָ. אֵין קוֹל כְּרַעַם גְּבוּרוֹתֶיךָ:

אֵין רַחֲמִים כְּרַחֲמָנוּתֶךָ. אֵין חֲנִינוּת כַּחֲנִינוּתֶךָ:

אֵין אֱלָהוּת כֵּאלָהוּתֶךָ. וְאֵין מַפְלִיא כְּשֵׁם תִּפְאַרְתֶּךָ:

כִּי שְׁמוֹתֶיךָ אֵלִים מְרוּצִים. בְּזָכְרְךָ לְחוּצִים לְהַפְלִיא נְחוּצִים:

וְאַשָּׁף וְחַרְטוֹם לֹא יְלַחֲצוּךָ. וְכָל שֵׁם וְלַהַט לֹא יְנַצְּחוּךָ:

לֹא יְנַצְּחוּךָ כָּל הַחֲכָמִים. כָּל הַקּוֹסְמִים וְהַחַרְטֻמִּים:

אַתָּה מֵשִׁיב לְאָחוֹר חֲכָמִים. לֹא יוּכְלוּ לְךָ עֲרוּמִים וְקוֹסְמִים:

לְהָשִׁיב לְאָחוֹר מְזִמּוֹתֶיךָ. לְהָפֵר עֲצַת סוֹד גְּזֵרָתֶךָ:

מֵרְצוֹנְךָ לֹא יַעֲבִירוּךָ. לֹא יְמַהֲרוּךָ וְלֹא יְאַחֲרוּךָ:

עֲצָתְךָ תָּפֵר עֲצַת כָּל יוֹעֲצִים. וְעֻזְּךָ מַחֲלִישׁ לֵב אַמִּיצִים:

אַתָּה מְצַוֶּה וּפַחְדְּךָ מַשְׁוֶה. וְאֵין עָלֶיךָ פָּקִיד מְצַוֶּה:

אַתָּה מְקַוֶּה וְאֵינְךָ מְקַוֶּה. לְךָ כָּל מְקַוֶּה נֶפֶשׁ תְּרַוֶּה:

וְכָל הַיְצוּרִים וְכָל עִנְיָנָם. וְכָל יְקָר אֲשֶׁר בְּךָ אֵין דִּמְיוֹנָם:

לֹא מַחְשְׁבוֹתָם מַחְשְׁבוֹתֶיךָ. כִּי אֵין בּוֹרֵא זוּלָתֶךָ:

וְאֵין דִּמְיוֹן נִפְלָא אֱלֹהֵינוּ. וְאֵין חֵקֶר נִשְׂגָּב אֲדוֹנֵנוּ:

סָתוּר מִכָּל סָתוּר וְעָמוּס. מִכָּל עָמוּס וּמִכָּל כָּמוּס:

דַּק מִכָּל דַּק, וְצָפוּן מִכֹּל צָפוּן. וְיָכוֹל מִכָּל יָכוֹל:

נִשְׂגָּב מִכָּל נִשְׂגָּב, וְנֶעְלָם מִכָּל נֶעְלָם. וּשְׁמוֹ לְעוֹלָם:

גָּבֹהַּ מִכָּל גָּבֹהַּ, וְעֶלְיוֹן מִכָּל עֶלְיוֹן. וּמִכָּל חֶבְיוֹן:

חָבוּי, וְעָמֹק מִכָּל עָמֹק. לַב כָּל דַּעַת עָלָיו חָמוּק:

Who is like thee, revered in praises? Thou alone, O God, workest wonders.

There are no signs like thy signs, not even miraculous signs like thy miraculous signs.

There is no understanding like thy understanding, nor any greatness like thy greatness.

For thy thoughts are very deep, and the course of thy paths are (very) lofty.

There is no majesty like thy majesty, yet there is no meekness like thy meekness.

There is no holiness like thy holiness, nor approach like thy approach.

There is no righteousness like thy righteousness, nor salvation like thy salvation.

There is no power like thy power, nor any sound like the thunder of thy might.

There is no mercy like thy mercy, nor graciousness like thy graciousness.

There is no divinity like thy Divinity, nor any one doing wondrously like thy glorious name.

For thy names are the swift angels, who hasten to perform miracles when thou rememberest the oppressed.

Indeed, no magician or enchanter can cause thee distress, nor can any spell or sorcery prevail against thee.

Neither can all the wise men, soothsayers and enchanters prevail against thee.

Thou turnest back the skilful, the subtle and the soothsayers that cannot overcome thee.

(They desire) to reverse thy designs, to frustrate the purpose of thy secret decree.

They cannot remove thee from thy will, neither can they hasten or retard thee.

Thy counsel frustrates the counsel of all counsellors, and thy strength weakens the heart of the mighty.

Thou commandest and thy terror causes them to go straight, but there is no overseer or commander over thee.

Thou art the hope (of all), but thou dost not hope; (yet), thou satisfiest every soul that hopes in thee.

Verily among all the creatures and their activities, and the glory, there is nothing to compare with thee.

Their thoughts are not thy thoughts, for there is no creator except thee.

Our God is wondrous beyond compare, indeed, the exaltation of our Lord is unsearchable.

He is more concealed and hidden than any concealed and hidden treasure.

He is finer than the finest substance, and he is more invisible than any invisible thing, indeed, he is more powerful than any power.

He is more exalted than any exalted (majesty), and he is concealed more than any concealed (treasure); and his name is forever.

He is more elevated than any elevated thing, indeed, he is the Most High of all most high objects; and he is hidden from all.

He is hidden and more profound than any profound thing; the heart of all knowledge centres about him.

שֶׁאֵין שֵׂכֶל וּמַדָּע וְחָכְמָה. יְכוֹלִים לְהַשְׁווֹת לוֹ כָּל מְאוּמָה:

לֹא מַשִּׂיגִים לוֹ אֵיךְ וְכַמָּה. לֹא מוֹצְאִים לוֹ דָּבָר דּוֹמֶה:

מִקְרֶא וְעַרְעַר וְשִׁנּוּי וְטָפֵל. וְחֶבֶר וּמִסְמַךְ אוֹר וְגַם אֹפֶל:

וְלֹא מוֹצְאִים לוֹ מַרְאֶה וְצֶבַע. וְלֹא כָּל טֶבַע אֲשֶׁר שֵׁשׁ וָשֶׁבַע:

לָכֵן נְבוּכוֹת כָּל עֶשְׁתּוֹנוֹת. וְנִבְהָלוֹת כָּל הַחֶשְׁבּוֹנוֹת:

וְכָל שַׂרְעַפִּים וְכָל הַרְהוֹרִים. נִלְאִים לָשׂוּם בּוֹ שִׁעוּרִים:

מִלְּשַׁעֲרֵהוּ וּמִלְּהַגְבִּילֵהוּ. מִלְּתָאֲרֵהוּ וּמִלְּפַרְסְמֵהוּ:

בְּכָל שִׂכְלֵנוּ חִפַּשְׂנוּהוּ. בְּמַדָּעֵנוּ לִמְצוֹא מַה הוּא:

לֹא מְצָאנוּהוּ וְלֹא יְדַעְנוּהוּ. אַךְ מִמַּעֲשָׂיו הִכַּרְנוּהוּ:

שֶׁהוּא לְבַדּוֹ יוֹצֵר אֶחָד. חַי וְכֹל יוּכָל וְחָכָם מְיוּחָד:

כִּי הוּא הָיָה לַכֹּל קוֹדֵם. עַל כֵּן נִקְרָא אֱלֹהֵי קֶדֶם:

בַּעֲשׂוֹתוֹ בְּלִי כָל מְאוּם כֹּל. יָדַעְנוּ כִּי הוּא כֹּל יָכוֹל:

בַּאֲשֶׁר מַעֲשָׂיו בְּחָכְמָה כֻּלָּם. יָדַעְנוּ כִּי בְּבִינָה פְּעָלָם:

בְּכָל יוֹם וָיוֹם בְּחַדְּשׁוֹ כֻּלָּם. יָדַעְנוּ כִּי הוּא אֱלֹהֵי עוֹלָם:

בַּאֲשֶׁר הָיָה קוֹדֵם לְכֻלָּם. יָדַעְנוּ כִּי הוּא חַי וְקַיָּם לְעוֹלָם:

וְאֵין לְהַרְהֵר אַחַר יוֹצְרֵנוּ. בְּלִבֵּנוּ וְלֹא בְסִפּוּרֵנוּ:

לְמֶמֶשׁ וָגֶדֶשׁ לֹא נְשַׁעֲרֵהוּ. לְטָפֵל וָתֹאַר לֹא נְדַמֵּהוּ:

וְלֹא נְחַשְּׁבֵהוּ לְעִקָּר וְנִצָּב. וְלֹא לְמִין וְכָל אוֹן וּלְכָל נִקְצָב:

כָּל הַנִּרְאִים וְהַנִּשְׂכָּלִים. וְהַמַּדָּעִים בְּעֶשֶׂר כְּלוּלִים:

וְשֶׁבַע כַּמָּיוֹת וְשֵׁשֶׁת נִדּוֹת. וְשָׁלֹשׁ גְּזֵרוֹת וְעִתּוֹת וּמִדּוֹת:

הֵן בַּבּוֹרֵא אֵין גַּם אֶחָד. כִּי הוּא בְרָאָם כֻּלָּם יַחַד:

כֻּלָּם יִבְלוּ אַף יַחֲלוֹפוּ. הֵם יֹאבְדוּ וְאַף יָסוּפוּ:

וְאַתָּה תַּעֲמוֹד וּתְבַלֶּה כֻלָּם. כִּי חַי וְקַיָּם אַתָּה לְעוֹלָם:]

For no intelligence, knowledge, or wisdom can bring anything at all to compare with him.

No quality or quantity is applicable to him, nor can any thing resembling him be found—

(Nor any) chance or accident, change (or) subordination, association and dependence, light and even darkness.

Nor can one find in him form or colour, nor any natural substance that contains six or seven.[1]

All thoughts are therefore perplexed, and all calculations confused.

Verily, all ideas and all reflections are wearied to find limits for him.

To estimate him, or to delimit him, to delineate him, or to reveal him.

We have searched with all our intelligence (and) with (all) our knowledge to find out what he is.

But we are unable to find or know him, yet from his works we recognise him.

That he alone is the sole Creator, Living, Omnipotent, and All-wise.

That he preceded everything, therefore he is called the God of old.

Since he made everything from nothing, we know that he is Omnipotent.

Since his works are all wrought in wisdom, we know that he fashioned them with understanding.

Since he daily renews them all, we know that he is the everlasting God.

Since he preceded all of them, we know that he is living and forever existing.

We should not think disparagingly of our Creator, either in our mind or speech.

Neither may we consider him with matter or substance, nor class him as an additional or figurative object.

Nor may we think of him as of root or stem, nor as genus, manly vigour, or any limited thing.

All visible objects, intelligent beings, and sciences are included in the ten categories.[2]

And (in) the seven (kinds of) quantities, and six accidentals; three decrees, (three) times and (three) measures.

(But) Lo, not even one (of them) is applicable to the Creator, for he created all of them together.

All of them shall wither and pass away, (indeed), they shall perish and even come to an end.

But thou wilt remain and see all of them fade away, for thou livest and endurest to all eternity.

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1) *Viz.* to express the idea of manifoldness more strongly. (In fact it had its origin in the ancient conception of the universe as made up of seven planets or spheres, v. Buttenweiser on Job 5, 19, a. Fu. שֶׁבַע.) 2) *cf.* Herman Adler's Machzor (New Year), Notes on the Text, p. 239.

שִׁיר הַכָּבוֹד:

The Ark is opened, and the verses are said alternately by the Reader and Congregation:

אַנְעִים זְמִירוֹת וְשִׁירִים אֶאֱרוֹג. כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג:

נַפְשִׁי חָמְדָה בְּצֵל יָדֶךָ. לָדַעַת כָּל רָז סוֹדֶךָ:

מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ. הוֹמֶה לִבִּי אֶל דּוֹדֶיךָ:

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת. וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:

אֲסַפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ. אֲדַמְּךָ אֲכַנְּךָ וְלֹא יְדַעְתִּיךָ:

בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ. דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךָ:

גְּדֻלָּתְךָ וּגְבוּרָתֶךָ. כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ:

דִּמּוּ אוֹתְךָ וְלֹא כְּפִי יֶשְׁךָ. וַיְשַׁוּוּךָ לְפִי מַעֲשֶׂיךָ:

הִמְשִׁילוּךָ בְּרֹב חֶזְיוֹנוֹת. הִנְּךָ אֶחָד בְּכָל דִּמְיוֹנוֹת:

וַיֶּחֱזוּ בְךָ זִקְנָה וּבַחֲרוּת. וּשְׂעַר רֹאשְׁךָ בְּשֵׂיבָה וְשַׁחֲרוּת:

זִקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב. כְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב:

חָבַשׁ כּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. הוֹשִׁיעָה לּוֹ יְמִינוֹ וּזְרוֹעַ קָדְשׁוֹ:

טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא. וּקְוֻצּוֹתָיו רְסִיסֵי לָיְלָה:

יִתְפָּאֵר בִּי כִּי חָפֵץ בִּי. וְהוּא יִהְיֶה־לִּי לַעֲטֶרֶת צְבִי:

כֶּתֶם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ. וְחַק עַל מֵצַח כְּבוֹד שֵׁם קָדְשׁוֹ:

לְחֵן וּלְכָבוֹד צְבִי תִפְאָרָה. אֻמָּתוֹ לוֹ עִטְּרָה עֲטָרָה:

מַחְלְפוֹת רֹאשׁוֹ כְּבִימֵי בְחֻרוֹת. קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת:

נְוֵה הַצֶּדֶק צְבִי תִפְאַרְתּוֹ. יַעֲלֶה־נָּא עַל רֹאשׁ שִׂמְחָתוֹ:

סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת. וּצְנִיף מְלוּכָה צְבִי תִפְאֶרֶת:

עֲמוּסִים נְשָׂאָם עֲטֶרֶת עִנְּדָם. מֵאֲשֶׁר יָקְרוּ בְעֵינָיו כִּבְּדָם:

פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיו. וְקָרוֹב אֵלַי בְּקָרְאִי אֵלָיו:

צַח וְאָדוֹם לִלְבוּשׁוֹ אָדֹם. פּוּרָה בְדָרְכוֹ בְּבוֹאוֹ מֵאֱדוֹם:

קֶשֶׁר תְּפִלִּין הֶרְאָה לֶעָנָו. תְּמוּנַת יְיָ לְנֶגֶד עֵינָיו:

רוֹצֶה בְעַמּוֹ עֲנָוִים יְפָאֵר. יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפָּאֵר:

רֹאשׁ דְּבָרְךָ אֱמֶת, קוֹרֵא מֵרֹאשׁ. דּוֹר וָדוֹר עַם דּוֹרֶשְׁךָ דְּרוֹשׁ:

HYMN OF GLORY

The Ark is opened, and the verses are said alternately by the Reader and Congregation:

I will intone hymns and compose songs, for my soul longs after thee.

My soul desires to be within the shadow of thy hand, to know all thy secret mysteries.

Whilst I speak of thy glory, my heart yearns for thy love.

Therefore will I speak glorious things of thee, and will honour thy name with songs of love.

I will declare thy glory though I have not seen thee, I will compare thee, I will describe thee, though I do not know thee.

Through thy prophets, through the counsel of thy servants, thou hast conceived the grandeur of thy glorious majesty.

Thy greatness and thy might they attributed to the power of thy action.

They conceived thee, but not according to thy existence, and they compared thee in accordance with thy work.

They have illustrated thee in a multitude of visions, yet thou art (the only) One in all (their) imaginations.

Verily, they saw in thee both age and youth, and the hair of thy head as in old age and the dawn of youth.

Age in the day of judgment, and youth in the day of battle, as a man of war whose hands contend for him.

He put on a helmet of victory on his head, whose right hand and holy arm wrought victory for him.

His head was filled with sparkling dew, and his locks were (dripping with) drops of the night.

He shall be glorified by me, for he delights in me; verily, he shall be to me a crown of beauty.

His head is like fine pure gold, and on his forehead is inscribed the glory of his holy name.

His people crowned him (with) a diadem of beauty, for grace and glory.

The plaits of his head (appeared) as in the days of youth, his locks (were flowing in) black curls.

The abode of righteousness is his glorious beauty, let it ascend to be at the height of his joy.

May his treasured people be a crown in his hands, and a royal diadem of glorious beauty.

He carried those whom he has borne (from their birth)[1] wrapped with a crown; he honoured them, since they were precious in his sight.

His glory is on me, and mine upon him, and he is near to me when I cry to him.

He is bright and ruddy in red apparel, when he comes from treading the winepress in Edom.

The knot of the Tefillin he showed to the meek (Moses), when the likeness of the Lord was before his eyes.

He takes pleasure in his people, he will glorify the meek; dwelling amidst praises, he may be glorified by them.

O thou, whose primal word is truth, who has called every generation from the beginning, seek the people that seeks thee.

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1) *cf.* Is. 46, 3.

שִׁית הֲמוֹן שִׁירַי נָא עָלֶיךָ. וְרִנָּתִי תִּקְרַב אֵלֶיךָ:

תְּהִלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֶרֶת. וּתְפִלָּתִי תִּכּוֹן קְטֹרֶת:

תִּיקַר שִׁירַת־רָשׁ בְּעֵינֶיךָ. כַּשִּׁיר יוּשַׁר עַל קָרְבָּנֶיךָ:

בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מַשְׁבִּיר. מְחוֹלֵל וּמוֹלִיד צַדִּיק כַּבִּיר:

וּבְבִרְכָתִי תְנַעֲנַע לִי רֹאשׁ. וְאוֹתָהּ קַח לְךָ כִּבְשָׂמִים רֹאשׁ:

יֶעֱרַב־נָא שִׂיחִי עָלֶיךָ. כִּי נַפְשִׁי תַעֲרוֹג אֵלֶיךָ:

Reader and Congregation:

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד, כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ יְיָ הַמַּמְלָכָה, וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ: מִי יְמַלֵּל גְּבוּרוֹת יְיָ, יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ:

The Ark is closed

MOURNER'S KADDISH

Mourner יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ *Cong. & Mourner* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Mourner יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי־קֻדְשָׁא *Cong. & Mourner* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Mourner יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

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1) v. A.S. p. ג׳, note 2.

Let the multitude of my Hymns, I pray, be accepted by thee, and let my songs come near to thee.

Let my praise be a crown for thy head, and may my prayer be set forth (before thee) as incense.

May the song of the poor be precious in thy sight, as the song that was sung at thy sacrifices.

May my blessing ascend to the supreme Sustainer, who creates and produces, who is righteous (and) mighty.

And when I bless thee, mayest thou incline thy head to me, and that (which I offer), take it unto thee as the choicest spices.

May my meditation, I pray, be pleasant to thee, for my soul is longing after thee.

Reader and Congregation:

Thine, O Lord, is the greatness, the power, the glory, the victory and the majesty, for all that is in heaven and on earth (is thine); thine, O Lord, is the Kingdom and the supremacy as head above all. Who can utter the mighty acts of the Lord? Who can show forth all the praise?

The Ark is closed

MOURNER'S KADDISH

Mourner: Magnified and sanctified be his great name [*Cong.*: "Amen!"] in the world which he has created according to his will, and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Mourner:* "Amen! May his great name be blessed for ever and to all eternity."

Mourner: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy one! *Cong. & Mourner:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Mourner:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Mourner: May there be abundant peace from heaven, and life for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Mourner: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

¹אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ. עוֹד יְהַלְלוּךָ סֶּלָה:

²אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ. אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

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תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ. וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ. וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד. וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ. וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ. וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ. ³וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ. וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְהוָה. אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְהוָה לַכֹּל. וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ. וַחֲסִידֶיךָ יְבָרְכוּכָה:
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ. וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָיו. וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים. וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים. וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ. וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:
פּוֹתֵחַ אֶת־יָדֶךָ. וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו. וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְהוָה לְכָל־קֹרְאָיו. לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶׂה. וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו. וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:

Reader תְּהִלַּת יְהוָה יְדַבֶּר־פִּי. וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ,
לְעוֹלָם וָעֶד: וַאֲנַחְנוּ נְבָרֵךְ יָהּ. מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּיָהּ: Ps.115. 18

1-3) v. p. ים, notes 1-3.

Happy are they that dwell in thy house; they will continually praise thee, for time everlasting.

Happy is the people that is thus favoured; happy is the people, whose God is the Lord.

PSALM 145

[A PSALM OF] PRAISE BY DAVID

I will extol thee, my God, the King, and bless thy name for ever and ever. Every day will I bless thee, and praise thy name for ever and ever. Great is the Lord, and exceedingly to be praised; and his greatness is unsearchable. One generation to another shall praise thy works and shall declare thy mighty acts. Of the glorious splendour of thy majesty, and of thy wondrous works, will I relate. And they shall declare the might of thy awe-inspiring deeds, and I will recount thy greatness. They shall pour forth the fame of thy abundant goodness, and shall sing of thy righteousness. The Lord is gracious and merciful, slow to anger and of great kindness. The Lord is good to all, and his mercies are over all his works. All thy works shall give thanks to thee, O Lord, and thy pious ones shall bless thee. They shall speak of thy glorious Kingdom, and talk of thy might. To make known to the sons of man thy[1] mighty acts, and the glorious splendour of thy[1] Kingdom. Thy Kingdom is an everlasting kingdom, and thy dominion endures throughout all generations. The Lord upholds all who fall, and raises up all who are bowed down. The eyes of all wait upon thee, and thou givest them their food in its season. Thou openest thy hand, and satisfiest every living thing with favour. The Lord is righteous in all his ways, and pious in all his works. The Lord is near to all who call upon him, to all who call upon him in truth. He will fulfil the desire of them that revere him; he will hear their cry, and will save them. The Lord guards all who love him, and he will destroy all the wicked. *Reader:* My mouth will speak the praise of the Lord; and let all flesh bless his holy name for ever and ever. And as for us; we will bless the Lord henceforth and for evermore. Praise the Lord.

[1]) v. p. 2, note 1.

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה:

Reader יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דִי־כָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ *Cong. & Reader* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Reader יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דִּי־קֻדְשָׁא *Cong. & Reader* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דִּי־אֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

סדר הוצאת ספר התורה

The Ark is opened.

Reader and Congregation.

Num. 10. 35 וַיְהִי בִּנְסֹעַ הָאָרֹן, וַיֹּאמֶר מֹשֶׁה. קוּמָה | יְיָ, וְיָפֻצוּ אֹיְבֶיךָ,

Is. 2.3 וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְיָ מִירוּשָׁלָיִם:

The Reader takes the סֵפֶר תּוֹרָה*, and says:*

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בִּקְדֻשָּׁתוֹ:

In some Congregations, the following is said:

ZOHAR VAYAKHEL

[1] By R. Simeon bar Yochai (c. 100–160) ע"י [רב שמעון בר יוחאי]

[בְּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא, בְּרִיךְ כִּתְרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם. וּפֻרְקַן יְמִינָךְ, אַחֲזֵי לְעַמָּךְ, בְּבֵית מַקְדְּשָׁךְ. וּלְאַמְטוּיֵי לָנָא מִטּוּב נְהוֹרָךְ, וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין: יְהֵא רַעֲוָא קֳדָמָךְ, דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא. וְלֶהֱוֵא אֲנָא פְקִידָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחַם עֲלַי, וּלְמִנְטַר יָתִי, וְיַת כָּל־דִּי לִי, וְדִי לְעַמָּךְ יִשְׂרָאֵל: אַנְתְּ הוּא זָן לְכֹלָּא, וּמְפַרְנֵס לְכֹלָּא. אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא. אַנְתְּ הוּא דְשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּי־לָךְ הִיא: אֲנָא עַבְדָּא דְקֻדְשָׁא בְּרִיךְ הוּא. דְּסָגִדְנָא קַמֵּהּ. וּמִקַּמָּא דִּיקָר אוֹרַיְתֵהּ, בְּכָל עִדָּן וְעִדָּן. לָא עַל אֱנָשׁ רָחִיצְנָא, [2] וְלָא עַל בַּר אֱלָהִין סָמִיכְנָא, אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא, דְּהוּא אֱלָהָא קְשׁוֹט, וְאוֹרַיְתֵהּ קְשׁוֹט, וּנְבִיאוֹהִי קְשׁוֹט, וּמַסְגֵּא לְמֶעְבַּד טַבְוָן וּקְשׁוֹט, בֵּהּ אֲנָא רָחֵץ. וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא, אֲנָא אֵמַר תֻּשְׁבְּחָן: יְהֵא רַעֲוָא קֳדָמָךְ, דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָא. וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי, וְלִבָּא דְכָל־עַמָּךְ יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלִשְׁלָם אָמֵן:

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1) The Zohar was first produced in Spain in 1290. 2) *cf.* Gen. 6,2. a. "מקור הברכות" Seder Rav. Amram (Frumkin Ed.).

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

Cong.: And now, I pray thee, let the power of the Lord be great, as thou hast spoken, saying: "Remember, O Lord, thy mercies and thy kindnesses, for they have been from of old."

Reader: Magnified and sanctified be his great name [*Cong.:* "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel speedily, and at a near time; and say, *Cong. & Reader:* "Amen! May his great name be blessed for ever, and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations, which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

ORDER OF TAKING THE SCROLL OF THE LAW OUT OF THE ARK

The Ark is opened.

Reader and Congregation.

[1]And it came to pass, when the Ark was set forward, Moses said: "Arise, O Lord, and let thy enemies be scattered, and those that hate thee shall flee before thee!" For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.[2]

The Reader takes the Scroll of the Law, and says:

Blessed be he, who in his holiness gave the Law to his people Israel!

In some Congregations, the following is said:

ZOHAR VAYAKHEL

[Blessed be the name of the Master of the Universe! Blessed be thy crown and thy (heavenly) abode! May thy goodwill be for ever with thy people Israel, and reveal to thy people the redemption of thy right hand by thy Holy Temple; bestow upon us the benign gift of thy light and accept our prayer in mercy. May it be thy will to prolong our life in goodness, and let me also be numbered among the righteous, so that thou mayest have compassion on me, and watch over me and over all that belong to me and those that belong to thy people Israel. Thou art he that feeds and sustains all, thou art he that rules over all, thou art he that rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I bow at all times; I trust not in man, nor do I rely upon any noble son,[3] but only in God of heaven, who is the God of truth, and whose Law is truth; whose prophets are truth, and who performs numerous deeds of goodness and truth. In him do I put my trust, and to his holy and glorious name I utter praises. May it be thy will to open my heart in thy Law, and fulfil the wishes of my heart, and of the heart of all thy people Israel, for good, for life and for peace. Amen!]

[1]) v. Num. 10,35. [2]) b. Is. 2,3. [3]) v. Rashi, a. H. Chu, on Gen. 6,2.

The Reader takes the סֵפֶר תּוֹרָה, *turns towards the Ark and says:*

גַּדְּלוּ לַייָ אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו: Ps. 34. 4

Reader and Congregation:

לְךָ יְיָ הַגְּדֻלָּה, וְהַגְּבוּרָה, וְהַתִּפְאֶרֶת, וְהַנֵּצַח, וְהַהוֹד, כִּי־ I. Chron 29. 11
כֹל בַּשָּׁמַיִם וּבָאָרֶץ. לְךָ יְיָ הַמַּמְלָכָה, וְהַמִּתְנַשֵּׂא לְכֹל ׀
לְרֹאשׁ: רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו, קָדוֹשׁ Ps. 99. 5, 9
הוּא: רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ. כִּי קָדוֹשׁ יְיָ
אֱלֹהֵינוּ:

אַב הָרַחֲמִים, הוּא יְרַחֵם עַם עֲמוּסִים, וְיִזְכּוֹר בְּרִית אֵיתָנִים. וְיַצִּיל נַפְשׁוֹתֵינוּ מִן־הַשָּׁעוֹת הָרָעוֹת, וְיִגְעַר בְּיֵצֶר הָרַע מִן הַנְּשׂוּאִים. וְיָחֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים, וִימַלֵּא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה, יְשׁוּעָה וְרַחֲמִים:

The Reader unrolls the סֵפֶר תּוֹרָה, *and says the following:*

וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ עָלֵינוּ בִּזְמַן קָרוֹב. וְיָחוֹן פְּלֵיטָתֵנוּ וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל, לְחֵן וּלְחֶסֶד, לְרַחֲמִים וּלְרָצוֹן, וְנֹאמַר אָמֵן: הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ, וּתְנוּ כָבוֹד לַתּוֹרָה:

[1] כֹּהֵן קְרַב יַעֲמֹד

Pronounce here the Hebrew name of the Cohen and that of his father:

פ׳.......................................בֶּן.......................................הַכֹּהֵן:

In some Congregations, the verses in parenthesis are added:

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בִּקְדֻשָּׁתוֹ: [תּוֹרַת יְיָ Ps. 19. 8-9.
תְּמִימָה, מְשִׁיבַת נָפֶשׁ. עֵדוּת יְיָ נֶאֱמָנָה, מַחְכִּימַת פֶּתִי: פִּקּוּדֵי יְיָ יְשָׁרִים,
מְשַׂמְּחֵי־לֵב. מִצְוַת יְיָ בָּרָה, מְאִירַת עֵינָיִם: יְיָ עֹז לְעַמּוֹ יִתֵּן. יְיָ ׀ יְבָרֵךְ אֶת ib. 29.11.
עַמּוֹ בַשָּׁלוֹם: הָאֵל תָּמִים דַּרְכּוֹ, אִמְרַת יְיָ צְרוּפָה. מָגֵן הוּא לְכֹל הַחוֹסִים ib. 18.31.
בּוֹ:]

Congregation and Reader:

וְאַתֶּם הַדְּבֵקִים בַּייָ אֱלֹהֵיכֶם, חַיִּים כֻּלְּכֶם הַיּוֹם: Deut. 4. 4

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1) *If there is no Cohen present, a Levite or an Israelite is called instead, in the following manner:*

אֵין כַּאן כֹּהֵן, לֵוִי בִּמְקוֹם כֹּהֵן יַעֲמֹד.............בֶּן.............הַלֵּוִי בִּמְקוֹם כֹּהֵן:
אֵין כַּאן כֹּהֵן, יִשְׂרָאֵל בִּמְקוֹם כֹּהֵן יַעֲמֹד.............בֶּן.............יִשְׂרָאֵל בִּמְקֹם כֹּהֵן:

ORDER OF TAKING THE SCROLL OF THE LAW OUT OF THE ARK

The Reader takes the Scroll of the Law, turns towards the Ark and says:

Magnify the Lord with me, and let us exalt his name together!

Reader and Congregation:

Thine, O Lord, is the greatness, the power, the glory, the victory and the majesty, for all that is in heaven and on earth (is thine); thine, O Lord, is the Kingdom and the supremacy as head above all. Exalt the Lord our God, and bow down at his footstool, (for) he is holy. Exalt the Lord our God, and worship at his Holy Mount, for the Lord our God is holy.

May the Father of mercy have compassion upon a people that has been borne (by him),[1] may he remember the covenant with the patriarchs, deliver our souls from evil times, and check the evil inclination of them who have been borne (by him).[1] O may he graciously grant us an everlasting deliverance, and fulfil our desires in good measure, (with) salvation and mercy.

The Reader unrolls the Scroll of the Law, and says the following:

And may his Kingdom be soon revealed and made visible to us, and may he favour our remnants and the remnants of his people the house of Israel, for grace, kindness, mercy and favour; and let us say: "Amen!" Let all of you ascribe greatness to our God, and give honour to the Law.

Let the Cohen arise and approach the Reading desk.

Pronounce here the Hebrew name of the Cohen and that of his father:

In some Congregations, the verses in parenthesis are added:

Blessed be he, who in his holiness gave the Law to his people Israel! [The Law of the Lord is perfect, restoring the soul; the Testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eye. The Lord will give strength to his people, the Lord will bless his people with peace. The way of God is perfect, the word of the Lord is pure; he is a Shield to all those that trust in him.]

Congregation and Reader:

And you that hold fast to the Lord your God are all alive to-day.

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1) v. Is. 46,3.

The Scroll is opened, and the one who is called up looks at the passage to be read, kisses it with the Tallit and taking hold of the two rollers says the "בָּרְכוּ".
He should recite the Blessing with his eyes closed, or may look into a Prayer Book, etc. but not in the Scroll itself. He then removes his left hand from the roller and holds on to it with his right hand only, while his portion is being read.

1 בָּרְכוּ אֶת־יְיָ הַמְּבֹרָךְ׃

The person called, repeats the following verse after the Congregation:

בָּרוּךְ יְיָ הַמְּבֹרָךְ, לְעוֹלָם וָעֶד׃

and continues:

2 בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה׃

After the reading of a section of the Law, the person called takes hold of the roller with his left hand also, rolls it up and recites the following Blessing:

3 בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה׃

בִּרְכַּת הַגּוֹמֵל

Persons who have been in peril of their lives, during journeys by sea, land or air, in captivity or sickness, upon their deliverance or recovery say the following, immediately after the conclusion of the last Blessing:

4 By Rav (d. 247) [ע"י רב]

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל־טוֹב׃

The Congregation respond:

מִי שֶׁגְּמָלְךָ כָּל־טוֹב, הוּא יִגְמָלְךָ כָּל־טוֹב סֶלָה׃

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1) v. Ber. 7,3, a. Mechilta Ex. 13,3, v. a. "Rosh" on Ber. ch. 7. 2) v. p. מז׳, note 1. 3) v. Sophrim, 13,8. 4) v. Ber. 54b. (His name was Abba Arichta, v. Chul. 137b.)

The Scroll is opened, and the one who is called up looks at the passage to be read, kisses it with the Tallit and taking hold of the two rollers says the Blessing for the Law. He should recite the Blessing with his eyes closed, or may look into a Prayer Book, etc. but not in the Scroll itself. He then removes his left hand from the roller and holds on to it with his right hand only, while his portion is being read.

Bless the Lord who is blessed!

The person called, repeats the following verse after the Congregation:

Blessed be the Lord who is blessed for ever and ever!

and continues:

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all nations, and given us thy[1] Law! Blessed art thou, O Lord, Giver of the Law.

After the reading of a section of the Law, the person called takes hold of the roller with his left hand also, rolls it up and recites the following Blessing:

Blessed art thou, O Lord, our God, King of the universe, who hast given us the Law of truth, and has planted an everlasting life in our midst! Blessed art thou, O Lord, Giver of the Law.

THANKSGIVING

Persons who have been in peril of their lives, during journeys by sea, land or air, in captivity or sickness, upon their deliverance or recovery say the following, immediately after the conclusion of the last Blessing:

Blessed art thou, O Lord our God, King of the universe, who bestowest favours on the undeserving, who hast rendered me every kindness.

The Congregation respond:

He who has rendered you every kindness, may he for ever deal kindly with you.

[1]) v. p. 2, note 1.

The verses within brackets are intoned by the Cong. and repeated by the Reader:

Ex. 32, 11–14.

כהן וַיְחַל מֹשֶׁה אֶת־פְּנֵי יְיָ אֱלֹהָיו וַיֹּאמֶר לָמָה יְיָ יֶחֱרֶה אַפְּךָ
בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֹחַ גָּדוֹל וּבְיָד חֲזָקָה:
לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם לַהֲרֹג אֹתָם בֶּהָרִים
וּלְכַלֹּתָם מֵעַל פְּנֵי הָאֲדָמָה: [שׁוּב מֵחֲרוֹן אַפֶּךָ וְהִנָּחֵם עַל־
הָרָעָה לְעַמֶּךָ:] זְכֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר
נִשְׁבַּעְתָּ לָהֶם בָּךְ וַתְּדַבֵּר אֲלֵהֶם אַרְבֶּה אֶת־זַרְעֲכֶם כְּכוֹכְבֵי
הַשָּׁמָיִם וְכָל־הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֶתֵּן לְזַרְעֲכֶם וְנָחֲלוּ
לְעֹלָם: וַיִּנָּחֶם יְיָ עַל־הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ:

Ex. 34, 1–10.

לוי וַיֹּאמֶר יְיָ אֶל־מֹשֶׁה פְּסָל־לְךָ שְׁנֵי־לֻחֹת אֲבָנִים כָּרִאשֹׁנִים
וְכָתַבְתִּי עַל־הַלֻּחֹת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלֻּחֹת
הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ: וֶהְיֵה נָכוֹן לַבֹּקֶר וְעָלִיתָ בַבֹּקֶר אֶל־
הַר סִינַי וְנִצַּבְתָּ לִי שָׁם עַל־רֹאשׁ הָהָר: וְאִישׁ לֹא־יַעֲלֶה עִמָּךְ
וְגַם־אִישׁ אַל־יֵרָא בְּכָל־הָהָר גַּם־הַצֹּאן וְהַבָּקָר אַל־יִרְעוּ
אֶל־מוּל הָהָר הַהוּא:

FOR THE NINTH OF AV IN THE AFTERNOON

The verses within brackets are intoned by the Cong. and repeated by the Reader

Ex. 32, 11-14

Cohen: And Moses besought the Lord his God, and said: "O Lord, why does thy wrath burn hot against thy people, whom thou hast brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, saying: 'With evil (intent) did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth?' Turn from thy fierce wrath, and relent of this evil against thy people. Remember Abraham, Isaac and Israel thy servants, to whom thou didst swear by thine own self, and didst say to them: 'I will multiply your descendants as the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it for ever.'" And the Lord relented of the evil which he said he would do to his people.

Ex, 34, 1-10

Levite: And the Lord said to Moses: "Hew two tablets of stone like the first, and I will write upon the tablets the words that were on the first tablets, which you broke. Be ready in the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. And no man shall come up with you, neither let any man be seen on any part of the mountain, nor let any flocks of herds feed close before the mountain."

ישראל וַיִּפְסֹל שְׁנֵי לֻחֹת אֲבָנִים כָּרִאשֹׁנִים וַיַּשְׁכֵּם מֹשֶׁה בַבֹּקֶר
וַיַּעַל אֶל־הַר סִינַי כַּאֲשֶׁר צִוָּה יְיָ אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לֻחֹת אֲבָנִים׃
וַיֵּרֶד יְיָ בֶּעָנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְשֵׁם יְיָ׃ וַיַּעֲבֹר יְיָ ׀ עַל־פָּנָיו
וַיִּקְרָא [יְיָ ׀ יְיָ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃ נֹצֵ֗ר
חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֺן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה] לֹא יְנַקֶּה פֹּקֵד ׀ עֲוֺן
אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃ וַיְמַהֵר
מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ׃ וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי
יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא [וְסָלַחְתָּ לַעֲוֺנֵנוּ
וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ]׃ וַיֹּאמֶר הִנֵּה אָנֹכִי כֹּרֵת בְּרִית נֶגֶד כָּל־
עַמְּךָ אֶעֱשֶׂה נִפְלָאֹת אֲשֶׁר לֹא־נִבְרְאוּ בְכָל־הָאָרֶץ וּבְכָל־
הַגּוֹיִם וְרָאָה כָל־הָעָם אֲשֶׁר־אַתָּה בְקִרְבּוֹ אֶת־מַעֲשֵׂה יְיָ כִּי־
נוֹרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ׃

1) *After the Reading of the Law, the Scroll is held up, and the one who raises it should open it so that three columns of the script should be visible to the whole Congregation, as it is the duty of every worshipper to see the script before saying the following:*

Deut.4.44 וְזֹאת הַתּוֹרָה, אֲשֶׁר־שָׂם מֹשֶׁה, לִפְנֵי בְּנֵי יִשְׂרָאֵל, עַל־פִּי
Prov.3.18. יְיָ, בְּיַד־מֹשֶׁה׃ [עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר׃
ib.17.16 דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבֹתֶיהָ שָׁלוֹם׃ אֹרֶךְ יָמִים בִּימִינָהּ,
Is.42,21 בִּשְׂמֹאלָהּ עֹשֶׁר וְכָבוֹד׃ יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר׃]

1) v. p. פו׳, note 2. * נון רבתי׳

Israelite: And Moses hewed two tablets of stone like the first, and he rose early in the morning and went up on Mount Sinai, as the Lord had commanded him; and took in his hands two tablets of stone. And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. And the Lord passed before him, and proclaimed: "The Lord, the Lord, a God, merciful and gracious, slow to anger and abounding in kindness and truth. Keeping kindness for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and fourth generation." And Moses made haste, and bowed (his head) toward the earth, and worshipped. And he said: "If now I have found favour in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us, although it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thy inheritance." And he said: "Behold, I make a covenant; before all your people I will do marvels, such as have not been wrought in all the earth or in any nation; and all the people among whom you are shall see the work of the Lord that I am about to do with you, for it is tremendous."

After the reading of the Law, the Scroll is held up, and the one who raises it should open it so that three columns of the script should be visible to the whole congregation, as it is the duty of every worhipper to see the script before saying the following:

And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses. [It is a tree of life to them that uphold it, and happy are those who support it. Its ways are ways of pleasantness, and all its paths are peace. Length of days is in its right hand; in his left hand are riches and honour. The Lord was pleased, because of his righteousness, to magnify his Law and make it glorious.]

The third person called to the תּוֹרָה, *says the following before reading the Haftarah:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת. בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

ISAIAH 55–56

דִּרְשׁוּ יְהוָה בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב: יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־יְהוָה וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ: כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם יְהוָה: כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ כֵּן גָּבְהוּ דְרָכַי מִדַּרְכֵיכֶם וּמַחְשְׁבֹתַי מִמַּחְשְׁבֹתֵיכֶם: כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל: כֵּן יִהְיֶה דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא־יָשׁוּב אֵלַי רֵיקָם כִּי אִם־עָשָׂה אֶת־אֲשֶׁר חָפַצְתִּי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו: כִּי־בְשִׂמְחָה תֵצֵאוּ וּבְשָׁלוֹם תּוּבָלוּן הֶהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לִפְנֵיכֶם רִנָּה וְכָל־עֲצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף: תַּחַת הַנַּעֲצוּץ יַעֲלֶה בְרוֹשׁ וְתַחַת הַסִּרְפַּד יַעֲלֶה הֲדַס* וְהָיָה לַיהוָה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכָּרֵת: כֹּה אָמַר יְהוָה שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קְרוֹבָה יְשׁוּעָתִי לָבוֹא וְצִדְקָתִי לְהִגָּלוֹת: אַשְׁרֵי אֱנוֹשׁ יַעֲשֶׂה־זֹּאת וּבֶן־אָדָם יַחֲזִיק בָּהּ שֹׁמֵר שַׁבָּת מֵחַלְּלוֹ וְשֹׁמֵר יָדוֹ מֵעֲשׂוֹת כָּל־רָע:

* פתח באתנח *ibid.* תחת כ׳,

The third person called to the Torah, says the following before reading the Haftarah:

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth! Blessed art thou, O Lord, who hast chosen the Law, and Moses thy[1] servant, and Israel thy[1] people, and prophets of truth and righteousness.

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"Seek the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, that he may have mercy on him; and (if he returns) to our God, he will surely pardon. 'For my thoughts are not your thoughts, neither are your ways my ways,' says the Lord. 'For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater—So shall my word be that goes forth from my mouth, it shall not return to me empty, but it shall accomplish that which I please, and make the thing whereto I sent it prosper. For you shall go out with joy, and be led forth in peace; the mountains and the hills shall break forth into singing before you, and all the trees of the field shall clap their hands. Instead of thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign which shall not be cut off.'" Thus says the Lord: "Keep justice, and do righteousness, for soon my salvation will come and my deliverance be revealed. Happy is the man that does this, and the son of man that holds fast by it; who keeps the Sabbath, by not profaning it, and keeps his hand from doing any evil. Let

1) Lit. *his.*

וְאַל־יֹאמַר בֶּן־הַנֵּכָר הַנִּלְוָה אֶל־יְהוָה לֵאמֹר הַבְדֵּל יַבְדִּילַנִי
יְהוָה מֵעַל עַמּוֹ וְאַל־יֹאמַר הַסָּרִיס הֵן אֲנִי עֵץ יָבֵשׁ: כִּי־כֹה ׀
אָמַר יְהוָה לַסָּרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת־שַׁבְּתוֹתַי וּבָחֲרוּ בַּאֲשֶׁר
חָפָצְתִּי וּמַחֲזִיקִים בִּבְרִיתִי: וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחוֹמֹתַי יָד
וָשֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת שֵׁם עוֹלָם אֶתֶּן־לוֹ אֲשֶׁר לֹא יִכָּרֵת:
וּבְנֵי הַנֵּכָר הַנִּלְוִים עַל־יְהוָה לְשָׁרְתוֹ וּלְאַהֲבָה אֶת־שֵׁם יְהוָה
לִהְיוֹת לוֹ לַעֲבָדִים כָּל־שֹׁמֵר שַׁבָּת מֵחַלְּלוֹ וּמַחֲזִיקִים בִּבְרִיתִי:
וַהֲבִיאוֹתִים אֶל־הַר קָדְשִׁי וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי עוֹלֹתֵיהֶם
וְזִבְחֵיהֶם לְרָצוֹן עַל־מִזְבְּחִי כִּי בֵיתִי בֵּית־תְּפִלָּה יִקָּרֵא
לְכָל־הָעַמִּים: נְאֻם אֲדֹנָי יֱהוִה מְקַבֵּץ נִדְחֵי יִשְׂרָאֵל עוֹד אֲקַבֵּץ
עָלָיו לְנִקְבָּצָיו:

After reading the הַפְטָרָה*, the following is said:*

יְבָרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל־דְּבָרָיו אֱמֶת וָצֶדֶק: נֶאֱמָן אַתָּה הוּא, יְיָ אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ, אָחוֹר לֹא־יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן, וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל־צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נֶפֶשׁ, תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ, עַל־כִּסְאוֹ לֹא־יֵשֶׁב זָר, וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ. כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ, שֶׁלֹּא־יִכְבֶּה נֵרוֹ, לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְיָ, מָגֵן דָּוִד:

1) v. Sophrim 13, 9-14.

not the foreigner who has joined himself to the Lord say: 'The Lord will surely separate me from his people,' and let not the eunuch say: 'Behold, I am a dry tree.' For thus says the Lord: 'To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast by my covenant—I will give in my house and within my walls a monument and a memorial better than sons and daughters; I will give them an everlasting memorial which shall not be cut off. And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants; every one who keeps the Sabbath, and does not profane it and holds fast by my covenant—I will bring them to my holy mountain, and make them joyful in my House of Prayer; their burnt offerings and their sacrifices will be accepted on my altar, for my House shall be called a House of Prayer for all peoples.'" (Thus) says the Lord God who gathers the banished ones of Israel: "I will gather yet others to him besides those already gathered."

After reading the Haftarah, the following is said:

Blessed art thou, O Lord our God, King of the universe, Creator of all the worlds, righteous through all generations; the Faithful God, who says and does, who speaks and fulfils, for all thy[1] words are true and just. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void; for thou, Almighty King, art faithful and merciful! Blessed art thou, O Lord, the faithful God in all thy[1] words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit, speedily in our days! Blessed art thou, O Lord, who makest Zion rejoice in her children.

Make us rejoice, O Lord our God, in Elijah thy prophet, thy servant, and in the kingdom of the house of David, thine anointed; may he speedily come and gladden our hearts! O let no stranger sit on his throne,[2] nor let others any longer inherit his glory; for by thy holy name thou didst swear to him, that his lamp would never be extinguished! Blessed art thou, O Lord, the Shield of David.

1) Lit. *His*. 2) *i.e.* King David's throne.

The Ark is opened, and the Reader takes the Scroll of the Law and says:

Ps. 148.13 יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ:

Congregation and Reader:

Ib. 148.14 הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם: וַיָּרֶם קֶרֶן ׀ לְעַמּוֹ, תְּהִלָּה לְכָל־
חֲסִידָיו. לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ. הַלְלוּיָהּ:

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[1]לְדָוִד מִזְמוֹר, לַיהוָה הָאָרֶץ וּמְלוֹאָהּ. תֵּבֵל וְיֹשְׁבֵי בָהּ: כִּי
הוּא עַל־יַמִּים יְסָדָהּ. וְעַל־נְהָרוֹת יְכוֹנְנֶהָ: מִי־יַעֲלֶה בְהַר־יְהוָה,
וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר לֵבָב, אֲשֶׁר ׀ לֹא־נָשָׂא לַשָּׁוְא
[2]נַפְשִׁי. וְלֹא נִשְׁבַּע לְמִרְמָה: יִשָּׂא בְרָכָה מֵאֵת יְהוָה. וּצְדָקָה מֵאֱלֹהֵי
יִשְׁעוֹ: זֶה דוֹר [3]דֹּרְשָׁיו. מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב, סֶלָה: [4]שְׂאוּ שְׁעָרִים ׀
רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם. וְיָבוֹא מֶלֶךְ הַכָּבוֹד: מִי זֶה מֶלֶךְ
הַכָּבוֹד, יְהוָה עִזּוּז וְגִבּוֹר. יְהוָה גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים ׀
רָאשֵׁיכֶם, וּשְׂאוּ פִּתְחֵי עוֹלָם. וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ
הַכָּבוֹד, יְהוָה צְבָאוֹת. הוּא מֶלֶךְ הַכָּבוֹד, סֶלָה:

While the Scroll of the Law is being placed in the Ark, the Reader and Congregation say the following:

Num. 10.36 וּבְנֻחֹה יֹאמַר. שׁוּבָה יְהוָה, רִבְבוֹת אַלְפֵי יִשְׂרָאֵל: קוּמָה ׀
Ps. 132.8.10 יְהוָה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ: כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק,
וַחֲסִידֶיךָ יְרַנֵּנוּ: בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ:
Prov. 4.2 Ib. 3.18 כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל־תַּעֲזֹבוּ: עֵץ־חַיִּים הִיא
Ib. 3.17 לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל
Lam. 5.21 נְתִיבוֹתֶיהָ שָׁלוֹם: הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ, וְנָשׁוּבָה. חַדֵּשׁ יָמֵינוּ
כְּקֶדֶם:

The Ark is closed

חצי קדיש, p. רו

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1) The reason for saying this Psalm, v. Shab. 30, v. a. Zev. 116a. 2) o.v. נַפְשׁוֹ = v. C.P.B. p. 81. 3) דרשו צ׳ 4) v. Shab. 30a.

ORDER OF PLACING THE SCROLL OF THE LAW IN THE ARK

The Ark is opened, and the Reader takes the Scroll of the Law and says:

Let them praise the name of the Lord, for his name alone is exalted.

Congregation and Reader:

His majesty is above the earth and heaven. And he has increased honour for his people, he is the praise of all his pious ones; for the children of Israel are the people near to him. Praise the Lord!

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A Psalm of David: The earth and its entirety belongs to the Lord, the world and those who dwell therein. For he has founded it upon the seas, and established it upon rivers. Who may ascend the mountain of the Lord, and who may stand in his holy place? He that has clean hands and a pure heart, who has not taken my name in vain, and has not sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. Such is the generation of those who seek him, who seek thy presence, O (God of) Jacob, for time everlasting. Lift up your heads, O gates! Indeed, be lifted up, O, everlasting doors, and let the King of Glory enter. Who is this King of Glory? The Lord, strong and mighty, the Lord mighty in battle! Lift up your heads, O gates! Indeed, lift up the everlasting doors, and let the King of Glory enter. Who is this King of Glory? The Lord of hosts! He is the King of Glory for time everlasting.

While the Scroll of the Law is being placed in the Ark, the Reader and Congregation say the following:

And when it rested,[1] he[2] would say: "Return, O Lord, to the myriads of Israel." Arise, O Lord, to thy resting-place, thou, and the Ark of thy strength. Let thy priests robe themselves in righteousness, and let thy pious ones shout for joy. For the sake of David, thy servant, turn not away the face of thine anointed. For I give you good doctrine, do not forsake my Law. It is a tree of life to those who grasp it, and happy are those who uphold it. Its ways are ways of pleasantness, and all its paths are peace. Restore us to thee, O Lord, that we may be restored! Renew our days as of old.

The Ark is closed

HALF KADDISH, p. 206

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1) *i.e.* when the Ark rested. 2) *viz.:* Moses.

The following עֲמִידָה *to* קַדְמוֹנִיּוֹת, *p.* ריח, *is said silently while standing, facing east and placing the feet together. It is then repeated by the Reader, and the Congregation resume their seats after* "הָאֵל הַקָּדוֹשׁ".

Deut. 32,3 כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי, שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ:

[1]בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת. וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם: אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

In some Congregations the following in parenthesis is added:
[מוֹרִיד הַטָּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ. מֶלֶךְ, מֵמִית וּמְחַיֶּה, וּמַצְמִיחַ יְשׁוּעָה. וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים:

When saying the עֲמִידָה in silence, continue "אַתָּה קָדוֹשׁ". (p. רטו)

קדושה

Cong. & Reader נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה, וְאָמַר:

Cong. & Reader קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת. מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

Reader לְעֻמָּתָם, בָּרוּךְ יֹאמֵרוּ:

Cong. & Reader בָּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ:

Reader וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

Cong. & Reader יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ:

Reader לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ, וְשִׁבְחֲךָ אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

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1) At the beginning and at the end of the first blessing, one should bend the knees at "בָּרוּךְ", bow at "אַתָּה" and straighten up slowly at "יְיָ". During the repetition of the Amidah the Congregation respond with "בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ". and "אָמֵן". see pp. פא-עה.

The following Amidah to "as in former years" p. 218, is said silently while standing, facing east and placing the feet together. It is then repeated by the Reader, and the Congregation resume their seats after "Blessed art thou, O Lord, the Holy God."

When I proclaim the name of the Lord, ascribe greatness to our God.
O Lord, open my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob; the Great, the Mighty and Revered God, the Most High God, who bestowest loving kindnesses and possessest all things, and rememberest the kind deeds of the Patriarchs; and who wilt bring a redeemer to their children's children for the sake of thy[2] name in love.

O King, Helper, Saviour and Shield! Blessed art thou, O Lord, the Shield of Abraham. Thou, O Lord, art mighty for ever; thou revivest the dead (and) art mighty to save.

In some Congregations, the following in parenthesis is added:
[Thou causest the dew to fall]

Thou sustainest the living with kindness, revivest the dead with great mercy, supportest the falling, healest the sick, releasest the bound, and fulfillest thy[1] faith to those who sleep in the dust; who is like thee, O Master of mighty acts, and who resembles thee, O King, who causest death and revivest, and causest salvation to spring forth? Indeed, thou art faithful to revive the dead! Blessed art thou, O Lord, who revivest the dead.

When saying the Amidah in silence, continue "Thou art holy" (p. 215).

KEDUSHAH

Cong. & Reader: We will sanctify thy name in the world as they[2] sanctify it in the highest heavens, as it is written by the hand of the prophet:[3] "And one called to another and said:

Cong. & Reader: 'Holy, Holy, Holy is the Lord of hosts, the whole world is full of his glory!'

Reader: Those (angels) facing them[4] say "Blessed!"

Cong. & Reader: 'Blessed be the glory of the Lord from his place!'

Reader: And in thy holy words it is written, saying:

Cong. & Reader: "The Lord your God, O Zion, shall reign for ever, throughout the generations, praise the Lord!"

Reader: Throughout the generations we will declare thy greatness, and to all eternity we will proclaim thy holiness, and thy praise, O our God, shall not depart from our mouth for ever and ever, for thou, O God, art a great and holy King! Blessed art thou, O Lord, the Holy God!

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1) v. p, 2. note 1. 2-4) v. p. 76, notes 5-7.

אַתָּה קָדוֹשׁ, וְשִׁמְךָ קָדוֹשׁ, וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ סֶּלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה. חָנֵּנוּ מֵאִתְּךָ דֵּעָה, בִּינָה וְהַשְׂכֵּל. בָּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדָּעַת:

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ, וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בָּרוּךְ אַתָּה יְיָ, הָרוֹצֶה בִּתְשׁוּבָה:

סְלַח־לָנוּ אָבִינוּ, כִּי חָטָאנוּ. מְחַל־לָנוּ מַלְכֵּנוּ, כִּי פָשָׁעְנוּ. כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יְיָ, חַנּוּן הַמַּרְבֶּה לִסְלֹחַ:

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ, כִּי גוֹאֵל חָזָק אָתָּה. בָּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל:

At the repitition of the Amidah, the Reader says עֲנֵנוּ *here:*

עֲנֵנוּ יְיָ, עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ. אַל־תֵּפֶן אֶל־רִשְׁעֵנוּ, וְאַל תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ. הֱיֵה נָא קָרוֹב לְשַׁוְעָתֵנוּ, יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ. טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר. וְהָיָה טֶרֶם יִקְרָאוּ, וַאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים, וַאֲנִי אֶשְׁמָע. כִּי אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה. בָּרוּךְ אַתָּה יְיָ, הָעוֹנֶה בְּעֵת צָרָה:

רְפָאֵנוּ יְיָ וְנֵרָפֵא. הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אָתָּה. וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מַכּוֹתֵינוּ, *כִּי אֵל מֶלֶךְ, רוֹפֵא נֶאֱמָן, וְרַחֲמָן אָתָּה. [1]בָּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

[2]בָּרֵךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ, אֶת־הַשָּׁנָה הַזֹּאת, וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, [3]וְשַׂבְּעֵנוּ מִטּוּבֶךָ. וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת. בָּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים:

[4]תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ. וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּךְ אַתָּה יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

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* *The following Prayer for a Sick Person may be offered here:*

וִיהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף,

Name here the patient's Hebrew name, and that of his/her mother

(m.) לַחוֹלֶה......בֶּן...... *or* *(f.)* לַחוֹלָה......בַּת...... בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל:

1-2) v. p. ח׳, notes 1-2. 3) o.v. "...וְשַׂבְּעֵנוּ מִטּוּבָהּ". 4) *ibid.*

Thou art holy, and thy name is holy, and holy beings praise thee daily, for time everlasting! Blessed art thou, O Lord, the Holy God.

Thou bestowest knowledge on man, and teachest understanding to mortals; O grant us knowledge, understanding and intelligence from thee! Blessed art thou, O Lord, who bestowest knowledge.

Cause us to return, O our Father, to thy Law, and draw us near, O our King, to thy service, and bring us back in perfect repentance to thy presence! Blessed art thou, O Lord, who delightest in repentance.

Forgive us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed; for thou dost pardon and forgive! Blessed art thou, O Lord, who art gracious (and) dost abundantly forgive.

Look upon our affliction and plead our cause, and redeem us speedily for thy name's sake, for thou art a mighty Redeemer! Blessed art thou, O Lord, the Redeemer of Israel.

At the repitition of the Amidah, the Reader says "Answer us" here:

[Answer us, O Lord, answer us on the Fast day of our affliction, for we are in great trouble; turn not to our wickedness, and hide not thy presence from us, nor conceal thyself from our supplication; be near, we pray, to our cry, let thy kindness we beg, comfort us; answer us, even before we call unto thee, according to that which is said:[1] "And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear!" For thou, O Lord, art the one that answerest in time of trouble, redeemest and deliverest in all times of trouble and distress! Blessed art thou, O Lord, who answerest in time of trouble.]

Heal us, O Lord, and we shall be healed; save us, and we shall be saved, for thou art our praise; and grant a perfect healing to all our wounds,* for thou, Almighty King, art a faithful and merciful Healer! Blessed art thou, O Lord, who healest the sick of thy[2] people Israel.

Bless for us, O Lord our God, this year, and all its varied produce for (our) good; O grant a blessing upon the face of the earth, and satisfy us with thy goodness, and bless our year like the (other) good years! Blessed art thou, O Lord, who blessest the years.

Sound the great horn for our freedom; and lift up the banner to gather our exiles, and gather us together from the four corners of the earth! Blessed art thou, O Lord, who gatherest the banished ones of thy[2] people Israel.

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* *The following Prayer for a Sick Person may be offered here:*

May it be thy will, O Lord our God, and God of our fathers, speedily to send a perfect healing from heaven, a healing of soul and body to the sick (*name here the patient's Hebrew name, and that of his/her mother*) among the other sick of Israel.

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1) v. Is. 65,24. 2) v. p. 2, note 1.

[1] הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה, וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה. וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

[2] וְלַמַּלְשִׁינִים אַל־תְּהִי תִקְוָה, וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד. וְכָל [3] אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ, וּמַלְכוּת זָדוֹן מְהֵרָה תְעַקֵּר, וּתְשַׁבֵּר, וּתְמַגֵּר, וְתַכְנִיעַ בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים:

[4] עַל־הַצַּדִּיקִים, וְעַל־הַחֲסִידִים, וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל־פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ, יֶהֱמוּ רַחֲמֶיךָ יְיָ אֱלֹהֵינוּ. וְתֵן שָׂכָר טוֹב, לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת, וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נֵבוֹשׁ, כִּי־בְךָ בָּטָחְנוּ. בָּרוּךְ אַתָּה יְיָ, מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

[5] וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין.

נַחֵם יְיָ אֱלֹהֵינוּ, אֶת־אֲבֵלֵי צִיּוֹן וְאֶת־אֲבֵלֵי יְרוּשָׁלָיִם, וְאֶת־הָעִיר הָאֲבֵלָה וְהַחֲרֵבָה, וְהַבְּזוּיָה וְהַשּׁוֹמֵמָה. הָאֲבֵלָה מִבְּלִי בָנֶיהָ, וְהַחֲרֵבָה מִמְּעוֹנוֹתֶיהָ, וְהַבְּזוּיָה מִכְּבוֹדָהּ, וְהַשּׁוֹמֵמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חָפוּי, כְּאִשָּׁה עֲקָרָה שֶׁלֹּא יָלָדָה. וַיְבַלְּעוּהָ לִגְיוֹנוֹת, וַיִּירָשׁוּהָ עוֹבְדֵי זָרִים, וַיָּטִילוּ אֶת־עַמְּךָ יִשְׂרָאֵל לֶחָרֶב, וַיַּהַרְגוּ בְזָדוֹן חֲסִידֵי עֶלְיוֹן. עַל־כֵּן צִיּוֹן בְּמַר תִּבְכֶּה, וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לִבִּי לִבִּי עַל חַלְלֵיהֶם, מֵעַי מֵעַי עַל חַלְלֵיהֶם. כִּי אַתָּה יְיָ, בָּאֵשׁ הִצַּתָּהּ, וּבָאֵשׁ אַתָּה עָתִיד לִבְנוֹתָהּ, כָּאָמוּר. וַאֲנִי אֶהְיֶה־לָּהּ, נְאֻם־יְיָ, חוֹמַת אֵשׁ סָבִיב, וּלְכָבוֹד אֶהְיֶה בְתוֹכָהּ. בָּרוּךְ אַתָּה יְיָ, מְנַחֵם צִיּוֹן וּבוֹנֵה יְרוּשָׁלָיִם:

[6] אֶת־צֶמַח דָּוִד עַבְדְּךָ, מְהֵרָה תַצְמִיחַ. וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, מַצְמִיחַ קֶרֶן יְשׁוּעָה:

[1-2] v. p. ח׳, notes 5-6. [3] o.v. ״וְכָל אֹיְבֵי עַמְּךָ מְהֵרָה יִכָּרֵתוּ וְהַזֵּדִים מְהֵרָה וכו׳״. [4] *ibid.* note 8. [5-6] v. p. ט׳, notes 1-2.

Restore our judges as at first, and our counsellors as at the beginning; O remove from us sorrow and sighing, and reign over us, O Lord, thou alone, in kindness and mercy, and justify us in judgment! Blessed art thou, O Lord, the King who lovest righteousness and justice.

O let there be no hope for slanderers, and let all wickedness perish as in a moment; O may all thy enemies be speedily cut off, and the dominion of arrogance do swiftly uproot, crush, cast down and humble speedily in our time! Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant.

May thy mercies, O Lord our God, be stirred towards the righteous and the pious, towards the elders of thy people of the house of Israel, towards the remnant of their scribes, towards the righteous proselytes[1] and towards us; O grant a good reward to all who truly trust in thy name, and set our portion with them for ever, so that we may not be put to shame, for we trust in thee! Blessed art thou, O Lord, (who art) a support and trust of the righteous.

O return in mercy to Jerusalem thy city, and dwell therein as thou hast spoken;[2] O rebuild it soon, in our days, (as) an everlasting building, and speedily establish therein the throne of David!

Comfort, O Lord our God, the mourners of Zion, the mourners of Jerusalem, and the city that is in mourning and in ruins, despised and desolate; she is in mourning, (for she is) without her children; she is in ruins from her dwellings; she is despised, for (the loss of) her glory; she is desolate, by having no inhabitants, and she sits with her head covered like a barren woman who has not given birth; legions devoured her, worshippers of strange gods possessed her, they threw thy people Israel to the sword, and in wilfulness they have slain the pious of the Most High. Therefore, Zion weeps bitterly, and Jerusalem raises her voice: "O my heart, my heart (grieves) for those who were slain! O my innermost heart,[3] my innermost heart (yearns) for those who were slain!" For thou, O Lord, didst consume her with fire, and with fire thou wilt in future rebuild her, as it is said:[4] "I will be to her a wall of fire round about, says the Lord, and I will be for a glory in the midst of her!" Blessed art thou, O Lord, the Comforter of Zion and Rebuilder of Jerusalem!

Speedily cause the offspring of David thy servant to flourish, and exalt his pride by thy salvation, for we daily hope for thy salvation! Blessed art thou, O Lord, who causest the power of salvation to flourish.

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1) Lit. *the proselytes of righteousness.* 2) v. Zech. 8, 3. 3) Lit. *my bowels*, v. p. 14, note 8. 4) v. Zech. 2, 9.

[1] שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה, וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם אַל תְּשִׁיבֵנוּ.

The Congregation say עֲנֵנוּ *here:*

וַעֲנֵנוּ יְיָ, עֲנֵנוּ בְּיוֹם צוֹם תַּעֲנִיתֵנוּ, כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ. אַל־תֵּפֶן אֶל־רִשְׁעֵנוּ, וְאַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ, וְאַל־תִּתְעַלַּם מִתְּחִנָּתֵנוּ. הֱיֵה נָא קָרוֹב לְשַׁוְעָתֵנוּ, יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ. טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר. וְהָיָה טֶרֶם יִקְרָאוּ, וַאֲנִי אֶעֱנֶה. עוֹד הֵם מְדַבְּרִים, וַאֲנִי אֶשְׁמָע. כִּי אַתָּה יְיָ הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל עֵת צָרָה וְצוּקָה.] כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה:

[2] רְצֵה יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ וְאִשֵּׁי יִשְׂרָאֵל. וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד, עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

[3] מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לְּךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם. הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ. וְהַמְרַחֵם, כִּי לֹא־תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ:

[4] *When the Reader repeats the* עֲמִידָה *the Congregation responds here by saying the following in an undertone:*

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ, וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ, כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ. וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ, לִשְׁמֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת:

1-3) v. p. ט׳ notes 3-5. 4) *cf.* Sot. 40a.

Hear our voice, O Lord our God, take pity and have mercy upon us, and accept our prayer in mercy and favour, for thou art a God who hearkenest (to) prayer and supplications; turn us not empty away from thy presence, O our King!

The Congregation say "Answer us" here:

[Answer us, O Lord, answer us on the Fast day of our affliction, for we are in great trouble; turn not to our wickedness, and hide not thy presence from us, nor conceal thyself from our supplication; be near, we pray, to our cry, let thy kindness we beg, comfort us; answer us, even before we call unto thee, according to that which is said:[1] "And it shall come to pass that, before they call, I will answer; while they are yet speaking, I will hear!" For thou, O Lord, art the one that answerest in time of trouble, redeemest and deliverest in all times of trouble and distress;] for thou dost hearken (to) the prayer of thy people Israel in mercy! Blessed art thou, O Lord, who hearkenest (to) prayer.

Be favourable, O Lord our God, with thy people Israel and with their prayer, and receive the Service and the Fire-offering of Israel to the Mercy-seat of thy House; O receive their prayer in love (and) in favour, and may the service of thy people Israel continually be pleasing (to thee); O may our eyes behold thy return to Zion in mercy! Blessed art thou, O Lord, who wilt restore thy[2] Divine Presence to Zion.

We give thanks to thee, for thou art the Lord our God and the God of our fathers for ever and ever; thou art the Rock of our lives, the Shield of our salvation throughout the generations; we will give thanks to thee and declare thy praise for our lives which are committed into thy hand, for our souls which are in thy charge, for thy miracles which are daily with us, and for thy wonders and thy favours which are (wrought) at all times, evening, morning and noon! O Beneficent One, whose mercies never fail; O Merciful One, whose kindnesses never cease, we forever hope in thee.

When the Reader repeats the Amidah the Congregation responds here by saying the following in an undertone:

We give thanks to thee, for thou ar the Lord our God and the God of our fathers, the God of all flesh, our Creator and the Creator of (the world, in) the beginning; blessings and thanksgiving (be ascribed) to thy great and holy name, for thou hast kept us alive and hast preserved us, so may thou keep us alive and preserve us; O gather our exiles to thy holy courts to observe thy statutes, to do thy will and to serve thee with a perfect heart, for (this) we thank thee! Blessed be God to whom thanks are due!

1) v. Is. 65,24. 2) v. p. 2, note 1.

וְעַל כֻּלָּם, יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד. וְכֹל הַחַיִּים יוֹדְוּךָ סֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. [2]בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ, וּלְךָ נָאֶה לְהוֹדוֹת:

At the repetition of the עֲמִידָה, *the Reader says the following:*

*אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת, בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ. הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים, עַם קְדוֹשֶׁךָ כָּאָמוּר. יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ: [Cong. כֵּן יְהִי רָצוֹן] יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: [Cong. כֵּן יְהִי רָצוֹן] יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ, וְיָשֵׂם לְךָ שָׁלוֹם: [Cong. כֵּן יְהִי רָצוֹן]

שִׂים שָׁלוֹם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ, כֻּלָּנוּ כְּאֶחָד, בְּאוֹר פָּנֶיךָ. כִּי בְאוֹר פָּנֶיךָ, נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים, וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ, לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת, וּבְכָל־שָׁעָה, בִּשְׁלוֹמֶךָ. בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם:

[3]אֱלֹהַי. נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה. וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם, וְקַלְקֵל מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ, לְמַעַן יֵחָלְצוּן יְדִידֶיךָ. הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי: יִהְיוּ לְרָצוֹן אִמְרֵי־פִי, וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי: עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהֵרָה בְיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ: וְשָׁם נַעֲבָדְךָ בְּיִרְאָה, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת: וְעָרְבָה לַיְיָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם, כִּימֵי עוֹלָם, וּכְשָׁנִים קַדְמוֹנִיּוֹת:

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* *The order of bowing by the Reader when reciting the Priestly Blessings is as follows:* At "יברכך" towards the left (which is the right-hand side of God's Throne), straighten up at "יי", and at "וישמרך" towards the right. Similarly with "יאר יי פניו"; at "אליך" and "ויחנך" to the left and right respectively. At "ישא יי פניו אליך וישם" as at the previous verse, and "לך שלום" to the left and right respectively. 1) v. p. ני, note 1. 2) Bend the knees at "ברוך", bow at "אתה", and straighten up slowly at "יי". 3) *ibid.*

And for all these things, may thy name, O our King, continually be praised and exalted for ever and ever! And all the living shall for ever thank thee, and praise thy name in truth, O God, our Salvation and our Help for time everlasting! Blessed art thou, O Lord, whose name is good, and to whom it is proper to give thanks.

At the repetition of the Amidah, the Reader says the following:

Our God and God of our fathers, bless us with the three-fold blessing written in the Law, by Moses thy servant, which was pronounced by Aaron and his sons, the priests, thy holy people, as it is said: "The Lord bless you and keep you, [*Cong.:* "So be it!"]. The Lord make his countenance to shine upon you, and be gracious to you, [*Cong.:* "So be it!"]. The Lord turn his face towards you and grant you peace, [*Cong.:* "So be it!"].

Grant peace, goodness, blessing, grace, kindness and mercy to us and to all Israel thy people; bless us, O our Father, all of us together, with the light of thy countenance; for by the light of thy countenance thou hast given us, O Lord our God, the Law of life, lovingkindness, righteousness, blessing, mercy, life and peace; O may it be good in thy sight to bless thy people Israel at all times and at every moment with thy peace! Blessed art thou, O Lord, who blessest thy[1] people Israel with peace.

O my God, guard my tongue from evil, and my lips from speaking falsehood; O let my soul be silent to those who curse me; indeed, let my soul be (silent) as the dust to all; open my heart to thy Law, and let my soul pursue thy commandments; and if any plan evil against me, speedily frustrate their counsel and spoil their designs; do it for the sake of thy name, do it for the sake of thy right hand, do it for the sake of thy holiness, do it for the sake of thy law, so that thy beloved ones may be delivered; O save with thy right hand and answer me. Let the words of my mouth and the meditation of my heart be acceptable before thee, O Lord, my Rock and my Redeemer. He who makes peace in his high places, may he make peace for us and for all Israel; and say, Amen!

May it be thy will, O Lord our God and God of our fathers, that the Temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with reverence, as in the days of old, and as in former years. Then will the offering of Judah and Jerusalem be pleasant to the Lord, as in the days of old, and as in former years.

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1) v. p. 2, note 1.

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי, כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:
זְכֹר רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ, כִּי מֵעוֹלָם הֵמָּה:

Reader יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא
כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְּכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן. *Cong. & Reader* יְהֵא שְׁמֵהּ
רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל, שְׁמֵהּ דְּקֻדְשָׁא *Cong. & Reader* בְּרִיךְ הוּא,
לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

Cong. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

Reader תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל, קֳדָם
אֲבוּהוֹן דִּי בִשְׁמַיָּא, וְאִמְרוּ *Cong. & Reader* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Reader יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים [טוֹבִים] עָלֵינוּ
וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Reader* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Reader עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־
יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Reader* אָמֵן:

The Congregation say the following in an undertone immediately before the Reader says Kaddish:

And now, I pray thee, let the power of the Lord be great, as thou hast spoken saying: Remember, O Lord, thy mercies and thy kindnesses for they have been from of old.

Reader: Magnified and sanctified be his great name! [*Cong.*: "Amen!"] in the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Reader:* "Amen! May his great name be blessed for ever and to all eternity."

Reader: Blessed and praised, glorified, exalted and extolled, honoured, adored, and lauded be the name of the Holy One! *Cong. & Reader:* "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Reader:* "Amen!"

Cong.: Accept our prayer in favour and in mercy.

Reader: May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say, *Cong. & Reader:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Reader: May there be abundant peace from heaven, and [a good] life for us and for all Israel; and say, *Cong. & Reader:* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Reader: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Reader:* "Amen!"

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית. שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם: וַאֲנַחְנוּ, כֹּרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא. שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ, אֵין עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ. וְיָדַעְתָּ הַיּוֹם, וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יְיָ הוּא הָאֱלֹהִים, בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד:

עַל־כֵּן נְקַוֶּה לְּךָ יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִּכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ, וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ, וִיקַבְּלוּ כֻלָּם אֶת־עֹל מַלְכוּתֶךָ, וְתִמְלוֹךְ עֲלֵיהֶם מְהֵרָה, לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ. יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד: *Reader* וְנֶאֱמַר. וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ. בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד:

אַל תִּירָא מִפַּחַד פִּתְאֹם, וּמִשֹּׁאַת רְשָׁעִים כִּי תָבֹא: [1]עֻצוּ עֵצָה וְתֻפָר, דַּבְּרוּ דָבָר וְלֹא יָקוּם, כִּי עִמָּנוּ אֵל: [2]וְעַד זִקְנָה אֲנִי הוּא, וְעַד שֵׂיבָה אֲנִי אֶסְבֹּל, אֲנִי עָשִׂיתִי וַאֲנִי אֶשָּׂא, וַאֲנִי אֶסְבֹּל וַאֲמַלֵּט:

1) v. p. מבי, notes 1-2.

It is our duty to praise the Lord of all (beings), to ascribe greatness to him who formed the beginning; since he has not made us like the nations of other lands, and has not placed us like the families of the earth; since he has not assigned to us a portion as to them, nor our lot[1] like that of all their multitude. For we bend the knee and bow and give thanks before the supreme King of Kings, the Holy One, blessed be he, who stretched forth the heavens and founded the earth, and whose seat of glory is in the heavens above, and the abode of whose majesty is in the lofty heights. He is our God, there is none else; in truth he is our King, there is none besides him, as it is written in his Law:[2] "And you shall know this day, and reflect it in your heart, that it is the Lord who is God in heaven above and on the earth beneath, there is none else."

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, to remove the abominations from the earth, and that idols shall be utterly cut off; to make the world perfect under the kingdom of the Almighty, that all mankind will call upon thy name, and cause all the wicked of the earth to turn to thee. Let all the inhabitants of the world perceive and know that to thee every knee must bend, every tongue must vow (allegiance). Let them kneel and fall before thee, O Lord our God, and give honour to thy glorious name; and let them all accept the yoke of thy Kingdom, and do thou reign over them speedily for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy Law:[3] "The Lord shall reign for ever and ever." *Reader:* And it is said:[4] "And the Lord shall be King over all the earth; on that day the Lord will be One, and his name One."

Be not afraid of sudden terror, neither of the destruction of the wicked, when it comes. Take counsel together, but it will come to naught; speak a word, but it will not stand, for God is with us. Even to old age I am (still) the same, and even till you are grey-headed will I carry you; I have made, and I will bear; indeed, I will carry and I will deliver.

1) *cf.* Jos. 15, 1. 2) v. Deut. 4, 39. 3) v. Ex. 15, 18. 4) v. Zech. 14, 9.

MOURNER'S KADDISH

Mourner [1] יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, [*Cong.* אָמֵן] בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ. וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן, וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ *Cong. & Mourner* אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourner יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל, שְׁמֵהּ דְּקֻדְשָׁא *Cong. & Mourner* בְּרִיךְ הוּא, לְעֵלָּא מִן־כָּל־בִּרְכָתָא וְשִׁירָתָא, תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. יְהִי שֵׁם יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם:

Mourner יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

Cong. עֶזְרִי מֵעִם יְיָ, עֹשֵׂה שָׁמַיִם וָאָרֶץ:

Mourner עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל, וְאִמְרוּ *Cong. & Mourner* אָמֵן:

מעריב p. ב׳

סדר הבדלה

If the Fast of Av occurs on a Sunday, Havdalah should be made at the conclusion of the Fast. [2] *A cup of wine is taken in the right hand, and the following is said:*

[סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי]

[3] בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לָעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ, הַמַּבְדִּיל בֵּין־קֹדֶשׁ לְחוֹל:

1) v. A.S. p. 3, note 2. 2) The wine should be given to a minor (if he is able) to drink it, otherwise the one who recites the *Havdalah* may drink it himself. 3) If no wine is available any other liquor or milk except water can be substituted and then "שֶׁהַכֹּל נִהְיָה בִּדְבָרוֹ" is said instead of "בּוֹרֵא פְּרִי הַגָּפֶן".

MOURNER'S KADDISH

Mourner: Magnified and sanctified be his great name! [*Cong.:* "Amen!"]. In the world which he has created according to his will; and may he establish his kingdom during your life and during your days, and during the life of all the house of Israel, speedily and at a near time; and say, *Cong. & Mourner:* "Amen! May his great name be blessed for ever and to all eternity."

Mourner: Blessed and praised, glorified, exalted and extolled, honoured, adored and lauded be the name of the Holy One!

Cong. & Mourner: "Blessed be he" beyond all blessings and hymns, praises and consolations which are uttered in the world; and say, *Cong. & Mourner:* "Amen!"

Cong.: Let the name of the Lord be blessed, from this time forth and for evermore.

Mourner: May there be abundant peace from heaven, and life for us and for all Israel; and say, *Cong. & Mourner;* "Amen!"

Cong.: My help is from the Lord, who made heaven and earth.

Mourner: He who makes peace in his high places, may he make peace for us and for all Israel; and say, *Cong. & Mourner:* "Amen!"

EVENING SERVICE p. 2

HAVDALAH

If the Fast of Av occurs on a Sunday, Havdalah should be made at the conclusion of the Fast. A cup of wine is taken in the right hand, and the following is said:

[Teachers, Scholars and Gentlemen: with your permission!]

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who makes a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days! Blessed art thou, O Lord, who makes a distinction between holy and profane.

INTRODUCTION TO THE BLESSING OF THE NEW MOON

The Blessing of the New Moon was already recited every month during the Talmudic period (v. San. 42a). The Israelites are compared to the Moon, since, like the Moon, the Jewish people reappear though seemingly blotted out.

The prayers are recited in the open air while standing, or near a window while facing the moon, preferably with a Minyan (*i.e.* ten male adults). According to Masechet Sofrim, 20, Rule 1, the ceremony should be performed on (the first) Saturday night (of the appearance of the New Moon) v. Machzor Vitry, p. 182, a. Etz Hayyim, p. 365, (v. Introduction, p. xii) while one is still dressed in his perfumed Sabbath clothes. However, in the month of Av, it should be performed immediately after breaking the Fast, at the conclusion of the Evening Service, (it is likewise recited after the Fast of Yom Kippur). The reason of raising the body on the balls of the feet is a logical custom, as it expresses real emotion: "The same as I leap towards the Moon, but cannot touch her, so may none of my enemies be able to touch me." Eisenstein's view is (v. J.E. vol. ix, p. 244), that "Long live David, the King of Israel!" which is mentioned in the Talmud was a later addition. Even the Etz Hayyim (*ibid*) does not mention this addition, and he continues to state that the verse might have been a password between R. Judah haNasi I and R. Chiyya (v. R. Hash. 25a), who said: "Go to En Tob (*i.e.* a place in Judah, where the Bet Din used to meet in order to sanctify the month), and send me the watchword: 'David, King of Israel, is alive and enduring!' " (*i.e.* the moon is reborn.) Rashi's comment is "that David is compared to the moon", basing his remarks on the verse in Psalm 89, 37–38. Another interesting idea has been introduced by Baer (v. Avodat Yisroel, p. 338), who suggests the reason that it was added to this prayer is the fact that David is credited with fixing the moon's cycle (v. Cuzari, 2.64, a. 4.29). The addition of Psalm 150 and the greeting of "Peace be with you!" is already mentioned in Machzor Vitry. In Jerusalem it is customary that, when the Blessings are recited with a Minyan, they end, chanting: "The luminaries that our God has created are good" till "and he ordained the figure of the moon," an excerpt from the Sabbath morning Service (v. A.P.B., p. 178). These verses are chanted after "It is our duty to praise" and the Mourner's Kaddish has been said, (v. Saider Tefilah, by Rabbi A. I. Kook, vol. 1, p. 431). A.R.

סדר ברכת הלבנה

BLESSING ON THE APPEARANCE OF THE NEW MOON

ברכת הלבנה

[1]*The following is said out of doors, while facing the moon, preferably with a quorum of ten men. It can also be said at an open window:*

PSALM 148, 1-6.

הַלְלוּיָהּ ׀ הַלְלוּ אֶת־יְיָ מִן־הַשָּׁמַיִם. הַלְלוּהוּ בַּמְּרוֹמִים: הַלְלוּהוּ כָל־מַלְאָכָיו. הַלְלוּהוּ כָּל־צְבָאָיו: הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ. הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר: הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם. וְהַמַּיִם אֲשֶׁר ׀ מֵעַל הַשָּׁמָיִם: יְהַלְלוּ אֶת־שֵׁם יְיָ. כִּי הוּא צִוָּה וְנִבְרָאוּ: וַיַּעֲמִידֵם לָעַד לְעוֹלָם. חָק־נָתַן וְלֹא יַעֲבוֹר:

Some add the following in parenthesis:

(הֲרֵינִי מוּכָן וּמְזֻמָּן לְקַיֵּם הַמִּצְוָה לְקַדֵּשׁ הַלְּבָנָה. לְשֵׁם יִחוּד קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל:)

Place the feet together and glance at the moon, before reciting the following Blessing:

SAN. 42a.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים, וּבְרוּחַ פִּיו כָּל צְבָאָם. חֹק וּזְמַן נָתַן לָהֶם שֶׁלֹּא יְשַׁנּוּ אֶת תַּפְקִידָם. שָׂשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנָם, פּוֹעֵל אֱמֶת שֶׁפְּעֻלָּתוֹ אֱמֶת. וְלַלְּבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בָטֶן. שֶׁהֵם עֲתִידִים לְהִתְחַדֵּשׁ כְּמוֹתָהּ, וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בָּרוּךְ אַתָּה יְיָ, מְחַדֵּשׁ חֳדָשִׁים:

Some add the following in parenthesis:

(*Say thrice:* בָּרוּךְ יוֹצְרֵךְ, בָּרוּךְ עוֹשֵׂךְ, בָּרוּךְ קוֹנֵךְ, בָּרוּךְ בּוֹרְאֵךְ:)

One should rise thrice on the balls of the feet when saying the following:

Say thrice: כְּשֵׁם שֶׁאֲנִי רוֹקֵד כְּנֶגְדֵּךְ, וְאֵינִי יָכוֹל לִנְגֹּעַ בָּךְ. כָּךְ לֹא יוּכְלוּ כָּל אוֹיְבַי לִנְגֹּעַ בִּי לְרָעָה:

Say thrice: תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד. בִּגְדֹל זְרוֹעֲךָ, יִדְּמוּ כָּאָבֶן:

Say thrice: כָּאָבֶן יִדְּמוּ, זְרוֹעֲךָ בִּגְדֹל. וָפַחַד אֵימָתָה, עֲלֵיהֶם תִּפֹּל:

Say thrice: דָּוִד מֶלֶךְ יִשְׂרָאֵל, חַי וְקַיָּם:

The following greetings are exchanged thrice:

One says: שָׁלוֹם עֲלֵיכֶם.

The other responds: עֲלֵיכֶם שָׁלוֹם.

Say thrice: סִמָּן טוֹב וּמַזָּל טוֹב יְהֵא לָנוּ וּלְכָל יִשְׂרָאֵל, אָמֵן:

(קוֹל דּוֹדִי הִנֵּה זֶה בָּא, מְדַלֵּג עַל הֶהָרִים, מְקַפֵּץ עַל הַגְּבָעוֹת. דּוֹמֶה דוֹדִי לִצְבִי, אוֹ לְעֹפֶר הָאַיָּלִים. הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ, מַשְׁגִּיחַ מִן הַחַלֹּנוֹת, מֵצִיץ מִן הַחֲרַכִּים:)

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[1]) At the conclusion of the Fast (except that of Yom Kippur), the Blessing on the appearance of the New Moon should not be recited until after some food has been tasted. (v. ReMa on Orach Chayim, 426.)

BLESSING ON THE APPEARANCE OF THE MOON

The following is said out of doors, while facing the moon, preferably with a quorum of ten men. It can also be said at an open window:

PSALM 148, 1–6.

Praise the Lord! Praise the Lord from the heavens; praise him in the heights! Praise him, all his angels; praise him, all his hosts! Praise him, sun and moon; praise him, all the stars of light! Praise him, highest heavens and the waters that are above the heavens! Let them praise the name of the Lord, for he commanded, and they were created. He has established them for ever and ever; he gave a decree that none shall transgress.

Some add the following in parenthesis:

[Behold, I am ready and prepared to fulfil the positive command of sanctifying the (appearance of the) Moon, in order to declare in the name of all Israel, the Unity of the Holy One, blessed be he, whose Divine Presence is mystical and concealed.]

Place the feet together and glance at the moon, before reciting the following Blessing:

SAN. 42a.

Blessed art thou, O Lord our God, King of the universe, by whose word the heavens were created, and by the breath of whose mouth (he created) all their host; thou[1] didst asign them a statute and a season, that they should not change their appointed charge; they are glad, and rejoice to do the will of their Master, the truthful worker whose work is truth; indeed, he ordered the moon to renew itself (as) a glorious crown to those who are carried (from) birth,[2] who are designated to renew themselves like it, and will praise their Creator for his glorious Kingdom's sake! Blessed art thou, O Lord, who renews the months.

Some add the following in parenthesis:

[*Say thrice:* Blessed be your Fashioner (O Moon), blessed be your Maker, blessed be your Master, blessed be your Creator!

One should rise thrice on the balls of the feet when saying the following:

Say thrice: The same as I leap towards you,[3] but cannot touch you, so may all my enemies be unable to harm me.

Say thrice: My terror and dread fall on them! May they be still as a stone because of the greatness of thy arm.

Say thrice: May they be still as a stone because of the greatness of thy arm, and may terror and dread fall on them.

Say thrice: David, king of Israel, is living and is enduring!

The following greetings are exchanged thrice:

One says:	*The others respond:*
Peace be with you!	With you be peace!

Say thrice: May we and all Israel have a good omen and good luck, Amen!

The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills. My beloved is like a gazelle, or a young stag; behold, here he stands behind our wall, looking through the window peering through the lattices.]

1) The Second Person replaces the Third of the original. 2) Metaphorically, God has carried the children of Israel since they became a people, *cf.* Rashi on Is. 46, 3. 3) *i.e.* the moon.

Psalm 121.

שִׁיר לַמַּעֲלוֹת, אֶשָּׂא עֵינַי אֶל־הֶהָרִים. מֵאַיִן יָבֹא עֶזְרִי: עֶזְרִי מֵעִם יְיָ. עֹשֵׂה שָׁמַיִם וָאָרֶץ: אַל־יִתֵּן לַמּוֹט רַגְלֶךָ. אַל־יָנוּם שֹׁמְרֶךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן. שׁוֹמֵר יִשְׂרָאֵל: יְיָ שֹׁמְרֶךָ. יְיָ צִלְּךָ, עַל־יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה. וְיָרֵחַ בַּלָּיְלָה: יְיָ יִשְׁמָרְךָ מִכָּל־רָע. יִשְׁמֹר אֶת־נַפְשֶׁךָ: יְיָ יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ. מֵעַתָּה וְעַד־עוֹלָם:

Psalm 150.

הַלְלוּיָהּ ׀ הַלְלוּ־אֵל בְּקָדְשׁוֹ. הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ: הַלְלוּהוּ בִגְבוּרֹתָיו. הַלְלוּהוּ כְּרֹב גֻּדְלוֹ: הַלְלוּהוּ בְּתֵקַע שׁוֹפָר. הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר: הַלְלוּהוּ בְּתֹף וּמָחוֹל. הַלְלוּהוּ בְּמִנִּים וְעֻגָב: הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ. הַלְלוּיָהּ:

Some add the following in parenthesis:

San. 42a

(תָּנָא דְבֵי רַבִּי יִשְׁמָעֵאל. אִלְמָלֵי לֹא זָכוּ יִשְׂרָאֵל, אֶלָּא לְהַקְבִּיל פְּנֵי אֲבִיהֶם שֶׁבַּשָּׁמַיִם, פַּעַם אַחַת בַּחֹדֶשׁ, דַּיָּם. אָמַר אַבַּיֵי, הִלְכָּךְ צָרִיךְ לְמֵימְרָא מְעֻמָּד: מִי זֹאת עֹלָה מִן הַמִּדְבָּר, מִתְרַפֶּקֶת עַל דּוֹדָהּ:

וִיהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי, לְמַלְּאוֹת פְּגִימַת הַלְּבָנָה, וְלֹא יִהְיֶה בָּהּ שׁוּם מִעוּט. וִיהִי אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה, וּכְאוֹר שִׁבְעַת יְמֵי בְרֵאשִׁית, כְּמוֹ שֶׁהָיְתָה קֹדֶם מִעוּטָהּ. שֶׁנֶּאֱמַר, אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים. וְיִתְקַיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב, וּבִקְשׁוּ אֶת יְיָ אֱלֹהֵיהֶם וְאֵת דָּוִיד מַלְכָּם. אָמֵן:)

Psalm 67.

לַמְנַצֵּחַ בִּנְגִינֹת, מִזְמוֹר שִׁיר: אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ. יָאֵר פָּנָיו אִתָּנוּ, סֶלָה: לָדַעַת בָּאָרֶץ דַּרְכֶּךָ. בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ: יוֹדוּךָ עַמִּים ׀ אֱלֹהִים. יוֹדוּךָ עַמִּים כֻּלָּם: יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים, כִּי־תִשְׁפֹּט עַמִּים מִישֹׁר. וּלְאֻמִּים ׀ בָּאָרֶץ תַּנְחֵם, סֶלָה: יוֹדוּךָ עַמִּים ׀ אֱלֹהִים. יוֹדוּךָ עַמִּים כֻּלָּם: אֶרֶץ נָתְנָה יְבוּלָהּ. יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים. וְיִירְאוּ אוֹתוֹ כָּל־אַפְסֵי־אָרֶץ:

עלינו p. רכ׳

Mourner's Kaddish p. רכא׳

The following Blessing having been omitted from the Morning Service, should be said at the termination of the Fast, when putting on the shoes:

Ber. 60b.

[1]בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה־לִי כָּל־צָרְכִּי:

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[1]) v. p. 48, note 2.

Psalm at the conclusion of the blessing on the appearance of the new moon, we pray: "If Israel has the light of God's countenance, the world cannot remain in darkness, and the wish is uttered that the new month should begin with the assurance of a successful issue, v. C. P. B. p. clxxx.

BLESSING ON THE APPEARANCE OF THE NEW MOON.

PSALM 121.

A song for the Ascents: I lift up my eyes to the hills, whence will my help come? My help is from the Lord, the Maker of heaven and earth. He will not let your foot slip, your Guardian will not slumber. He who guards Israel will neither slumber nor sleep. The Lord is your Guardian, the Lord is your shade upon your right hand. The sun will not smite you by day, nor the moon by night. The Lord will guard you from all evil, the Lord will guard your soul. The Lord will guard your going out and your coming in, from this time forth and for evermore.

PSALM 150.

Praise the Lord! Praise God in his Sanctuary! Praise him in the firmament of his power! Praise him for his mighty acts! Praise him according to his abundant greatness! Praise him with the blast of the horn! Praise him with the harp and the lyre! Praise him with drum and dance! Praise him with strings and flute! Praise him with clanging cymbals! Praise him with crashing cymbals! Let everything that breathes praise the Lord! Praise the Lord!

Some add the following in parenthesis:

SAN. 42A.

[In the school of Rabbi Ishmael it was taught: had Israel merited no other privilege than to greet the presence of their Heavenly Father once a month,[1] it would be sufficient. Abaye said: "Therefore we must recite it standing."[2] Who is this coming up from the wilderness, leaning upon her beloved![3]

And may it be thy will, O Lord my God and God of my fathers, to complete the concavity of the moon, so that it may no longer be reduced in size; and may the light of the moon be like the light of the sun, as it was during the first seven days of creation, before its size was reduced, as it is said:[4] "The two great lights". O may the Biblical verse which is written[5] be realised in us: "And they will seek the Lord their God, and David their king. Amen!"]

PSALM 67.

A poetical song, for the director with stringed instruments:[6] May God be gracious to us and bless us; may he make his countenance to shine upon us, for time everlasting. That thy way may be known upon the earth; thy salvation among all nations. Let the people give thanks to thee, O God! Let all the peoples give thanks to thee. Let the nations be glad and sing for joy, for thou judgest the people with equity; and guidest the nations upon earth for time everlasting. Let thy people give thanks to thee, O God! Let all the peoples give thanks to thee. The earth has yielded its increase; may God, our God, bless us! May God bless us, and let all the ends of the earth revere him!

"IT IS OUR DUTY" p. 220

Mourner's Kaddish p. 221

The following Blessing having been omitted from the Morning Service, should be said at the termination of the Fast, when putting on the shoes:

BER. 60b

Blessed art thou, O Lord our God, King of the Universe, who providest all my needs.

1) *i.e.* if they practised no other observances but this, *viz.* the blessing over the new moon. 2) Because it is a greeting of God's presence. 3) *viz.* which other nation of the peoples of the world besides Israel, agreed to accept the Divine Law while wandering in the desert? 4) v. Gen. 1, 16. 5) v. Hos. 3, 5. 6) This Psalm is recited at the termination of the Sabbath, to express our hopes for a successful week, v. verse 7. The Psalm is also said during the Days of the Omer, as an indication that, not only do we pray for our prosperity through the (forthcoming harvest), but we also lift up our eyes from earth to heaven, and we pray for the salvation of the world as a whole, and, likewise, when reciting the

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ERRATA

It is with regret that the following errors occurred at the last stage of printing.

Page	*Reads*	*Should read*
כא	נֶ֫ג ֶד	נֶ֫ג ֶד
כז	כְּתַנּוּר	כְּתַנּ֣וּר
ל	יֶ֣גְעֻנוּ	יֶ֣גְעֻנוּ
לא	עַל־אֵ֣לֶּה	עַל־אֵ֣לֶּה
מ	וְהוּא רַחוּם	וְהוּא רַחוּם ׀
מא	יְגַדֵּל	יְגַדֵּל
מה	בְּרֹב חַסְדְּךָ	בְּרֹב־חַסְדְּךָ
מה	בְּרָב־ חַסְדֶּ֑ךָ	בְּרָב־חַסְדֶּ֑ךָ
מט	שְׁתַּצִּילֵ֣נִי	שֶׁתַּצִּילֵ֣נִי
מט	וַיִּשָּׂא	וַיִּשָּׂא
נב	אֵ֣לוּ	אֵ֣לוּ
סב	אֲשֶׁ ׀ ר	אֲשֶׁר ׀
,,	הַלְלוּהוּ	הַלְלוּהוּ
,,	הַלְלוּיָהּ:	הַלְלוּיָהּ:
סד	וַ֣אֲרֹמְמֶ֣נְהוּ:	וַ֣אֲרֹמְמֶ֣נְהוּ:
עה	חַזָּרֶת	חֲזָּרֶת
81	(the world) in	(the world in)
פב	אָמֵן:	אָמֵן,
פה	מַהֵּ֨ר	מַהֵ֨ר
פז	נְחְרַ֫נֶת	נַחְרַ֫נֶת
פח	יַֽעֲקֹ֨ב	יַעֲקֹ֨ב
,,	פִּי־יְהוָ֣ה	פִּי־יְהוָ֣ה
,,	עָלֵ֣ינוּ	עָלֵ֣ינוּ
90	such is the generation of those who seek thy presence	Such is the generation of those who seek him, who seek thy presence
קא	(פְתַחְיָה	(פְּתַחְיָה)
94	with me;	with me,
98	*note* 6, Fu.v. on	v. Fu. on
109	*note* 14, a. Lev. R. s, 1, 16	a. Lev. R.s. 1, 6
קי	שְׁלְחוּ	שִׁלְחוּ
קיב	זְקֵנִים	זְקֵנִים

Page	*Reads*	*Should read*
קיב	וִיְעַוֵּת	וַיְעַוֵּת
,,	וְהִרְשִׁיתָ	וְהִרְשֵׁיתָ
קיח	בַּבּוּר:	בַּבּוֹר:
,,	כַּיָּם	כַּיָּם (*notes*)
קכד	בָּא הָעֵת	בָּא הָעֵת,
קכה	יִבּוֹרֵי	גִבּוֹרֵי
קלד	נָפְלָה	נָפְלוּ
,,	וְאֶבְכֶּה	וְאֶבְכֶּה
,,	בְּחָרֶב:	בֶּחָרֶב:
קלה	בַּהֲלוּךְ	בַּהֲלֹךְ
קלט	וְיֵרֶא	וְיֵרֶא
קמ	נַתַּח	נֶתַח (*notes*)
קמא	יְקוֹם	נְקוֹם
קמה	מִמִּצְרֵים (*notes*)	מִמִּצְרֵים
147	Tumim[4]	Tummim[4]
קנג	אַשֶׁר	אֲשֶׁר
,,	וִאַשְׁלִיךְ	וְאַשְׁלִיךְ
,,	אֵיךְ	אֵיךְ
,,	כִּפִּירֶיךְ:	כְּפִירֶיךְ:
,,	עוֹרְבִים,	עוֹרְבִים,
,,	וְאֵזְכֹּר	וְאֶזְכֹּר
,,	וִחֵן	וְחֵן
,,	לִשַׁלְוָתֵךְ,	לְשַׁלְוָתֵךְ,
,,	עַדְרֵי	עֶדְרֵי
,,	הַמַּחֲזִיקִים	הַמַּחֲזִיקִים
153	Tumim?[11]	Tummim?[11]
קנה	לַחְמִי	לַחְמִי
קנח	מָחִי	מְחִי
159	אֶישׁ־אַף	אֶשׁ־אַף notes 5-6
קסה	זֵדִים,	זֵדִים.
קסט	לָאֵלֶּה	לָאֵלֶּה
קעב	הִגְדִּיר	הִגְדִּירוּ.
קעו	אִשָּׁה	אִשָּׁה
קפב	וְהִבְדִּלָנוּ	וְהִבְדִּילָנוּ

Should read	Reads	Page
יְדֻשָּׁן:	יְדֻשָּׁן:	קפג
כשְׁלוֹת	כִּשְׁלוֹת	,,
your	your [2]	189
מִדּוֹ	מִדוֹ	קצ
לתשעה	תשעה	קצא
צְרוּרָה.	צרוּרָה.	קצב
בְּהַר־יְהוָֹה.	בְּהַר יְהוָֹה.	קצג
עַד־מָתַי	עַד מָתַי	,,
שֶׁגְּמָלַנִי	שֶׁגְּמָלַנִי	רח
יְהוָֹה	יְהוָֹה	ריב
מְחַלְּלוֹ	מְחַלְלוֹ	,,
צִיּוֹן,	צִיוֹן,	,,
הַטָּל	הַטָל	ריד
וּמְזֻמָּן	וּמְזֻמָן	רכג
וְאֵינִי	וְאֵנִי	,,
גֻּדְּלוֹ:	גֻּדְלוּ:	רכד
בִּנְגִינֹת	בִּנְגִיגֹת,	